

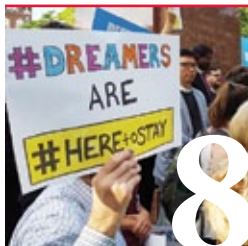
# Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY

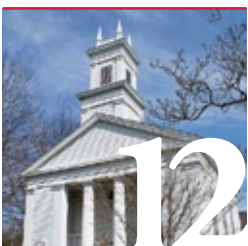
VOL. 7 NO. 9 | OCTOBER 2017



**NEWS** Bell marks Reformation anniversary



**NEWS** Protests target immigration policy change



**ARTS** Noted composer pens new work for church

PRSR STD  
US POSTAGE  
PAID  
PERMIT #1239  
Bellmawr NJ

## Episcopalians respond to twin disasters

### *Harvey survivors assess damage, plan recovery*

By Mary Frances Schjonberg and Amy Sowder  
*Episcopal News Service*

Episcopalians along the Gulf Coast hit by Hurricane Harvey worked to clean up the damage and begin to put their lives, and the lives of their neighbors, back together.

Harvey made landfall as a Category 4 storm near Rockport, Texas, on Aug. 25, moved over Copano Bay and made landfall again, this time as a Category 3 hurricane.

After submerging the Houston area under 52 inches of rain, a weakened Harvey wobbled back out over the gulf and then returned to land on Aug. 30, hitting near Cameron, La.

The New York Times reported Sept. 1 at least 46 deaths related to, or suspected to be related to, the storm.

"All of the churches in the Diocese of West Texas are standing strong," said a statement from the diocese. "There is damage, which is to be expected after a direct hit from such a large storm. Much of the damage includes fallen and broken trees and limbs, as well as large amounts of debris that were distributed with the 100-plus mph winds and the storm surges."

Churches across the diocese were "respond-



Photo/Jennifer Wickham/Facebook

*Volunteers at Trinity by-the-Sea Episcopal Church in Port Aransas, Texas, sort donations. The church is serving as a staging ground for recovery workers in the town that is near where Hurricane Harvey made landfall.*

ing and issuing calls to action by making numerous hygiene kits and beginning to gather and organize volunteer efforts," it said.

In Port Aransas, Texas, Trinity by-the-Sea Episcopal Church, with its parish hall and church in relatively good shape, became a gathering point for volunteers before they went out in neighborhoods to help survivors clean up massive amounts of debris and ruined

items from homes and businesses.

One volunteer, Eddie Roberson, said other folks were "out in droves providing free food and everything imaginable to help all of us working."

"A beautiful ray of hope in a place that desperately needs it," he wrote in a Facebook post. "God Bless us all!"

continued on page 6

## Virgin Islands churches caring for Irma-hit neighbors

By Mary Frances Schjonberg and Amy Sowder  
*Episcopal News Service*

Hurricane Irma, a Category 5 storm at its height, raked the Caribbean and Florida from Sept. 6-12, hitting small islands such as the Virgin Islands especially hard.

Irma is a "complicated disaster," Abigail Nelson, Episcopal Relief & Development senior vice president for programs, told a webinar briefing on Sept. 14.

For instance, the Episcopal Diocese of the Virgin Islands consists of 14 congregations on five islands, some governed by the United States, others by Great Britain. The U.S. islands with Episcopal churches are St. Croix, St. John and St. Thomas. There are Anglican churches on Tortola and Virgin Gorda in the British Virgin Islands.

Working with government officials from two countries, plus coordinating with other aid organizations, makes providing relief to a series of islands even more of a challenge than

it ordinarily would be when a Category 5 hurricane hits a region.

Organization staff members were in contact via text with Episcopal Virgin Islands Bishop Ambrose Gumbs and others, including Rosalie Ballentine, a board member who lives on St. Thomas, Nelson said.

"They are so damaged," she said of the islands. "Our normal response is to send funding so that food and water can be procured locally." However, the Virgin Islands, typically dependent on outside provisioning of normal daily supplies, are struggling to find food and water, she said.

Besides coordinating relief efforts organized by the U.S. and British governments, including their militaries, and related agencies such as the Red Cross, Episcopal Relief & Development is working with the Anglican Communion's Anglican Alliance.

"Given the catastrophic situation there, we are going outside the box a little in how we respond," Nelson said. "We've been working with the different militaries on how we can get resources in."

Strong ecumenical networks are mobilizing, she said. "We're working with

continued on page 7



Photo/Capt. George Eatwell, RM/Ministry of Defence handout via Reuters

*Storm damage is seen from the air after Hurricane Irma passed Tortola in the British Virgin Islands.*



## ANGLICAN DIGEST

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

### Archbishops elected

Three archbishops recently were elected across the Anglican Communion.

After a worldwide search, Gippsland, Australia, Bishop **Kay Goldsworthy** was elected archbishop of Perth, becoming the first female archbishop elected in Australia.



Goldsworthy

“The archbishop-elect has fulfilled her ministry for more than three decades in three Australian dioceses and brings a breadth and depth of wisdom and an ability to collaborate with diverse members of the church community,” said Bishop Kate Wilmot, administrator of the Diocese of Perth.

“Bishop Kay was one of the first women ordained to the priesthood in St. George’s Cathedral in 1992 by Archbishop Peter Carnley, and in 2008 she was consecrated as the first woman bishop in the Anglican Church of Australia by Archbishop Roger Herft,” Wilmot said. “Bishop Kay has a wealth of diocesan, national and international experience, including being a long-standing member of General Synod and a member of the international Anglican Consultative Council.”

Goldsworthy’s installation as the eighth archbishop of Perth and metropolitan of the Province of Western Australia will take place in St. George’s Cathedral, Perth, Feb. 10, 2018.

In Wales, **John Davies**, bishop of Swansea and Brecon, was elected the 13<sup>th</sup> archbishop of the Church in Wales. He

succeeds Barry Morgan, who retired in January after 14 years.

Davies received a law degree and was admitted as a solicitor in 1977, specializing in criminal law, and, after his 1984 ordination, completed a master’s degree in canon law. He served in the Diocese of Monmouth in rural, post-industrial and urban parishes, and was diocesan schools officer and officer for ecumenical affairs. He was appointed dean of Brecon in 2000 and elected bishop in 2008.



Davies

He has retained a keen interest in issues of crime and punishment, with a particular concern about the treatment and rehabilitation of offenders, the nature of criminality and the effects of poor social and educational standards. He chairs the Ethical Investment Group of the Church in Wales, its International Group and the Wales National Committee of Christian Aid, and is a national trustee of Christian Aid.

In the Province of the Indian Ocean, Bishop **James Wong** of the Seychelles was elected archbishop and primate. He succeeds Archbishop Ian Ernest, who served for 11 years.



Wong

Wong is a native of the island of Rodrigues and was granted Seychellois citizenship in 2015. He was ordained a priest in 1983 and served in three parishes in the Diocese of Mauritius before being appointed archdeacon of Mauritius. In April 2009, he was elected bishop.

Active in ecumenical affairs, Wong has served as general secretary of the Fellowship of Christian Churches of Mauritius and chairman of Scripture Union Mauritius.

— Anglican Diocese of Perth, Church in Wales, Anglican Communion News Service

### Group studying ACC finances, expanding membership

The Anglican Consultative Council’s standing committee is establishing a group of clergy and laity to look at broadening the council’s composition

## WCC leaders meet with Pope Francis

In an audience with Pope Francis in the Vatican, the World Council of Churches Central Committee moderator, Agnes Abuom, and general secretary, the Rev. Olav Fykse Tveit, called Christian unity vital in bringing a true sense of justice to issues the world faces today.

“We are living in a time when the purpose and the objectives of the ecumenical movement are highly relevant,” Fykse Tveit said. “Based on these realities, there is a need for a new search for unity. ... There is a willingness in the WCC constituencies and beyond, in the Roman Catholic Church, to seek a united witness and a common service for those who need us to unite our agendas and resources for those who need our attention the most.”

Abuom called the unity of the church and humankind interconnected, adding: “The ecumenical endeavours cannot be successful without a deep understanding of what it means to live together in the body of Christ, in the love of Christ. We are working, walking and praying together.”

“The many expressions of polarization, greater gaps between rich and poor, extremism and violence, worries about the future of the planet Earth and withdrawal of accountability for our com-

mon home and future create a constant call upon what we stand for,” she said.

Both leaders also spoke about issues of climate change and economic justice as major concerns in the pilgrimage of justice and peace.



Photo/Francesco Storza/Vatican Photographic Service

Pope Francis meets with WCC leaders.

“The future of humanity is threatened,” Fykse Tveit said. “The poorest among us are already feeling the worst consequences of them. We encourage you and the Roman Catholic Church to be with us in mobilizing a real change of mind, heart and priorities.”

The meeting with Pope Francis included common prayer for unity, peace and reconciliation. The audience concluded with a collective wish to explore opportunities to meet in 2018.

The visit to Rome was hosted by the Pontifical Council for Promoting Christian Unity. A special meeting took place with Cardinal Kurt Koch on the joint working group with the Catholic Church and the WCC.

— World Council of Churches

to reflect better the makeup of Anglican churches around the world — and to re-examine the financial contributions made by provinces.

The group’s recommendations will go to the council’s next meeting in 2019.

During a London meeting in early September, the committee heard that more than a dozen provinces were failing to make contributions to the communion regularly. The new group will look at introducing greater clarity around contributions and finances and examine how even the poorest provinces could contribute.

“These are important issues for the whole communion, and we are taking care to make sure that we hear what God

is saying and get this right,” said the council’s chair, Hong Kong Archbishop Paul Kwong. “Providing a contribution to the communion is an important part of the life of our family. This is not about rules and regulations, it is about relationships. The contributions enable everyone within the communion to grow and flourish; for example, they enable us to focus on important work such as mission. It means everyone has a stake in what is happening across our communion.”

He stressed that the size of contributions was not the most important issue. “What is more significant is that a contribution is made.”

— Anglican Communion News Service

## Episcopal JOURNAL

Editor: Solange De Santis

Art Director: Linda Brooks

Copy Editor: Sharon Sheridan Hausman

Senior Correspondent: Jerrold Hames

Business Manager: Michael Brooks

Advertising: Shanley + Associates, LLC

Board of Directors:

Mary W. Cox; Solange De Santis, ex officio; Nigel Holloway; Sharon Tillman, Craig Wirth

All Episcopal News Service articles in this issue are reprinted with permission.

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

Subscriptions: To change subscription addresses, contact: Episcopal Journal Circulation Department PO Box 937, Bellmawr NJ 08099-0937  
ejournal@egpp.com or call 800-691-9846.  
Individual subscriptions are \$36 per year, available through www.episcopaljournal.org.

Episcopal Journal is an independent publication, produced by and for members of the Episcopal Church in the United States and abroad. Episcopal Journal is a 501(c)(3) tax-exempt charitable corporation, registered in the Commonwealth of Pennsylvania. Episcopal Journal is published monthly by the Episcopal Journal, Inc. Episcopal Journal is published monthly and quarterly in partnership with dioceses and individual churches and is distributed to individual subscribers. Postage paid at Bryn Mawr, Pa. Postmaster: Send address changes to: Episcopal Journal, P.O. Box 937, Bellmawr, NJ 08099-0937.  
ISSN: 2159-6824

## FROM THE EDITOR’S DESK

I remember hearing a journalist say that he became interested in covering religion because, whenever he was assigned to a disaster or conflict, he wanted to get there just once before the churches.

Scientists are researching the existence of an “altruism gene” — whether the instinct to help is hard-wired into our biology. Church people have extra motivation, expressed in messages from Presiding Bishop Michael Curry after recent natural disasters.

