

Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY

VOL. 8 NO. 3 | MARCH 2018



NEWS Council to send churchwide budget to convention



FEATURE Woodchoppers bring ministry of warmth



ARTS Cathedral shows sculptor's vision of Stations of the Cross

PRSR STD
US POSTAGE
PAID
PERMIT #1239
Bellmawr NJ

Church leaders express grief, call for action after Florida high school mass shooting

By David Paulsen
Episcopal News Service

Episcopal bishops were arranging for services of lamentation at churches around the country in the wake of the shooting at a Florida high school that left 17 students and faculty members dead, as the bishops and other church leaders called for political action against gun violence to end “these lethal spasms of violence in our country.”

“The heart of our nation has been broken yet again by another mass shooting at an American school,” Bishops United Against Gun Violence, a coalition of more than 70 Episcopal bishops, said in a statement released Feb. 16, two days after the massacre at Marjory Stoneman Douglas High School in Parkland, Fla.

A former student, 19-year-old Nikolas Cruz, was charged with 17 counts of murder after he opened fire with an AR-15 rifle in hallways and classrooms before ditching his gun and ammunition and blending in with students to escape, authorities said. He was found and arrested on a city street later in the day.

Fourteen of the fatalities were students. A football coach, athletic director and geography teacher also were killed.

Bishops United offered condolences to the families, singling out by name Carmen Schentrup, a 16-year-old student who was a youth group leader at St. Mary Magdalene Episcopal Church in Coral Springs.

to describe the pain of loss and grief, of shock and horror, of outrage and anger, only the anguished cries that well up from the very depths of our being. There are no words to make sense of what makes no sense, and in the face of such senseless killing we are numbed and rendered speechless.”

continued on page 6



Photo/Jonathan Drake/Reuters

A mourner places a candle on one of 17 crosses at a memorial for those killed by a gunman on Feb. 14 at Marjory Stoneman Douglas High School in Parkland, Fla.

This flu season, congregations urged to take common-sense health precautions

By David Paulsen
Episcopal News Service

Has the sound of coughing and the sight of runny noses got you questioning whether to shake hands during the peace or sip from the common cup on Sunday?

With this flu season said to be the worst since 2009, Episcopal leaders are advising parishioners to use common sense during worship without letting their precautions get in the way of participating fully in the life of the church.

“There are, I suppose, a million ways to get the flu, and it troubles me that we bring so much of our attention to the common cup as a particular danger,” Diocese of New York Bishop Andrew Dietsche said

in a January letter to the diocese, adding there is little evidence that sharing wine during the Eucharist poses a great risk of spreading illness.

“I am concerned that extraordinary practices adopted during the flu season may send the message to our worshipers that the cup is a threat to us — that communion with one another is itself a threat to us — and that those perceptions may be hard to overcome later when the flu danger passes,” Dietsche wrote.

The Rev. Thomas Mousin, rector at St. John’s Episcopal Church in Charlestown, Mass., summarized his advice to the congregation: “Be a good neighbor.”

“If you are sick, or feeling sick,

continued on page 6



Photo/Sharon Sheridan

Congregations and parishioners are urged to take sensible precautions during flu season when sharing the common cup at the Communion rail.

ANGLICAN DIGEST

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

Anglicans, Methodists debate interchange of clergy

The Church of England's General Synod in February was scheduled to debate proposals to "enable an interchange of presbyteral ministries" between the church and the Methodist Church in Britain. The synod was being asked to endorse further work on the proposals, which failed to reach unanimous support when the House of Bishops debated them.

The Methodist Church grew as a separate denomination following splits from the Church of England in the late 18th century. There have been numerous proposals for closer communion between the two churches, but the sticking point continues to be the issue of ordination and the historic episcopate.

A joint report of the denominations, "Mission and Ministry in Covenant," proposes to tackle this through the episcopal consecration of future presidents of the Methodist Conference "by bishops recognized by the Church of England as belonging within the historic episcopate." Because the conference ordains Methodist presbyters, over time all Methodist presbyters would receive episcopal ordination, it says. In the meantime, the report says, the ministry of existing Methodist presbyters should be recognized, even though they have not been episcopally ordained, which it calls a "temporary anomaly."

The synod was being asked to request further work on the proposals because

diverse views had emerged in discussions at the House of Bishops, with some unable to accept the "extending the welcome of 'presbyters/priests serving in either church as eligible to serve in both churches' to those ordained in the Methodist Church prior to its coming to share in the historic episcopate," Bishop Christopher Cocksworth, chair of the province's Faith and Order Commission, wrote to the synod.