Hurricane Harvey hit the Episcopal dioceses of Texas, West Texas, Western Louisiana and Louisiana. Hurricane Irma affected these dioceses: the Virgin

Islands, the Dominican Republic, Haiti, Puerto Rico, Southeast Florida, Southwest Florida, Central Florida, Florida, Georgia and the Central Gulf Coast.

In a prayer for those affected by Harvey and Irma, Curry said, “We stand with you, but not only we. The Lord who sacrificed his life for us all and was raised from the dead is with you. Remember that we are your brothers and sisters, and we’re in this together.”

In a time of crisis, Episcopalians do all kinds of hard things when they could be sitting comfortably at home — “in Jesus’ name,” as the prayer goes.

Whether we are close to the disaster zone or far away, the need can seem

overwhelming and one person’s contribution minuscule.

In a second message, citing other crises such as Mexico’s recent earthquake, Curry acknowledged these feelings: “In times like these, it’s easy to grow weary. It’s easy to be tired. And it’s easy to be downcast and to give up. What can I do?”

It’s simple, he said. “We can’t do everything, but we can do something. We can pray. We can give. We can go to work. The one thing we cannot do is to quit. The truth is, we don’t do it alone.” Remember, he concluded, Jesus said, “I am with you always” — especially when the world gets turned upside down. ■



## NEWS

# U.S. Catholics and Protestants agree: 500 years after Reformation, they have more in common than not

By Emily McFarlan Miller  
Religion News Service

The theological differences that led to the Protestant Reformation 500 years ago have dwindled in both the United States and Western Europe. That's the finding of a Pew Research Center survey released Aug. 31 in advance of late October's 500th anniversary of the schism in Western Christianity.

Among U.S. Protestants, many seem unaware of the differences, voicing beliefs today that are more traditionally Catholic than Protestant.

"I think it's fair to say the differences between the two groups have diminished to a degree that might have shocked Christians of earlier centuries," said Greg Smith, associate director of research at

the Pew Research Center.

"Maybe it's not a huge surprise in the context of modern-day United States, but if you look back at the longer term — at the 500th anniversary of the Reformation — that would be quite surprising to a Christian of 300, 400, 500 years ago."

Of course, Smith noted, no survey data exists to measure responses to the same questions in the 1500s.

According to the survey, more Protestants reported believing that salvation comes through a mix of faith and good works (52 percent) — the traditionally Catholic position — than through "faith alone" (46 percent). That belief — "sola fide" in Latin — is one of five "solas" that form the backbone of Protestant Reformers' beliefs.

The same percentages of Protestants also reported believing Christians should

look to the Bible, church teachings and tradition for guidance — the Catholic position — rather than the "Bible alone," or the Protestant belief in "sola scriptura."

Thirty percent of U.S. Protestants affirmed both sola fide and sola scriptura. Belief in both doctrines was higher among white evangelical Protestants (44 percent) than white mainline Protestants (20 percent) or black Protestants (19 percent) and jumped even higher (59 percent) among white evangelicals who reported attending church at least once a week.

U.S. Catholics voiced beliefs more in line with the teachings of their church:

81 percent reported both good deeds and faith were needed to get into heaven, and 75 percent reported Christians should look to the Bible, church teaching and tradition for guidance.

While differences between Catholics and Protestants once led to wars and persecution, most U.S. Catholics (65 percent) and Protestants (59 percent) now agree they have more in common than not.

The U.S. survey of more than 2,500 adults, funded by the Pew Charitable Trusts, was conducted online from May 30 to Aug. 9. The margin of error for results based on each sample in that survey is plus or minus 2.9 percentage points. ■

## Anglican Communion directors update standing committee on range of work

Anglican Communion News Service

Mission, women and gender issues, ecumenical dialogues and the work of the Anglican Alliance topped the agenda as the Anglican Consultative Council (ACC) standing committee met in London in early September.

The committee heard reports from directors at the Anglican Communion office, including the heads of the Anglican Alliance.

The director for mission, Canon John Kafwanka, spoke about his role in promoting the Season of Intentional Discipleship, established at the April 2016 ACC meeting in Lusaka, Zambia. The ACC resolution called on "every province, diocese and parish in the Anglican Communion to adopt a clear focus on intentional discipleship and to produce resources to equip and enable the whole church to be effective in making new disciples of Jesus Christ."

Momentum is growing, and some provinces already are engaging, Kafwanka said, noting that he was keen for best practices to be shared. "There is a movement within the Anglican Communion around the world on this. When we speak to leaders around the world, the thing they want to be known for most is being disciples of Jesus Christ."

Work also is underway to revive an Anglican Communion youth network, while efforts are continuing to develop more companion links across the Communion and to strengthen existing ones, he said.

The director for women in church and society, the Rev. Terrie Robinson, updated the committee on initiatives such as the U.N. Commission on the Status of Women and 16 Days of Activism. She stressed the importance

of men being involved in gender work, saying men and women needed to be empowered if change was to be seen.

"We are making progress — lots of good things are happening — but we are at an early stage," she said.

Her work involves connecting people, supporting initiatives and promoting awareness, she said. One plan is to develop biblical and theological reflections on gender issues. "We are looking at pulling together a framework curriculum ... including signposting to the good material which is already out there," she said.

Among the networks she oversees, she particularly praised the Environmental Network for its work in promoting the Season of Creation, which she said was very well organized globally.

The director for unity, faith and order, Canon John Gibaut, discussed ecumenical relations. He highlighted the work of the Anglican-Roman Catholic International Commission and described the joint commissioning for common mission of Anglican and Roman Catholic bishops by Pope Francis and Archbishop of Canterbury Justin Welby in Rome last year during the meeting of the International Anglican-Roman Catholic Commission on Unity and Mission as "profoundly moving."

On the Anglican-Orthodox dialogue, he said work was concentrating on issues of moral discernment, beginning with a common reflection on the environment and end-of-life issues. The International Reformed-Anglican Dialogue is engaged in a robust dialogue on the nature of communion, he said. The communion also is exploring new ways of engaging in dialogue and mission with the Lutheran World Federation and the World Methodist Council, he said. ■



Photo/Don Hartmann/Verdin Company

### Bell features Lutheran symbols

*Celebrating the Reformation's 500<sup>th</sup> anniversary, the Cincinnati-based Verdin bell foundry created a commemorative bell, shown here at Prince of Peace Lutheran Church in Loveland, Ohio. This year also marks the company's 175<sup>th</sup> anniversary. Verdin casts bells for organizations as varied as Episcopal churches, the Smithsonian Institution and Walt Disney World. The Lutheran rose, designed by Martin Luther, is the centerpiece of the Lutheran Reformation bell's design. It signifies that faith gives joy, comfort and peace. The cross in the heart symbolizes salvation through faith in Christ crucified.*

For where life takes you, trust the  
**Clergy Move Center<sup>®</sup>**  
at Stevens Worldwide Van Lines

Through Stevens Clergy Move Center,<sup>®</sup> we're proud to deliver over 110 years of family-owned moving expertise and quality services to Episcopal Members, Clergy and Employees.

- Discounted pricing
- Top-rated drivers and crews
- Customized moving packages
- Stevens Home Protection Kit<sup>™</sup>
- Free no-obligation moving estimate
- Single point-of-contact

The way to move  
**STEVENS**  
worldwide van lines  
Call Vicki Bierlein:  
**800.248.8313**  
[www.stevensworldwide.com/affinity](http://www.stevensworldwide.com/affinity)



## AROUND THE CHURCH

## Alabama judge dismisses Sauls case

An Alabama judge dismissed a lawsuit against the corporation of the Episcopal Church, called the Domestic and Foreign Missionary Society (DFMS), by former Chief Operating Officer Bishop Stacy Sauls after he was let go from his post.

Mobile County 13th Judicial District Judge Ben Brooks said in his Aug. 22 decision that Alabama was not the proper place for Sauls to bring such a suit.

Sauls had said that he ought to be able to file suit in Alabama because the Episcopal Church is present there. The church had argued that the case did

not belong in the Alabama courts but, instead, in New York where Sauls was based.

The judge agreed with the church, saying all the actions described in the suit took place in New York, where Sauls still lives and where the church maintains its denominational office.

"The only potential Alabama witnesses are the lawyers [Sauls] hired," Brooks said.

In June, after hearing oral arguments on the church's request that he dismiss the lawsuit, Brooks had ordered Sauls and church representatives to engage in mediation. He had appointed Michael Upchurch, an

Alabama lawyer and mediator, to lead that process and report to Brooks by Aug. 18.

Sauls' suit against the DFMS and an unspecified number of unnamed defendants associated with the church claimed that Presiding Bishop Michael Curry's decision to replace him as chief operating officer had damaged his reputation and made it difficult, if not impossible, for him to be employed elsewhere in the church.

Sauls filed suit in early February, nearly a year after Curry relieved him of his job. In announcing the lawsuit, the presiding bishop said that, in consultation with legal counsel, he had "tried his best to negotiate a severance with Bishop Sauls." Curry said he made "a good faith and compassionate offer, but that offer was not accepted."

The presiding bishop also said that "as a steward of church resources" he could not go beyond that offer and explain it in good conscience to the church.



Sauls

The presiding bishop had announced April 4, 2016, that the employment of Sam McDonald, deputy chief operating officer and director of mission, and Alex Baumgarten, director of public engagement and mission communications, was terminated after an investigation found they "violated established workplace policies and have failed to live up to the church's standards of personal conduct in their relationships with employees, which contributed to a workplace environment often inconsistent with the values and expectations of the Episcopal Church."

At that time, Curry said Sauls would not continue as chief operating officer even though he had "operated within the scope of his office," did not violate workplace policy and was unaware of the policy violations by McDonald and Baumgarten (both of whom reported to Sauls). The three senior managers had been on administrative leave since Dec. 9, 2015, pending an investigation into formal complaints and allegations from multiple members of the presiding bishop's staff that the three had violated personnel policies.

— Episcopal News Service

## Church joins S.C. lawsuit

A federal judge has granted the Episcopal Church's motion to intervene in a lawsuit over false advertising and related claims against the bishop of a breakaway group in South Carolina that left the church in 2012.

The federal case, known as vonRosenberg v. Lawrence, has been assigned to U.S. District Court Judge Richard Gergel, and is scheduled to proceed to trial in March. Gergel was assigned the case after the death of Judge C. Weston Houck in July.

The lawsuit was filed in March 2013, a few months after Mark Lawrence and a breakaway group announced they were leaving the Episcopal Church. The suit involves a claim of false advertising under the federal Lanham Act. At that time, Bishop Charles vonRosenberg was the only bishop recognized by the Episcopal Church and the Anglican Communion as bishop of the Diocese

of South Carolina. By continuing to represent himself as bishop of the diocese, Mark Lawrence is committing false advertising, the lawsuit says.

VonRosenberg retired in 2016, and his successor, Bishop Skip Adams, was added as a plaintiff in the case earlier this year.

In August, the Episcopal Church filed a motion to join the case as a plaintiff, saying it had an interest in the litigation because of Lawrence's "misuse of marks owned by the church."

The federal case is key to resolving trademark issues that were not addressed by the state courts in the lawsuit that the breakaway group, calling itself the "Diocese of South Carolina," filed against the Episcopal Church and its local diocese in 2013. That case went to the South Carolina Supreme Court, which ruled Aug. 2 in favor of the Episcopal Church and its diocese, the Episcopal Church in South Carolina.

— Episcopal Church in South Carolina

## N.Y. bishop supports church giving sanctuary

Bishop of the Diocese of New York Andrew Dietsche issued a statement Aug. 18 supporting Holyrood Parish in Manhattan, a day after a press conference where the church announced it was providing sanctuary to an undocumented immigrant and her American-born children.