General Synod narrowly defeated proposals for union between the church churches, worked on since the 1950s, in 1972, he said. In 1979, formal conversations between the two churches recommenced.

Same-sex blessings considered

A working group established by the Anglican Church in Aotearoa, New Zealand and Polynesia is recommending that bishops be able to decide whether to authorize a service of blessing for same gender couples, using provisions already within the province's canons for "a nonformulary service." But it says that there should be no change to "the church's teaching on the nature of marriage, [which] is to affirm marriage as between a man and a woman."



In 2014, the provincial General Synod called for proposals for the blessing of same-sex relationships. A "Way Forward" group was established and put forward proposals for the 2016 synod that would have authorized new rites of blessing as "additional formularies" rather than doctrinal changes. Instead, the synod voted to let the motion lie on the table "with a firm expectation that a decision to move forward will be made" at its 2018 meeting. The province established a working group to explore "structural arrangements" to allow people who hold differing convictions about same-sex relationships to stay within the church.

While it "recommends no changes to the formularies of this church, there is a recommendation to authorize a nonformulary service of blessing for the relationship of two people regardless of their sex

Building honors martyred Ugandan archbishop

A new 16-story commercial office suite in the heart of Uganda's financial district will carry the name of martyred Archbishop Janani Luwum. The archbishop first envisioned the building, to be known as "Janani Luwum Church House," before he was murdered on the orders of Idi Amin in February 1977. The building, which is being constructed by the Church of Uganda with the support of the Kenyan-based Equity Bank, will provide an income stream to support the ministry of the province.



Luwum

Work on the building, which is opposite the Bank of Uganda, the country's central bank, is in its final stages. It is anticipated that tenants will move



Photo/Symbion Architects

Architect's impression of the building honoring martyred Ugandan bishop.

in later this year. Equity Bank, which is expanding across the region, will move its Ugandan corporate headquarters to the building and will become the anchor tenants. The remaining space will be let to other businesses and commercial organizations.

The Church of Uganda's provincial office will continue to be based in its current building near St. Paul's Cathedral. ■

or sexual orientation, in prescribed circumstances," the working group report says. "This will include circumstances where the minister has satisfied him or herself that the relationship is loving, monogamous, faithful and the couple are committed to a life-long relationship."

The General Synod next will meet May 4-11.

Ethiopians desire local bishop

Anglicans in the Gambella district of Ethiopia have expressed a desire that their next bishop be local. Within the Anglican Communion, Ethiopia is part of the Diocese of Egypt with North Africa and the Horn of Africa in the Province of Jerusalem and the Middle East.

The church in the Gambella region is experiencing rapid growth, much of it sparked by the arrival of refugees from South Sudan. The first area bishop for the Horn of Africa was Andrew Proud, who served from 2007 before being appointed area bishop of Reading in the Church of England's Diocese of Oxford. His successor, Bishop Grant



Photo/Diocese of Egypt with North Africa and the Horn of Africa

Bishop Mouneer Anis consults with clergy in the Horn of Africa.

LeMarquand, an American, served the area with his wife Wendy, a medical doctor. He retired last year.

Bishop of Egypt Mouneer Anis recently visited Gambella and met with clergy who discussed the qualities they wanted in the next area bishop, who will be responsible for Ethiopia, Eritrea, Djibouti, Somaliland and Somalia.

"We want a bishop, not a visitor," they said. The members of the clergy have a strong desire for a local bishop, not someone from Egypt or the West," the Diocese of Egypt reported. ■

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; 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

It may be a cruel trick of the calendar or a reminder that a season of repentance is needed that the terrible massacre at a Lakeland, Fla., high school took place on Ash Wednesday, which also fell on the secular holiday of Valentine's Day.

There are almost too many emotional themes there to process from a faith perspective, or even in a linear fashion. The killing of 17 innocents and questions about mental illness and access to guns — those issues alone are keeping us debating the efficacy of prayer vs. action, or action in addition to prayer.

Given that Lent is a 40-day meditation on sin and repentance, consider whether we need to repent as a

nation for the sin of gun violence and to ponder what we might do about it. Consider whether each of us needs to look into our heart to see if we have in some way encouraged or supported a culture of violence in this country, from our choices about gun ownership and gun laws to our choices in entertainment.