"In April I wrote a letter to the diocese encouraging parishes to protect their members who may be in danger, and to provide legal and pastoral resources to assist undocumented people in the actions they may be facing," he said. "I asked our parishes to explore the possibility of sanctuary, and the different forms that sanctuary might take."

"It is our conviction that decisions made to offer sanctuary must be made at the local, parochial level, and we know that what 'sanctuary' means will differ from community to community," he continued. "I have made it clear that

I will in every case respect the pastoral decisions and judgments made by the clergy and leaders of our parishes in their care of their people. Providing safe refuge inside the church is only one of those possibilities, but it has a long and noble history in the Christian church. In America, government agencies have generally respected the sanctity of the church threshold."

In Holyrood's case, he said, "I am not unmindful of the risks that this means both for the parish and for the sanctuary family. Yet in the changing landscape regarding immigration and deportations in which we find ourselves, I believe this is a well-considered choice marked by integrity and faith. The clergy and people of Holyrood Parish have my full support, the support of this diocese, and this imperiled family has my prayers."

— Diocese of New York

## TRANSITIONS

## Bishop Beisner to retire

Diocese of Northern California Bishop Barry L. Beisner announced he plans to retire and will call for the election of a new bishop during diocesan convention on Nov. 3 to 4.

The tentative timetable calls for the election of the next bishop in February 2019 and consecration in late June 2019, at which time Beisner will retire.

Beisner served as canon to the ordinary to the previous bishop, Jerry Lamb, from 2002 to 2006. Before that, he was the rector of St. Martin's Episcopal Church in Davis.

— Diocese of Northern California

## IT director named

Darvin Darling has been named the Episcopal Church director of information technology. He will be responsible for all the information-technology operations for the Episcopal Church Center in New York and the staff located in New York and elsewhere.

Darling he began designing computer systems and programs for his high school robotics competitions in



Beisner

his native Brooklyn, N.Y., at age 15. Most recently, he was director of information technology and technical services at Riverside Church in New York. Previously, he was the senior IT manager and application developer at City Harvest.

He can be reached at ddarling@episcopalchurch.org.

— Episcopal Church Public Affairs Office

## Former Hawaii bishop dies

Richard Sui On Chang, the fourth bishop of the Diocese of Hawaii, died Aug. 30 after a short illness.

Chang served from 1997 to 2006, when he was succeeded by Bishop Robert L. Fitzpatrick, who had been his canon to the ordinary.

Born in Honolulu, Chang was the first Episcopal Church bishop of Chinese ancestry. He was ordained to the diaconate in March 1966 and to the priesthood six months later.

Chang served in several roles in Hawaii before becoming the diocese's archdeacon from 1970 to 1974. After the first bishop of Hawaii, Edmond Browning, was installed as the Episcopal Church's 24<sup>th</sup> presiding bishop, Chang served as his assistant. He was the executive officer of the diocese when Browning was bishop in Hawaii.

Chang also served as vice president of the House of Bishops.

— Episcopal News Service



Chang



Darling



## NEWS

## Time includes Jefferts Schori as a woman who changed the world

By ENS staff  
Episcopal News Service

Former Presiding Bishop Katharine Jefferts Schori is one of 46 women profiled in Time magazine's new multimedia project, *Firsts: Women Who Are Changing the World*.

A trailer for the video interview with Jefferts Schori, along with the text, is at [www.time.com](http://www.time.com).

Jefferts Schori was the bishop of Nevada when she was elected the Episcopal Church's first female presiding bishop in June 2006. She served from November 2006 to November 2015, when the church's first African-American presiding bishop, Michael Curry, succeeded her.

Jefferts Schori now is assisting bishop in the Diocese of San Diego while that diocese discerns who to call as its next bishop.

The Time project, which debuted Sept. 7, uses the metaphor of the glass ceiling. "What a jagged image we use for women who achieve greatly, defining accomplishment in terms of the barrier rather than the triumph. There she is up where the air is thin, where men still outnumber women, but where the



altitude is awesome," the introduction says. "Our goal with Firsts is for every woman and girl to find someone whose presence in the highest reaches of success says to her that it is safe to climb, come on up, the view is spectacular."

The other women profiled include Hillary Rodham Clinton, Serena Williams, Oprah Winfrey and Kellyanne Conway.

Time planned to publish a book from the series Sept. 17. ■

## UTO accepts applications for 2018 young adult, seminarian grants

Office of Public Affairs

The United Thank Offering (UTO) is accepting applications for 10 grants of \$2,500 for young adults and 10 grants of \$2,500 to seminarians. The focus of the grants is The Jesus Movement: Evangelism, Reconciliation and Creation Care.

UTO awards grants within the Episcopal Church for new projects and programs that address innovative approaches to ministries within their communities that meet the stated focus for the year. Deadline is 5 p.m. Eastern time Nov. 3. Applicants will be notified of their status after Executive Council approves the grants in January. Complete guidelines, application forms and information are available at [www.episcopalchurch.org](http://www.episcopalchurch.org).



Young adult applicants aged 19-30 should submit their applications to their diocese for screening and selection. A bishop's signature is required on the application. Bishops will select one application per diocese.

Seminarian grant applications are intended for start-up costs of new ministries at the seminary, in their field education parish or in their home diocese. Applicants must hail from one of the accredited seminaries of the Episcopal Church or from the Commission for Theological Education for Latin American and the Caribbean (CETALC). They should submit their applications to their dean/CETALC chair for screening and selection. The deans or chair will select up to two applications per seminary and must sign the applications. ■

## Subscribe to the Episcopal Journal.

Save 20% off the cover price with an annual subscription (\$36), or save more with a two-year subscription (\$67.50).

Call 800-691-9846 and order by credit card, or mail a check payable to Episcopal Journal to Episcopal Journal Circulation, Attn: Mike Brooks, 111-56 76 Drive #F7, Forest Hills, NY 11375

Episcopal  
JOURNAL

## Presiding Bishop Curry extends invitation to the Good Book Club

Office of Public Affairs

Presiding Bishop Michael Curry has recorded a video invitation for Episcopalians and other Christians to join the more than 25 partners presenting the Good Book Club, an opportunity for reflection and prayer.

The club is a churchwide program that invites participants to read the Gospel of Luke and the Acts of the Apostles during Lent and Easter 2018.

Led by Forward Movement, the club readings begin the Sunday before Ash Wednesday (Feb. 11) and finish on Pentecost (May 20).

The club provides an opportunity to

"read, mark, learn and inwardly digest the Holy Scriptures," Curry said.

"The Gospel of Luke tells the story of Jesus," while "the Acts of the Apostles tells the story of those who followed in the footsteps of Jesus."

Dioceses, congregations and organizations are encouraged to post and share the video and resource links.

The video is available on Forward Movement's YouTube channel. Resources, including daily readings, are available at [www.goodbookclub.org](http://www.goodbookclub.org).

Spanish resources and information are available at <http://clubbiblico.org>. ■



## Liturgy podcast launches

A St. Louis parish's priest and organist have launched a podcast exploring liturgy and music from an Episcopal perspective called All Things Rite & Musical.

Since its Aug. 1 premiere, it has released episodes about baptism and liturgically East-facing altars. The hosts are the Rev. Ian Lasch, associate rector for formation and fellowship, and David Sinden, organist and music director, at St. Peter's Episcopal Church.

"We want to have a conversation, not just with each other, but with the whole church," said Lasch. "We're hoping the podcast will lead to a wider conversation about what congregations are actually doing with liturgy and music and why they are doing it that way."

Forthcoming episodes will discuss the ordinary parts of the Holy Eucharist (Kyrie, Gloria, etc.), the 500th anniversary

of the Protestant Reformation and the feasts of All Saints and All Souls. All Things Rite & Musical also occasionally will include interviews with liturgical leaders in the Episcopal Church. Forthcoming "special edition" episodes will include conversations with the Rev. Charles Dupree, the rector of Trinity, Bloomington, Ind., and Brad Hughley, the organist and music director at St. Paul's, Indianapolis.

"No subject is off limits," said Sinden. "Like the title says, it really is supposed to be about all things liturgical and musical."

Lasch and Sinden plan to release new episodes of the podcast about once every two weeks.

Listeners can hear the podcast at [riteandmusical.org](http://riteandmusical.org) and through iTunes, Stitcher and Google Play. Podcast episodes also are available for download.

— St. Peter's Episcopal Church

# MOVING?

## CLERGY relocation CENTER

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

A Division of

### THE relocation CENTER

...relocation made simple

800-733-0930

[www.clergyrelocation.com](http://www.clergyrelocation.com) • [info@clergyrelocation.com](mailto:info@clergyrelocation.com)



## NEWS

HARVEY continued from page 1

It was hard to navigate through Port Aransas because most of the street signs are missing, Roberson wrote. “Be prepared, the devastation is unreal. The working conditions, beyond the heat, zaps your energy fast. The mildew, humidity and heat from the sun make for a very humbling experience even for the most in-shape individual.”

Volunteers needed to have good gloves, cool clothing, baby wipes, mosquito spray and a lot of water, Roberson said.

Jennifer Wickham, who lives in Corpus Christi where her husband is rector of All Saints’ Episcopal Church, helped coordinate volunteers at Trinity. “We were overwhelmed at several times today, not only by the generosity of volunteers who came to help, but also by the sheer volume of people bringing truckloads of supplies,” she said on Aug. 31.

The outpouring was wonderful, she wrote, but “it is becoming clear that the storage of donations will quickly become a challenge — not only for us, but also from many of the grassroots organiza-

tions working in the community.” The few places in town that were clean and secure were filling with large deliveries of supplies, and some groups had begun to turn donations away, she said.

“But this is not because we have enough items,” wrote Wickham, who is also the development coordinator for Saint Vincent Centre for Handicapped Children in Port-au-Prince, Haiti. “It is simply a reality that there are not enough places to put all of the things we need.”

So Wickham suggested that people donate only labor or money.

In West Texas’ update, the Rev. James Derkits, Trinity by-the-Sea’s rector, reported he was “exhausted, but amazed by the people, resources and love that keep pouring in. Derkits, his wife, Laura, and their family had to relocate when they discovered after Harvey that the storm destroyed the nearby rectory. They hoped to move back to Port Aransas into a friend’s condominium once power was restored, he told Episcopal News Service.

In nearby Rockport, Texas, St. Peter’s Episcopal Church sustained minor damage. The congregation used its Facebook page to check on its members. Rockport Mayor Charles Wax estimated that 30 to 40 percent of the town’s houses and businesses were destroyed and another 30 percent were so damaged that they will need to be demolished.

Near Corpus Christi, Harvey survivors found food, cleaning supplies, underwear and more at Epiphany Community Health Outreach Services, a ministry of the Episcopal Church of the Epiphany. ECHOS helped 104 families on Aug. 31.

“Virtually all of them needed cleaning supplies, food, diapers, baby formula and other staples for their homes,” the agency said in an e-mail. “Each of them had a story to tell ... Most who walked in our doors today lost everything. Some had damaged apart-



Photo/St. Peter's Episcopal Church via Facebook

**St. Peter's Episcopal Church in Rockport, Texas, near where Harvey made landfall, sustained minor damage.**

ments. All have been traumatized. For many, it will take months for life to go back to normal. For others, it will be a new normal.”

ECHOS hosted a Disaster Relief Food Fair on Sept. 2, with pallets of water and disaster-relief food kits. A local Starbucks delivered donated coffee for ECHOS workers and clients.

Many congregations took up special collections for Episcopal Relief & Development, which, in partnership with the Diocese of Texas, responded to the immediate needs of people in the Houston area. The funds were to help the diocese provide temporary housing for 50 families, recruit volunteers to help clean out homes and deploy trained, spiritual-care teams to reach out to people evacuated to the George R. Brown Convention Center and in other hard-hit areas.

Those teams distributed gift cards to help with purchasing food, basic supplies and necessities. The organization said its U.S. Disaster Program staff was in regular contact with the affected dioceses in Texas and Louisiana.

“Our church partners are providing critical assistance and caring for their neighbors in the aftermath of this devastating storm,” said Robert W. Radtke, president of Episcopal Relief & Development.

“I am deeply grateful to them and to our community of faithful supporters for their compassion and enormous generosity.”

Across the Diocese of Louisiana, Episcopalians were remembering the generosity of the wider church after the devastation of Hurricane Katrina, and were responding by collecting supplies and money. ■

## How to help

By Episcopal Journal

Episcopal Relief & Development works closely with church partners after disasters, equipping them to meet the needs of those most vulnerable in their communities. Currently, staff is responding to areas devastated by Hurricane Harvey and Hurricane Irma and is watching developing tropical storms.

Because of the agency’s strong diocesan partnerships, Episcopal Relief & Development is ready to assist affected areas in their recovery for as long as necessary. Donations to the organization’s Hurricane Relief Fund is the best way to help. To donate and read the latest updates, visit [episcopalrelief.org/irma](http://episcopalrelief.org/irma). ■



Photo/courtesy of Diocese of Texas

**Senior Warden John McElroy of St. Stephen's, Beaumont, Texas, in white hat, helps take down a fence for an emergency rescue.**

## Funds, not donated items, helps hurricane survivors most

By Amy Sowder  
Episcopal News Service

Brett Covington didn’t have any money to donate to people devastated by Hurricane Harvey. But she gave what she had: a steer.

Before accepting this gift, Christy Orman, the Diocese of Texas hurricane-relief coordinator from Christ Church Cathedral in Houston, had to find a place that could use 400 pounds of meat and pay for a butcher. Then she traveled to Covington’s ranch in Hutto, Texas, where she prayed over the animal.

“I told my husband, ‘I have to meet this cow. I want to honor this animal,’” said Orman, who named the steer “Walstan” after the patron saint of farmers and ranchers. “We thanked Walstan for giving to so many that are in need right now ... The whole situation was just so surreal.”

Covington’s gift was the exception to the rule given by those leading hurricane-relief efforts. To help, give money and gift cards — not supplies, unless specifically requested, said Carol Barnwell, Diocese of Texas communications coordinator, who organized many relief efforts.

Most of all, don’t donate clothes, especially used clothes, she said. “I know it’s not as sexy to donate gift cards or funds, but it really is the best stewardship.”

The diocese’s chaplains and mission groups bring the gift cards to families, who can use them for whatever they need most. “One of the main things is the dignity of giving the person the ability to buy specifically what they need. It puts the money into the local economy, which is desperately needed,” Barnwell said, adding that stores are stocked with



Photo/Jennifer Wickham via Facebook

**Several churches, including Trinity by-the-Sea, businesses and other organizations in Port Aransas, Texas, no longer can take unsolicited donations because there is no clean, secure space for storage.**

supplies for purchase.

The most useful gift cards are general ones, such as for Visa and Mastercard, rather than for specific grocery stores or other chains that might not have a location in the neighborhood where

they land, relief coordinators say. Cards for the Home Depot and Lowe’s are a pretty safe bet, too.

Church members can create prayer cards to go with the gift cards. The Texas diocese is creating slip covers for gift cards with a prayer on one side and plans to put the template on its website so churches can print them.

Those outside the affected areas also can help by donating to Episcopal Relief & Development.

Skilled labor and other volunteers won’t be needed from outside the area for a while, Katie Mears, the organization’s U.S. Disaster Program director, said via e-mail.

Individuals and groups can sign up in the organization’s Ready to Serve database so church partners can reach out to volunteers in the future as needs become clearer, said Mears. ■



## NEWS

IRMA continued from page 1

the Adventists, the Mormons, Baptists, all with an eye toward getting stuff in there.”

Many of the Episcopal churches in the diocese have windows blown out, holes in their roofs and shutters torn off. Churches are saying their communities need tarps to keep the rain out of homes, and mosquito nets — and there’s no power, she said. “The churches are damaged but not destroyed,” said the Rev. Judy Quick, a deacon from the Cathedral Church of the Advent in Birmingham, Ala. “They’re old churches, so it is a miracle to me that they’re still standing.”

Quick is the Diocese of Alabama’s co-coordinator for Episcopal Relief & Development and chairs Alabama’s companion diocesan commission. Since early 2016, the Alabama and Virgin Island

dioceses have been building a companion relationship. That partnership meant Quick could connect with clergy from each of the diocese’s affected islands through texting, Facebook and e-mail — at least with those who were able to find temporary Wi-Fi service.

[The Diocese of Maryland has been aiding its companion diocese, Puerto Rico. Bishop Eugene Taylor Sutton asked Maryland Episcopalians for donations to be collected and presented to Puerto Rico Bishop Rafael Morales. “Let’s be the community of love I know us to be and help the people of Puerto Rico recover from this devastating hurricane,” Sutton wrote in an online message.]

“Communication is terrible, horrible” after the hurricane, Quick said. After Alabama’s devastating tornadoes in 2011, Episcopalians learned that, when cell phones don’t work, texting can, she said.

As she reached people in the Virgin Islands, Quick said, she heard stories of churches already helping their neighbors. St. George’s Episcopal Church on Tortola could shelter more than 100 people, Quick said.



Photos/Yvonne O’Neal

*Tiny St. Mary’s Episcopal Church in Spanish Town on Virgin Gorda in the British Virgin Islands remains standing after Hurricane Irma, albeit with damage.*

The Rev. Sandra Malone, priest-in-charge at St. Paul’s Mission on Tortola, lost the roof from her home, but she was out helping the congregation and British communities. “That’s powerful to me, to be the rock for the communities and to show that compassion,” Quick said.

Nelson told the ERD webinar that Episcopal and Anglican churches on the islands were “holding together and slowly consolidating for a wider relief response.”

“We’re very committed there and to the long-term recovery,” she said.

On Sept. 15, the Rev. Esther Georges, who ministers at St. Mary’s Episcopal Church in Spanish Town on Virgin

Gorda, headed to what she called “the command center” to collect vouchers for her congregation to get food and water, she told ENS via e-mail.

At St. Mary’s, Irma toppled the stone church’s bell tower. It crashed into the cemetery, crushing some tombstones. The storm also blew out nearly every window in the church and damaged the rectory and a building where, among other things, the congregation held an annual “Jazz on the Hill” concert.

The churches on St. Thomas are struggling, especially St. Andrew’s Episcopal Church, which had a lot of flooding, Quick said. Church leaders are still trying

to check on their congregations, but there have been no reports of serious injuries or deaths, although the devastation is sure to have an emotional toll, she said.

The connection between Alabama and the Virgin Islands is even more layered because there are partnerships from parish to parish. The diocesan partnership has always been a two-way relationship, with youth visits in both directions and other programs, Quick said.

“It’s really a God thing that we can be there for them in this time in desperation,” Quick said. “It’s about walking with friends in good and bad times. That’s what this is all about.” ■



*Hurricane Irma’s winds blew out nearly every window in St. Mary’s Episcopal Church in Spanish Town on Virgin Gorda in the British Virgin Islands.*



## Together, let’s create lasting change

For over 75 years, our compassionate community has helped transform lives and empower communities around the world. Our partnerships fight poverty, hunger and disease by leveraging critical local expertise and resources. Give a gift with lasting impact.

**Join us today!**



**Episcopal  
Relief & Development**

Healing a hurting world

episcopalrelief.org  



## NEWS

# Episcopalians say Trump's DACA decision is not the last word

## *From Los Angeles to Washington, D.C., activists mobilize to convince Congress*

By Pat McCaughan  
Episcopal News Service

Many Episcopalians vowed to fight to preserve the federal immigration policy known as DACA, or Deferred Action for Childhood Arrivals, and to support the 800,000 “Dreamers” it impacts, after the Trump administration announced Sept. 5 an end to the program.

The administration announced that it would phase out the DACA policy, giving Congress six months to act legislatively to save the program that allowed qualifying undocumented immigrants who came to the United States as children to remain in the country.

President Barack Obama instituted DACA in June 2012 by executive action, giving so-called “Dreamers” the ability to receive a renewable two-year period of deferred action from deportation and eligibility for work permits.

For the Rev. Nancy Frausto, associate rector at St. Luke's Episcopal Church in Long Beach, Calif., in the Diocese of Los Angeles, and a Dreamer, the Sept. 5 news was terrifying.

Frausto, 33, who came to the United States at age 7, said she and her brother “are very proud of our Mexican heritage, but we know no other country. We have worked so hard to achieve our dreams, and it all could be taken away in a second.

“I am trying very hard to stay positive, to remember the words from last Sunday's reading, ‘Do not be overcome by evil but overcome evil by good.’”

Frausto was ordained a priest in 2013. She grew up attending All Saints' Epis-

copal Church in the Highland Park neighborhood of Los Angeles, where she was a popular youth leader. Because of her undocumented status, she was unable to apply for financial aid for college, so the church created a scholarship fund and assisted her education.

In 2013, she was named an Episcopal Church Foundation fellow, and she is popular at conferences for speaking about “scrappy” or struggling churches. She also serves as a consultant evangelist for the Presiding Bishop's Office on Evangelism.

“I know a lot of the church will rise up and will defend the rights of all people, and there's people doing amazing work,” Frausto told ENS. “But it's so hard to stay positive right now.”

Immigration can be “a touchy subject,” she said. “And I know that in our church there are people who stand on both sides. And with all due respect to anyone who agrees with the side that all undocumented persons should be sent back to their country, I would hope that their Christian value would be stronger than their political values.”

The Episcopal Church's presiding officers issued a statement after the Trump administration's announcement, vowing to work for immigration reform and to support Dreamers like Frausto.

“We believe that these young people are children of God and deserve a chance to live full lives, free from fear of deportation to countries that they may have never known and whose languages they may not speak,” Presiding Bishop Michael Curry and President of the House of Deputies the Rev. Gay Clark Jennings said. “As people of faith, our obligation is first to the most vulnerable,



Photo/Dan Webster

*Episcopalians and Lutherans support DACA and young immigrants called “Dreamers” on the steps of a pedestal of a former Confederate statue in Baltimore. A teach-in followed the Sept. 13 rally across the street at the Cathedral of the Incarnation on how to help Dreamers. Speakers included Miguel Carmona-Romero, youth missionary from St. Bartholomew's Episcopal Church, Baltimore, who is a Dreamer, and Bishop Eugene Taylor Sutton of the Diocese of Maryland.*

especially to children. In this moment, we are called by God to protect Dreamers from being punished for something they had no agency in doing.”

The Episcopal Church's Office of Government Relations and its Episcopal Public Policy Network long have advocated for “a humane and proportional immigration system,” based on General Convention's stance on the issues involved. The office has resources for advocacy and action on immigration policy, as well as information on current policies and proposed legislation.

In Los Angeles, members of Episcopal Sacred Resistance, the diocesan task force on immigration, said they planned to join a demonstration to protest the decision.

“In the Episcopal Diocese of Los

Angeles, home to one of the largest immigrant populations in the nation, the bishops reaffirm the diocese's continuing commitment to Dreamers and their families and call upon the president and Congress to strengthen the status of these deserving persons rather than jeopardize it through partisan politics,” Bishop J. Jon Bruno, Suffragan Bishop Diane Bruce and Coadjutor Bishop John Taylor said in a statement.

“Dreamers add daily, long-term value to all aspects of life across the United States and should receive respect and fairness from our government rather than equivocation rooted in fear and racism and that must be eradicated for the common good.”

continued on page 9

## OPINION

## On DACA: We know what God would have us do

By Mike Kinman

On Sept. 5, Attorney General Jeff Sessions, speaking for the president of the United States, announced that the Deferred Action for Childhood Arrivals (DACA) program was being rescinded.

From leaders who are quick to surround themselves with faith leaders and spout religious platitudes when it suits them, this action is a tragic rejection of the actual gospel of Jesus Christ.

From a nation that has for centuries stolen resources from Central American nations, pauperizing them and leaving their citizens little choice but to fol-

low those resources north in search of survival, this action is particularly cruel and deeply ironic.

This action is particularly devastating because it puts 800,000 young people — 223,000 of whom live in California, some of whom are part of the All Saints Church community — in danger of deportation to countries they have known little, if at all.

It is devastating, but it is nothing new. And we know what God would have us do. Because we have been here before.

Attorney General Sessions repeatedly invoked “the rule of law” in making the president's pronouncement. Most recently during the financial crisis of 2008, we learned that our concern for the “rule of law” and “law and order” disappears when the violators are white and wealthy. These phrases are, as they always have been, justifications for up-

holding white supremacy.

An attorney general spouting “law and order” standing in front of a political-opportunist president using vulnerable human beings to gratify a white supremacist political base is nothing new. Today it is Sessions and Trump. A half-century ago it was Bull Connor and Governor George Wallace.

We fought back then. We will fight back now.

To the amazing Dreamers who have been betrayed by a president and a nation who promised you compassion, we have one message: We all stand together.

We will stand in the streets, in the courtroom, in our churches and schools and community centers and fight for your right to stay in your United States of America and against white supremacy wherever we find it.

We will not acknowledge the validity of any law that strips any of God's chil-

dren of their rights and will resist any such law with all our heart, soul, mind and strength.

We will stand in solidarity with you, linking arms and legs if necessary, to prevent you from being taken from us.

For you are our blessing ... and we will not permit our blessing to be taken from us.

For you are a part of us ... and those whom God has joined together we will let no one tear asunder.

For you are beloved of God ... and we are committed to love one another as God loves us.

Con el amor de Cristo (with the love of Christ). ■

*The Rev. Mike Kinman is rector of All Saints Church, Pasadena, Calif. This statement was first published on the church's website (<https://allsaints-pas.org/>) and is reprinted with permission.*



## NEWS

DACA continued from page 8

Immigration activists will continue to press for justice, said the Rev. Mike Kinman, rector of All Saints Church, in Pasadena, Calif.

"This is us," Kinman told ENS. "This is not some 'other.' These are our sisters and brothers and members of our family, members of our community. These are God's beloved and our beloved. God has joined us together, and Scripture tells us that which God has joined together, let no one put asunder."

Kinman said the administration's decision means the government is "literally trying to tear our family apart, and we can't do that because family is a gift from God."

"We know how to fight this, and we're going to fight it. It starts by doing what we're doing today, taking to the street and saying: not on our watch, especially here in California, where about 223,000 of the 800,000 people who are Dreamers live," he said.

He called the statement released by Attorney General Jeff Sessions "a tragic rejection of the actual gospel of Jesus Christ."

"From a nation that has for centuries

## Episcopal officers stand with the 'Dreamers'

Office of Public Affairs

The Episcopal Church supports the 800,000 recipients of the Deferred Action for Childhood Arrivals (DACA) program," Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Clark Jennings said on Sept. 5.

"We believe that these young people are children of God and deserve a chance to live full lives, free from fear of deportation to countries that they may have never known and whose languages they may not speak," their statement read. "As people of faith, our obligation is first to the most vulnerable, especially to children ... We are called by God to protect 'Dreamers' from being punished for something they had no agency in doing."

"The Episcopal Church supports these undocumented youth as part of our decades-long commitment to walking with immigrants and refugees ... We call on our nation to live up to its highest ideals and most deeply held values, and we call on Congress to take action to protect these young people and to formulate a comprehensive immigration policy that is moral and consistent and that allows immigrants who want to contribute to this country the chance to do so while keeping our borders secure from those whose business is in drugs, human trafficking or terror," they said.

Curry and Jennings said they were committed to working toward Congressional passage of a bipartisan Dream Act to protect those brought illegally to the United States as children and to other immigration reforms. ■

stolen resources from Central American nations, pauperizing them and leaving their citizens little choice but to follow those resources north in search of survival, this action is particularly cruel and deeply ironic," Kinman said.

Meanwhile, Diocese of Washington Bishop Mariann Budde was among the immigration advocates, Dreamers and faith leaders who demonstrated in front of the White House on Sept. 5. Speaking to the crowd, she noted that the previous week she had joined Cardinal Donald Wuerl of the Roman Catholic Archdiocese of Washington; Rabbi M. Bruce Lustig, senior rabbi of Washington Hebrew Congregation; and Imam Talib M. Shareef of Masjid Muhammad, The

Nation's Mosque, in sending a letter to President Donald Trump and members of Congress, saying that each religion's sacred texts and teachings were clear that supporting Dreamers was "consistent with the moral imperative of extending hospitality to the stranger, of caring for immigrants and children, and of loving our neighbors as ourselves."

"Now that the president has acted, we will turn our attention to Congress," Budde said outside the White House.

Dreamers are part of the United States, she said. "I want you to know that you belong here. We love you; we are so proud of you; and we need your gifts, talents and hard work to help make this country live up to its greatest ideals.

"Your dream is the American dream of opportunity and diversity, of safe haven and of building a better life for ourselves and our families. The future of this country is in your hands. The president's decision is not the final answer on DACA. We commit ourselves to work with and alongside you for a better day."

As for Frausto, she admits to struggling against "being in a very dark place now." She was able to work in the church because of DACA, after previously fearing she would need to leave the country for at least 10 years.

What she'd say to the Trump administration is: "Have a little heart. Stop trying to dehumanize us, we are God's children." ■



**WANT TO CREATE A BETTER WORLD?**  
Start with your values and connect with partners who share them.

**Values in Action: A Trinity Institute Conference**  
**February 2–3, 2018**

In New York City and Streamed Live at Partner Sites

### FEATURING

*Additional Speakers TBA*



**The Most Rev. Michael B. Curry**, Presiding Bishop of The Episcopal Church



**Michelle Alexander**, author of *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*



**Pádraig Ó Tuama**, poet, theologian, and mediator



Attend in NYC or become a Partner Site to stream the conference at your location.

**REGISTER AT [TI2018.ORG](http://TI2018.ORG)**



**Trinity Church**  
WALL STREET



## OPINION

## Is the Confederate-monuments debate slouching toward idolatry?

By Pamela A. Lewis

As the nation still struggles to make sense of the deadly white supremacist rally and counter-protest response that took place in Charlottesville, Va., on Aug. 12, another but no less complex struggle has emerged over the presence of Confederate statues and monuments in America's public spaces and how best to handle them.



What had begun as an expression of opposition to the removal of a statue of Confederate General Robert E. Lee (located in Emancipation Park, formerly Lee Park) became a violent confrontation that resulted in the death of a young woman and ignited sharp debates, numerous editorials and caustic exchanges on social media about the meaning and place of these types of civic sculpture.

Diverse voices have asked new and discomfiting questions about very old and, some would argue, equally discomfiting artwork: Whose history and heritage do these sculptures and monuments represent? Why should they still be displayed in our public spaces, given that the Civil War ended more than a century ago? Does their removal “erase history” or does it show respect to those who have felt (and still feel) oppressed by the history those statues represent?

“Sad to see the history and culture of our great country ripped apart with the removal of our beautiful statues and monuments,” tweeted President Donald

Trump in response to the decision by some institutions and parks departments to take away figures of Confederate generals and soldiers from their grounds.

The argument also has enveloped non-Confederate (or Civil War, for that matter) statues and monuments, such as the iconic figure of explorer Christopher Columbus, which has stood high atop its dramatic pedestal on the southwest corner of New York's Central Park since 1906 and now is pegged for possible removal. Columbus statues in other cities have been vandalized, and, at this writing, the National Cathedral in Washington, D.C., has decided that it will remove two stained-glass windows that pay tribute to Robert E. Lee and Stonewall Jackson.

As someone who enjoys — and writes about — the visual arts, I have read and listened with interest to the various articles and discussions surrounding this complex issue. There are well-wrought and compelling arguments on both sides, making it very difficult to choose the “best” one. I can appreciate these statues and monuments as art, and some of them are beautiful, as President Trump has described them. The Louisiana Memorial is one of the most breathtaking Confederate statue groups I saw during a visit to the Gettysburg National Memorial Park in Pennsylvania several years ago.

However, this memorial and others like it are only superficially beautiful, as the message and cause they convey and uphold are offensive and contradictory to what historian Jon Meacham has called the “American experiment in liberty and self-government.” For that reason, I have been in favor of removing (but not destroying) Confederate statues and monuments from public spaces,

**‘Not unlike national flags, statues and monuments are connected to a people’s identity, history and national pride, which evoke strong emotions.’**

as I also had supported taking down Confederate flags.

But as positions have hardened and the tone become more shrill, I have moved from interest to concern over how exercised many of us have become about these statues and monuments. And, more specifically, I have wondered how people of faith — especially Christians — should think about this issue. How can we strike a balance between scriptural teachings and our convictions regarding what are often secular matters? How do we avoid idolatry?

In the Scriptures, most notably in the Ten Commandments, fashioning, much less worshiping, “graven images” is forbidden. In Psalm 97, the psalmist writes, “*Confounded be all who worship carved images and delight in false gods*” (verse 7). Psalm 106 reminds us that “*Israel made a bull-calf at Horeb, and worshiped a molten image*” (verse 19).

Are the statues of Robert E. Lee and of other Confederate figures the modern-day equivalents of the Horeb bull-calf? Not quite, but debate over

them has become so heated as to push them uncomfortably close to that point.

Regardless of which side of the issue it comes from, the worshipful rhetoric I have detected in some commentaries about the statues suggests that the statues are more important in themselves than the implications of keeping or removing them, or than more pressing social justice concerns. The events in Charlottesville already have shown us that there are those who are prepared to injure or kill over a statue.

Not unlike national flags, statues and monuments are connected to a people's identity, history and national pride, which evoke strong emotions. But flags are only cloth, and statues and monuments only “graven images” of stone or metal. They are symbols, not sacred objects for worship or veneration.

I understand the biblical passages cited above as cautionary, a reminder that I am to delight in God and not be dazzled by idols. Whether Christian or of another faith, we are called to be “different” in that we adopt a dispassionate stance, a “holy indifference” to the things of this world, regardless of how important they appear to be.

Contentions about the objects and issues of the day may inspire our indignation, yet they are, like the Horeb bull-calf, only objects. When we find ourselves getting too overwrought, we might stop and pray, “Teach us to care and not to care,” as T.S. Eliot wrote in his poem “Ash Wednesday.”

Let's try to avoid slouching towards idolatry; it's bad for our spiritual posture. ■

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

YALE INSTITUTE OF SACRED MUSIC PRESENTS

“FULL OF YOUR GLORY”

# Liturgy, Cosmos, Creation

THE 2018 YALE LITURGY CONFERENCE

JUNE 18–21, 2018 • YALE UNIVERSITY

ROWAN WILLIAMS, KEYNOTE

Information and registration at [ism.yale.edu/liturgy2018](http://ism.yale.edu/liturgy2018)

Apse mosaic, Basilica of Sant'Apollinare in Classe, Ravenna, 6th c.



## BOOK REVIEW

## Church meets real world in 'Jesus Heist'

Review by Shelley Crook

When I was a vestry member a few years ago, I had a repeated fantasy that often would come upon me as the meeting entered its second predictable hour, and it went like this: If only these money-pit buildings would burn to the ground! If only the endowment was lost forever! If only we could cancel all these darned committee meetings!

*If only.* It was a pleasantly diverting daydream. Just how blissful might it be to do church without all the attendant, attention-sucking *stuff*? To be forced out, as a congregation, into the real world?

I may be projecting, but I suspect C. Andrew Doyle has entertained similar fantasies. It's his contention that the modern church has lost touch with who it is precisely because of all the bureaucracy, the meetings, the busywork, the *stuff*. With his hipster beard and glasses and spiky gray hair, Doyle looks like he might own a craft brewery, but in fact he is bishop of the Diocese of Texas. He has navigated some controversial waters in his diocese, notably on the subject of same-sex blessings, and now he's challenging the assumptions of church from the inside. The premise of the book is this:

*"I found that people within the church could not separate out their congregation from the Scripture's vision of community. It was like we had blinders on. A sermon on the Good Samaritan is turned into a churchgoer's moral play about doing good for others; the Widow's Mite is turned into a sermon about stewardship and the church budget."*

In ancient times, an ecclesia was an assembly; in the early church it referred to an assembly of the faithful. Doyle draws a stark distinction between the institutional church and a true "ecclesia" of people mutually bound by the Good News. An ecclesia is a mystical union, not captive to a particular place, Doyle writes. It is "the love of God manifest in the fellowship of those who are loved and are willing to love."

"The Jesus Heist" is Doyle's attempt to bridge the gap he sees between the institutional church and the ecclesia. Returning to first principles and the first century, Doyle frees Scripture — passages including the Widow's Mite, the Destruction of the Temple and the Great Commission — from institutional bias. The resulting book is an exercise in careful exegesis.

If I didn't find anything groundbreaking in the book, it's because I'm fortunate to hear great, challenging preaching every Sunday that hits all the high points Doyle explicates here. The concept of radical hospitality; who your neighbor is and isn't; the importance of a more missional philosophy: Check, check and check.

The fact that not everyone in a pew hears those messages means this book is sorely needed. And, if you suspect your own congregation operates more effectively as a social club than as the body of Christ, Doyle will give insight on just how you might be missing out —

although if you want a recipe for a fix, you should refer to some of his earlier books, such as "A Generous Community." There are no answers in "The Jesus Heist," only an exquisite explanation of the problem.

Doyle can be light at times, but overall this is a dense, scholarly read. I wish it were more accessible, and yet I hope congregations engage with it anyway. Our common life together — our future as a true ecclesia — is dependent on us hearing the gospel as a message of transformation, not merely one of institutional preservation.

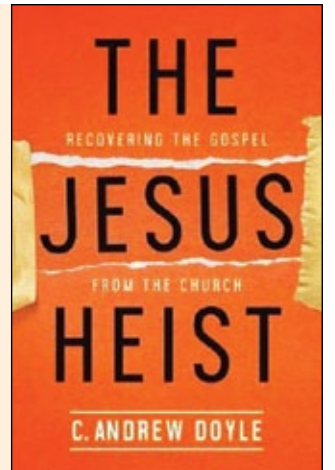
As Doyle so entertainingly recounts in a story in the epilogue, it's imperative that we snatch the baby from the manger and run out the church door with it — metaphorically, not literally — which may just preclude a frustrated vestry member from burning down a church one day — literally, not metaphorically. Read this book, save an edifice. Just a thought. ■

*Shelley Crook is a New York-based writer.*

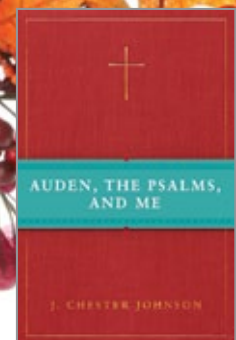
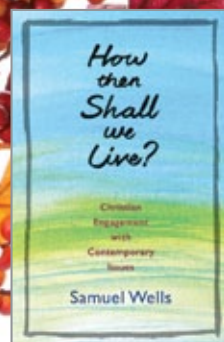
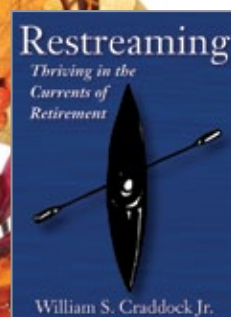
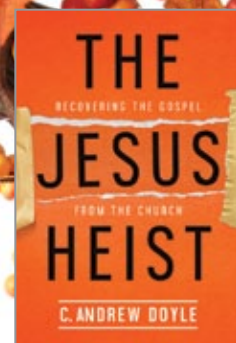
### The Jesus Heist: Recovering the Gospel from the Church

By C. Andrew Doyle

Church Publishing  
208 pages, \$18



## New from Church Publishing



### The Jesus Heist Recovering the Gospel from the Church C. Andrew Doyle

"Andy Doyle is an ecclesiastical breath of fresh air! His writing is insightful, witty, and formative. Read this book if you have found yourself questioning tradition, bored by Sunday morning routines, or wondering how to bring new life into any congregation."

— *The Rev. Becca Stevens, founder of Magdalene and Thistle Farms*

9780819233516 \$18.00 paper

### Restreaming Thriving in the Currents of Retirement William S. Craddock Jr.

"Restreaming is a series of reflections, both personal and universal, that address key life issues and perspective involving retirement living."

— *Arnie Kozak, PhD, author of Mindfulness A to Z and 108 Metaphors for Mindfulness*

9780898690033 \$10.00 paper

### How Then Shall We Live? Christian Engagement with Contemporary Issues Samuel Wells

These reflections are on issues that matter—social, political, personal, life-cycle, and theological.

9780898692549 \$24.00 paper

### Auden, The Psalms, and Me J. Chester Johnson

"J. Chester Johnson tells a remarkable and illuminating triple story: the story of the English psalms in the past and present, the story of W. H. Auden's profound engagement with the language of the psalter, and the story of his engagement with Auden, the psalms, and the church. I hope this well-told story will be widely read."

— *Edward Mendelson, Professor of English and Comparative Literature; Lionel Trilling Professor in the Humanities, Columbia University*

9780898699647 \$16.00 paper



### Planning for Rites and Rituals A Resource for Episcopal Worship: Year B, 2017-18

Begins with Advent 1 2017 through Christ the King Sunday 2018, this is an all-in-one liturgical season planner for worship.

9780898691801 \$39.95

Church Publishing products are available by calling 800-242-1918, visiting [www.churchpublishing.org](http://www.churchpublishing.org), through any Episcopal bookstore, Amazon, Barnes & Noble, Cokesbury, Christian Book Distributors, or wherever fine Christian products are sold.

For a complete list of new products, visit [churchpublishing.org](http://churchpublishing.org)

Follow us on  

 CHURCH  
PUBLISHING  
INCORPORATED



## FAITH AND THE ARTS

# Acclaimed composer's new work will highlight parish fête

By Jerry Hames

Music has a special place in the hearts of those who worship at St. Stephen's Episcopal Church in Armonk, N.Y. So when the parish approached the 175th anniversary of its founding, members might have discussed all things possible in their search for special music.

"Why not ask the composer of the motet 'Ubi Caritas,' written for the wedding of Prince William and Kate Middleton," one might have suggested. "Let's do it!" was the reply, and a letter was sent to the acclaimed Welsh composer Paul Mealor. And he accepted.

That makes for a good story, but it's not altogether true, said St. Stephen's rector, the Rev. Nils Chittenden, who is a friend of the composer.

"I'm from the United Kingdom originally, and I know Paul Mealor personally. My brother is a church musician — and I'm a musician myself and choral singer

— so when we were planning two years ago, I was thinking this would be a very good way of marking a big anniversary."

As a result, a new composition by Mealor commissioned by the parish, a choral setting of Psalm 84, "How Lovely Is Your Dwelling Place," will be the highlight of the anniversary concert on Oct. 29.

He said Psalm 84 was picked for two reasons. "We wanted to choose something from the psalms to include our Jewish neighbors, but also because that psalm really expresses what we want to say about us being a pilgrim people."

"As a community of faith, we are especially mindful of St. Augustine's belief that those who sing, pray twice," said James Turner, music director of St. Stephen's. The parish, 40 miles north of New York near the Connecticut border, actually founded modern-day Armonk by creating its first sub-division in about 1850.

Also featured in the concert will be festive music from previous centuries, including Vivaldi's "Gloria"; Parry's "I was Glad," written for the coronation of Edward VII and also sung at the coronation of George V; and Handel's "Zadok the Priest," written for the coronation of George II. Mealor's composition "Ubi Caritas," heard by the 2.5 billion people who watched the royal wedding from Westminster Abbey, also will be on the program.

Mealor, who was voted "Britain's favorite composer" in 2016, has taught at the University of Aberdeen since 2003 and has worked with choirs and orchestras throughout the world.

For the anniversary concert, the parish's choir will be increased to 30 singers with additions from surrounding com-



Photo/Courtesy of www.paulmealor.com

Composer Paul Mealor, above, wrote "How Lovely is Your Dwelling Place" for St. Stephen's church, Armonk, N.Y.

At left, the commission originated with the rector, the Rev. Nils Chittenden, left, and will be conducted by Music Director James Turner.



Photo/courtesy of St. Stephen's Church

munities. They will be accompanied by eight string musicians and the church's new organ, played by Terence Flanagan.

Last year, to prepare for the renovation of the 1842 sanctuary, the organ was removed for cleaning and rewiring. After discussions with organ consultants and organ builders, church leaders contracted with the Peragallo Pipe Organ Co. to create a new hybrid instrument that would use almost all of the original

Canadian-built Casavant instrument and retain the original appearance of the casework, while including needed technical features and musical enhancements. "It is a pipe-digital hybrid and a fine, more flexible organ," said Turner.

Chittenden said the celebration had helped to raise the profile of the church and given it momentum. "A big anniversary is a mountain-top experience, but most of the time we don't have the mountain top; we're tripping along the foothills.

"Commissioning a piece of music is the gift that keeps on giving, because it gives exposure in the wider community that it is the anniversary of our church," he said. "Once it's written, it's always there — always a reminder of the anniversary, which is not so much the bricks and mortar but the fact that we've been a faithful presence in the community for 175 years." ■



Photo/courtesy of St. Stephen's Church

Built in 1842, St. Stephen's is the oldest building in Armonk, N.Y.

## Bishop of Polynesia addresses festivalgoers in England on climate change

Anglican Taonga

Archbishop Winston Halapua of Polynesia took his concerns about climate justice and his "moana theology" message to a new stage — the immaculate grounds of a hall in the English midlands.

He'd been invited by the USPG (United Society Partners in the Gospel) to be the keynote speaker at the Greenbelt Festival, held Aug. 25-28 on the grounds of Boughton House, a stately home and gardens open to the public in Northamptonshire.

The Greenbelt Festival has been a British fixture for more than four decades. Its organizers say their mission is "to create spaces, like festivals, where art, faith and

justice collide."

Dozens of artists and performers share stages at Greenbelt, and many church agencies — USPG among them — host events within the festival. This year USPG was highlighting climate justice. Hence its invitation to Halapua



The 40-year-old Greenbelt Festival aims to be a space where "art, faith and justice collide."

to anchor its 2017 Greenbelt program. Musical performers included blues rock guitarist Joanne Shaw Taylor, folk band The Rubber Wellies and alt-folk trio Wildwood Kin.

In talks, panel discussions and sermons, Halapua described how rising sea levels were threatening and dislocating communities in the Pacific. He also preached and taught on "moana theology," his conviction of God's care for all things, and how the waves, tides and ocean currents are metaphors for God's love and the interconnectedness of the environment.

USPG backed his presentation in several ways, including by creating an interactive model of Tonga to show the impact of rising sea levels on the flat and scattered is-



Archbishop Winston Halapua of Polynesia addresses festival attendees.

lands of Halapua's homeland.

The Greenbelt Festival has been held annually since 1974. It has grown from a Christian music festival with an audience of about 1,500 Christian young people to its current more-inclusive festival attended by around 20,000 Christians and those belong to other or no faith traditions. ■



MOVIE REVIEW

# A movie for all kinds of saints and sinners

By Pierre Whalon

One thing I have developed over the years in ministry is an active distaste for “pious sentiments.” By this I do not mean to disparage piety, which is devotion to God and is essential to any religious person’s life. No, I mean the cheap kitsch that one finds in mall stores — and in some so-called Christian movies.

I don’t think I am alone in this aversion, and I hope that moviegoers will not disdain the film “All Saints” for fear of syrupy religiosity. John Corbett plays a real Episcopal priest, the Rev. Michael Spurlock, who is a new priest sent to close a real dying parish, All Saints, in Smyrna, Tenn.

This grabbed me, because as a newly minted deacon, I was sent by my bishop to close a parish. Like Fr. Spurlock, a New Yorker (as well as his wife Aimee) who moved to rural Tennessee, I went through culture shock and bumped up against the reality of what a church faced with closing looks like. The film captured that, as well as the initial distrust that he (and I) encountered. My parish, at least, is still open.

Moreover, I knew that much of the story was true. Of course, the screenplay creates dramatic tension by highlighting the priest’s inexperience, as well as the inner conflicts one goes through beginning ordained ministry (50 percent quit in the first five years, they say). His issues spill over into his marriage, his relationship with his son, one parishioner in particular and of course, his bishop. This pastor is certainly not perfect.

He meets He Yin, a Burmese refugee who leads a community of his people, the Karen, all of whom have received political asylum — and are Anglicans. That is, as He Yin reminds Spurlock, they are Episcopalians, the American branch of the worldwide Anglican Communion. They begin to attend church, which causes a stir. Meanwhile, the fiscal noose begins to tighten, as appraisers for a property deal show up.

The church sits on 30 acres of prime farmland (the film is shot on location). During a thunderstorm, Spurlock cries out to God and receives a vision: Farm the land with the refugees. This scene seemed to channel “The Shawshank Redemption,” as the rain drenches the priest like a baptism. Nevertheless, Aimee reminds him that he isn’t a signs-and-wonders kind of guy, and neither is she. But he is convinced that he’s right.

Here is where I was most uncomfortable. Was this vision-thing some magical thinking, where it all comes true: They farm the land, pay off the mortgage and save the church?

That is not quite how the story goes. As Spurlock struggles to make his vision a reality, he is changed, more by failure and his own mistakes. He becomes a real parish priest, who tends a community, and a better husband and father.

It is the relationship with He Yin, played by Nathan Lee, that provides the central drama. Both Corbett and Lee are superb in relaying the changes both men undergo as their friendship finally emerges across a profound cultural divide. The supporting cast, especially



Photo/Courtesy of Affirm Films

John Corbett, front right, plays the Rev. Michael Spurlock, an Episcopal priest faced with closing a small Tennessee church, when a group of refugees from Myanmar, led by He Yin (Nathan Lee, beside him), joins the congregation.

Barry Corbin as a bitter veteran, Cara Buono as Aimee and Myles Moore as their son Atticus, are also excellent. One small role, Atticus’ friend Po, is played by He Yin’s son, John Lee. Real parishioners, including the Karen immigrants, also are part of the cast.

As an Episcopal bishop, I found the character of Bishop Eldon Thompson unbelievable, despite Gregory Alan Williams’ best effort. The role is a foil, of course; I get that. But compared to the realism of the parish’s life, it could have been better written, especially since the Diocese of Tennessee has a fine bishop, John Bauerschmidt, and he and the diocese have a positive role in the real story. I also did not like the recurring refer-

ences to Fr. Spurlock’s “career.” Anyone who gets into the ordained ministry for a “career,” with advancement to more prestigious and remunerative positions up to the “brass ring” of the office of bishop, is profoundly mistaken. This is true in any church, not just ours.

But this is a movie you don’t want to miss. Variety’s enthusiastic review calls Corbett’s work “a career-highlight performance.” Rotten Tomatoes gives it an “89 percent fresh.”

Let me lift my own little voice: Go see “All Saints.” You’ll be blessed, no matter what your religion. ■

Pierre Whalon is bishop-in-charge of the Episcopal Churches in Europe.

## GOT BAGGAGE? GET A FREE TOTE.

Order a one- or two-year subscription of **Episcopal Journal** or make a minimum donation of \$50 and get a stylish Marketplace India Fair Trade tote bag from Equal Exchange absolutely FREE.\*

\*While supplies last. Also available to renewing subscribers.

The award-winning Episcopal Journal reflects the vibrant, diverse and global Episcopal Church and Anglican Communion.

Subscribe or donate by sending in the form below or call **1-800-691-9846** (mention tote bag)



Equal Exchange is a Fairtrade worker-owned cooperative. A portion of its sales benefits Episcopal Relief & Development. For more products and gifts visit [episcopalrelief.org/fairtrade](http://episcopalrelief.org/fairtrade).



Episcopalians rally against bigotry



Yes! I want a free tote bag!

One year subscription \$36 plus FREE tote bag  Two year subscription \$67.50 plus FREE tote bag

I’m not ready to commit but would like to donate to Episcopal Journal. Amount of donation: \$ \_\_\_\_\_  
(Donations above \$50 receive tote bag! You will receive a tax receipt).

Mail to Episcopal Journal Circulation, Attn: Mike Brooks, 111-56 76 Drive, #F7, Forest Hills, NY 11375.

To subscribe or donate by credit card, call **1-800-691-9846** (mention tote bag)

Please PRINT clearly

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

Email \_\_\_\_\_



through social media and Mullen was among who responded to a call resville in a show of uni were the driving force b The Rev. Gay Jenn Episcopal Church’s H released a statement, s by the racist violence. “Even though we Episcopalians strive low Jesus’ command ourselves and who the dignity of, we l said. “And so, we l to recognize and a Christianity espou Seemingly ov

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



NEWS

# Virginia congregation deeply divided over church's name honoring Robert E. Lee

By David Paulsen  
Episcopal News Service

Was Robert E. Lee an American hero or a traitorous defender of slavery? The Confederate general has been called both in the ongoing debate over whether statues, monuments and plaques in his honor should remain on display in public places, from parks to churches.

At least one aspect of Lee's biography is undisputed: He was a prominent parishioner at the Episcopal church that now bears his name, R.E. Lee Memorial Church in Lexington, Va.

And that name now threatens to tear the congregation apart.

"Change is hard, and this is about change that goes right down to our identity," vestry member Doug Cumming told Episcopal News Service. He supports removing Lee from the name of the church.

Turmoil has grown since 2015, when the vestry first considered but failed to approve a proposal to remove Lee's name from the church. Members began leaving the congregation in protest, and such exits continued this year after the vestry in April chose not to act on a consultant's recommendation for a name change.

Then violence in Charlottesville, Va., a city barely an hour northeast of Lexington, accelerated a national re-examination of the Confederacy's legacy. Defense of a statue of Lee became a rallying point for white supremacist groups, who descended on Charlottesville in August and clashed with anti-racism counter-protesters, leaving dozens wounded and one counter-protester dead.

On Aug. 21, the Lee Memorial Church vestry held its first monthly

meeting since the events in Charlottesville. Again, it decided against taking steps toward a name change, instead unanimously approving a statement that began by condemning white supremacy, racism and violence in Lee's name.

The vestry members said they "object strenuously to the misuse of Robert E. Lee's name and memory in connection with white supremacy, anti-Semitism and similar movements that he would abhor. Lee was widely admired in both the North and the South as a man of virtue and honor and as among the leading reconcilers of our fractured land."

The statement defended Lee's reputation as a Christian, though not as a Confederate.

"We do not honor Lee as a Confederate," the statement reads.

"Nor do we subscribe to neo-Confederate ideas in honoring him. We honor Lee as one of our own parishioners, a devout man who led our parish through difficult years in post-Civil-War Virginia."

Anne Hansen, who helped craft the statement, resigned from the vestry afterward because church leaders would not commit more definitively to discussing a name change.

"My hope had been that if we could make a unified statement, say something unanimously ... that we would be able to move from there into further action in a consensual way [regarding] the implications of our association with Lee," Hansen told ENS. "At the vestry meeting, that became apparent to me that was not going to happen." She added that she blamed herself for getting upset and not

articulating her views clearly enough.

The vestry's inaction on the issue is fueling tension inside and outside the congregation, creating an unnecessary

church news release.

While serving in Lexington as president of Washington College, later renamed Washington and Lee University, the former Confederate general spent the last five years of his life, until his death in 1870, helping the struggling congregation survive.

He served as senior warden and at one point agreed to pay the pastor's salary from his own pocket, according to a report by the Washington Post.

There is no record, however, of why the congregation chose to rename the church for Lee in 1903. It may, as some suggest, have been part of the "Lost Cause," a campaign across the South to rehabilitate the image of the Confederacy and its leaders at

a time when racism and segregation also were on the rise. Or, changing the name may simply have been a way to honor the congregation's most famous parishioner.

Those who favor changing the name back to Grace note that few Episcopal churches are named after deceased parishioners. They also worry the church is failing to send a welcoming message by hanging a sign out front featuring the name of a slaveholder who was willing to go to war against the Union to preserve slavery.

The debate over the church's name came to a head in 2015 after a white supremacist with a fondness for the Confederate flag shot and killed nine people at Emanuel African Methodist Episcopal Church in Charleston, S.C. That

continued on page 15



Photo/Lee Memorial Church via Facebook

*The sign in front of R.E. Lee Memorial Church bears the name of the church and, therefore, also the Confederate general who was a parishioner there.*

distracted for the church, Southwestern Virginia Bishop Mark Bourlakas said. He favors the name change.

"The name has become not only a distraction to their gospel mission, but ... it's dividing parishioners and causing all kinds of rancor," said Bourlakas, who planned to visit the congregation soon to assist in reconciliation efforts. "My priority is to heal the congregation, and I don't believe that that healing can occur while the name stays the same."

The church's history dates to 1840, when it was known as Latimer Parish but didn't have a permanent worship space. Parish records cited by Cumming show the first church building was dedicated in 1844 as Grace Church. It bore that name when Lee joined the congregation in 1865 after the Civil War, according to a 2015



**ST. MARK'S PRESS**  
A ministry of Good Shepherd Episcopal Church - Wichita, KS

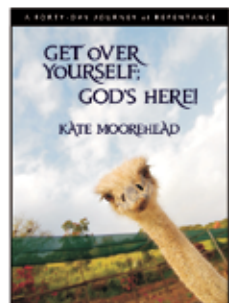


Order online, by emailing or calling  
1-800-365-0439  
stmarkspress@gmail.com  
stmarkspress.net

## Spreading The Word, one book at a time.

Supporting Christian Worship by publishing Lectionaries and other Liturgical resources

### Books and CDs



Get Over Yourself: God's Here  
The Very Rev. Kate Moorehead



Growing a Sustainable Soul  
Bob Flanagan

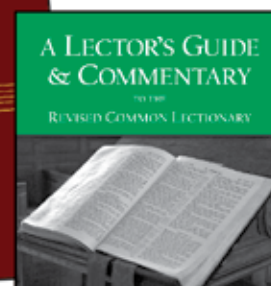


Heaven's Gate CD

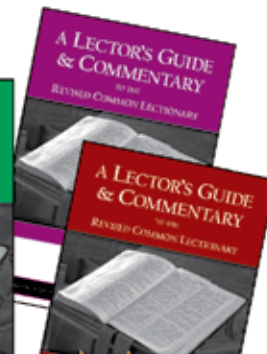
### RCL Lectionaries & Commentaries



Gospel Book



A Lector's Guide and  
Commentary to the RCL  
J. Ted Blakley (M.; Ph.D.)



A Lector's Guide  
& Commentary  
to the Revised Common Lectionary

Advent begins Dec 3  
Year B Available Now



## NEWS

# Washington cathedral to remove windows honoring Confederates

By Adelle M. Banks  
Religion News Service

Following “considerable prayer and discussion” prompted by last August’s white supremacist protest in Charlottesville, Va., Washington National Cathedral has decided to remove stained-glass windows honoring two Confederate generals.

The leadership of the landmark church in the nation’s capital had planned to spend a lengthy period discussing race-related issues before deciding what to do with the windows. That plan was made after the fatal shooting of nine members of a Bible study group at a black church in Charleston, S.C., in 2015.

But a statement released Sept. 6 said that, “after considerable prayer and discussion,” the cathedral’s board, or chapter, voted a day earlier “to immediately remove the windows.”

“The chapter believes that these windows are not only inconsistent with our current mission to serve as a house of prayer for all people but also a barrier to our important work on racial justice and racial reconciliation,” reads a letter from Diocese of Washington Bishop Mariann Edgar Budde, cathedral Dean Randy Hollerith and Chapter Chair John Donoghue.

In August 2016, the cathedral quietly removed panels depicting the Confeder-

ate flag and replaced them with red and blue panes to match surrounding glass. But the overall glass and stone bays honoring two generals, Robert Lee and Thomas “Stonewall” Jackson, remained.

“These windows will be deconsecrated, removed, conserved and stored until we can determine a more appropriate future for them,” the leaders wrote. “The window openings and stone work in the Lee-Jackson Bay will be covered over until we determine what will go in their place.”

The side-by-side windows honoring the Confederate generals were added in 1953 with the support of the United Daughters of the Confederacy, a group that sought to honor the memory of veterans who fought for the South.

Under the Robert E. Lee window, language etched in stone calls him “a Christian soldier without fear and without reproach.” Under Jackson, it says he “walked humbly before his Creator whose word was his guide.”

The church officials said they hoped the windows might serve as a teaching



Photo/courtesy Washington National Cathedral

**Stained-glass windows honoring Confederate Generals Robert Lee and Stonewall Jackson will be removed from the Washington National Cathedral. In August 2016, the cathedral quietly removed the panels depicting the Confederate flag and replaced them with red and blue panes to match surrounding glass.**

tool elsewhere but were no longer appropriate for the cathedral’s sanctuary.

“We want to be clear that we are not attempting to remove history, but rather are removing two windows from the sacred fabric of the cathedral that do not reflect our values,” they said.

As recently as late June, the cathedral’s dean had said it would be another year before a decision about the windows would be made.

But the officials said their decision-making process concerning the windows sped up after the violence in Charlottesville, in August, when neo-Nazis clashed with counter-protesters. But they also said that the windows’ removal was insufficient for addressing racial injustice.

The cathedral held a series of public programs focused on the Confederacy and the two generals and about racial justice.

“We recognize that there are people of goodwill who disagree with our decision and also others who have been hurt or confused by the amount of time it took us to reach it,” the leaders concluded. “We trust, however, that what unites us in Christ is greater than our

differences.”

Other prominent houses of worship also have considered what to do with their Confederate memorials since the mid-August events in Charlottesville. Duke University removed a statue of Lee from its chapel entrance. Members of R.E. Lee Memorial Episcopal Church in Lexington, Va., mulled whether to change its name but decided against such a move at an Aug. 21 meeting. ■

LEE continued from page 14

prompted a nationwide re-examination of how the Confederate flag had come to represent racist ideologies.

Members of Lee Memorial Church spent several months discussing the church name in light of the Charleston shooting. After surveying the congregation and hearing a range of opinions for and against, the vestry voted 9-5 in November 2015 in favor of removing Lee’s name. Because the vestry chose to require a supermajority for passage, the measure failed by one vote.

In 2016, the church hired a reconciliation consultant, ultimately spending \$16,000, and formed the Discovery and Discernment Committee of vestry members and parishioners to pursue reconciliation more carefully in the congregation and decide what actions to take.

The committee and consultant issued a 15-page report in April 2017 that summarized the various perspectives on the church’s name. “The committee discerned from its work in discovery that a significant number of parishioners remain quite uneasy with the name of the church,” the report said.

It warned that those parishioners felt marginalized and might withdraw from the congregation, or that conflict over the name could continue to escalate.

The report contained several recommendations, including the creation of a committee to seek new ways to honor Lee’s historic ties to the parish. It also recommended this: “That the name of the

church be officially restored to its former name of Grace Episcopal Church.”

The vestry met the same month to review the report. It accepted all the recommendations, except the one urging a name change.

### ‘A different moment since Charlottesville’

ENS left messages seeking comment from senior warden Woody Sadler, as well as a vestry member, A.W. “Buster” Lewis, who has been a vocal opponent of changing the name. Neither had responded at the time of publication, though Lewis told ENS in a March story that he thought he and his parish were being “attacked.”

After the April vestry meeting, “there’s certain members of the vestry that felt with relief that the discussion was over,” vestry member Cumming said. “But I really think on some level they weren’t paying attention.”

The discussion didn’t resume in a significant way until the violence in Charlottesville raised concerns again about how Lee had come to be a symbol of white supremacist ideology.

“We’re in a different moment since Charlottesville,” Bourlakas said. “These symbols have become too toxic. We’re a church that cares deeply about sacraments and symbols, and this symbol, whatever you might think of it or what it represented, has been co-opted and has become toxic.”

Hansen, though, fears it may be too late. “We had already missed our oppor-

tunity to change the name of the church in a deliberative, proactive way on our own terms,” she said.

Although he doesn’t intend to impose his preference on the congregation, Bourlakas said it was important for him to help guide the two sides to reconcile. The statement the vestry issued, he said, alluded to the path forward, with its concluding reference to the church’s commitment, “not to Lee, but to that gospel which is his hope and ours.”

“We invite all to share in it, and we aim to let nothing stand in the way of

our proclaiming it with integrity,” the statement ends.

To let nothing stand in the way, Bourlakas said, would seem to include a name.

“For me this is an easy fix, because the original name of the church was Grace Church. That’s the name of the church when Lee was a parishioner,” the bishop said. “If it’s about honoring Lee, that’s the church he worshiped in. If it’s about history, that’s the historical name.”

“But most important, it’s a fine name of a church. And Lexington and our country could use a lot more grace.” ■

## NOTICE: MOVING SERVICES

# Skip Higgins

## 225-937-0700 (Cell)

www.custommovers.net • skip@custommovers.net

**“Moving Episcopal clergy to new ministries since 1982.”**

- Clergy discounts
- Only one survey/3 estimates
- Major van lines represented
- Full value protection plans
- 24/7 cell phone contact to assure your peace of mind
- Single-contact Relocation Coordinator provided
- Certain late pick-up/delivery penalties apply\*

**CUSTOM MOVERS - FHWA Lic. # MC370752**

\* Certain Restrictions Apply.

**Do you have a classifieds listing you would like to place in Episcopal Journal?**

CLASSIFIED LINE RATES: \$13.00 per line

CLASSIFIED DISPLAY AD RATES: \$74.00 per inch

For more information and/or to submit ads to Episcopal Journal Advertising Department contact patrick@kevinshanley.com or brian@kevinshanley.com



FEATURE

# At New Jersey church, 'It's My Turn' for children with autism

By Allison Pishko

**W**hen is it my turn?!" cried young Cameron, as he watched child after child extinguish candles during the children's Good Friday Service at St. Paul's Church in Chatham, N.J. A child on the autism spectrum, Cam struggled to understand why he had not been given a chance. After the service, the Rev. Mary Davis, rector at St. Paul's, relit all the candles so he could extinguish them and said, "It's your turn now!"

In the weeks and months that followed, Davis could not get Cam's cries out of her mind. St. Paul's always had been accepting of children with differences, but God was calling the church to do more, she said. That something more became "It's My Turn" vacation Bible camp for children on the autism spectrum, held for the first time Aug. 21-25.

"We had three goals for 'It's My Turn,'" said Davis, who herself has two children on the autism spectrum. "First, and most importantly, we wanted the children to know that they are beloved children of God and are welcomed and

loved here at St. Paul's. Second, we wanted to create an environment where the children were celebrated for who they are.

"Children with autism often face the daily challenge of being a square peg that society tries to cram into a round

for programming, music and games. The church also assembled a team of volunteers from the congregation, each of whom was trained for working with children with autism.

"The biggest challenge for our volunteers was first recognizing the unique

We had another camper who wanted to be the leader everywhere we went, so, in every possible way, we let him lead. Still another camper navigated his day by using a countdown clock. The number 14 was his favorite, so, over and over again, we set a timer to 14, which enabled him to relax and participate more fully."

By all accounts, "It's My Turn" was a huge success, Davis said. "I think I speak for everyone involved in the camp when I say it was one of the most rewarding, and exhausting, weeks of my life."

While this was the first year for the camp, Davis has a big vision for its future. "This camp will be an annual event here at St. Paul's, and our hope is that, by partnering with Cross Roads, we can share our curriculum and training with other churches throughout the diocese," she said. "Given the fact that autism is so prevalent in New Jersey, God is calling us to give all children a turn."

For more information about "It's My Turn" or bringing the camp to another church, contact Davis at rector@stpaulschatham.org. ■

*Allison Pishko is junior warden at St. Paul's, Chatham, N.J.*



Photo/Courtesy of St. Paul's, Chatham

Children with autism participate in the "It's My Turn" program at St. Paul's church, Chatham, N.J.

hole. In our camp, we wanted to create a world of 'square holes,' a place of comfort, ease and fun for our campers. Third, we wanted to give parents and caregivers some respite time at the end of the summer, free from shame or worry. Being a parent of an autistic child is so often isolating as well as emotionally and physically draining."

St. Paul's partnered with the Diocese of Newark's Cross Roads Day Camp staff

needs of each camper and then allowing ourselves to enter their world with love," said Davis. "For example, one of our campers loved speaking in 'cat.' So our amazing counselors 'meowed' their way through conversation and into connection with the camper.

"Another camper counted fans everywhere he went. So our counselors joined him, and the 'counting of the fans' became part of the camp's daily routine.

Kendal is all about value.

One of our favorites is Generosity.

With the renowned "Kendal spirit," we transform the experience of aging. This means giving and sharing the things that we value—a culture of community and collaboration and a fulfilling lifestyle with a focus on continuing contribution. Collington offers exceptional residential options and a full continuum of care. With all this, you'll have peace of mind—and that's worth a lot.

***We'd like to meet you, call today to schedule a visit!***

**Collington.Kendal.org | 1.800.814.4045**

*Collington*  
A KENDAL® AFFILIATE *Together, transforming the experience of aging®*

10450 Lottsford Road, Mitchellville, MD 20721

A Not-for-Profit Life Plan Community (formerly CCRC)