Speaking of the coincidence of Valentine's Day, where is love in all this? While we consider and repent and think, the fact remains that 17 people are dead, their families and communities gutted with grief.

One of the young people killed was a member of our Episcopal family — Carmen Schentrup, a youth leader at St. Mary Magdalene in Coral Springs

— and here's where love enters. Her faith family has gathered around the Schentrup family — on the church's Facebook page with the sorrowful funeral announcement, on a GoFundMe campaign for funeral expenses and a scholarship in Carmen's name.

Episcopalians around the country are posting messages and prayers. "Praying for you ... St John's Episcopal Church, Mason City, Iowa." "Love from your brothers and sisters in the Episcopal Diocese of Indianapolis and Good Samaritan Episcopal Church in Brownsburg, Ind."

This is how and why we "do church." May all the families hurting at this time find healing comfort such as how our church family has provided. ■

Council drafts \$133.7 million budget for next three years



By Mary Frances Schjonberg
Episcopal News Service

Executive Council on Jan. 24 approved a \$133.7 million draft budget for the 2019-2021 triennium that is based on requiring Episcopal Church dioceses to contribute annually 15 percent of their operating income.

The budget, with a surplus of \$2,654, must be approved by General Convention when it meets in Austin, Texas, July 5-13. The Jan. 22-24 council meeting took place at the Maritime Institute Conference Center in suburban Baltimore.

The triennial budget is \$8.7 million more than the one approved by the 2015 General Convention for the 2016-2018 triennium.

The draft budget increases the money allocated for evangelism because, House of Deputies President the Rev.



Presiding Bishop Michael Curry thanks Executive Council's finance committee for its work on the budget.



Tess Judge, chair of the finance committee, holds her voluminous three-ring binder with which she kept track of work on the budget.

Gay Clark Jennings said, council heard a "clarion call" from the church to do so. Evangelism is one of three priorities General Convention set for the church at its last meeting in 2015. The final version of council's draft budget also includes increases in the other two priorities of racial justice and reconciliation, and creation care.

Council's Joint Standing Committee on Finances for Mission (FFM), which

crafted the budget, "focused on looking at every line in this budget because it's not only important that we talk the 'Jesus Movement' but that we walk the 'Jesus Movement,'" said its chair, Tess Judge.

Presiding Bishop Michael Curry said during a post-meeting news conference that the budget process reflected "a community coming together, doing the hard work, seeking to keep Christ at the center." FFM listened "deeply and seriously" to the rest of council, to the more than 200 people who responded to a survey on the budget and to the churchwide staff, he said.

In the end, he said, it involved finding ways "to fund the work in the direction we believe and pray that the church is and ought to be going." Curry said the budget reflected "a church moving forward" into the vision of the "Jesus Movement" that he and General Convention began articulating in 2015.

"It's a holistic vision of the church being the church, proclaiming the good news of Jesus, bearing witness to him in new ways but continuing in old ways," he said. "It is the church being the church of Jesus Christ in the world for today. And, that is the 'Jesus Movement.'"

Jennings said during the news conference that the budget work was an effort to reflect "who we believe we are as a church and who we believe God is calling us to be as church."

The Rev. Susan Brown Snook, the council member who chairs the Joint Standing Committee on Local Ministry and Mission, which shepherds the church's evangelism work, thanked FFM members for listening to council members and others in the church and adjusting evangelism funding.

The church's three-year budgets are funded primarily by pledges from the church's 109 dioceses and three regional areas. Each year's annual giving in the three-year budget is based on a diocese's income two years earlier. In the current budget, dioceses can exempt the first \$150,000 of income. Council's draft budget drops that exemption to \$140,000. The exemption was \$120,000 during the 2012-2015 triennium.

Not all dioceses pay the full asking for a variety of reasons. Diocesan commitments for 2016 and 2017 are at www.episcopalchurch.org.

At the 2015 General Convention, bishops and deputies turned the current voluntary diocesan budgetary asking system into a mandatory assessment, beginning with the 2019-2021 budget cycle. Dioceses may ask for full or partial waivers. Without getting a waiver, a diocese that does not pay the full assessment will be unable to get grants or loans from the Domestic and



Photos/Shannon Ferguson Kelly

The Rev. Mally Lloyd, right, the committee member who led Executive Council's Joint Standing Committee on Finances for Mission (FFM) budget work, presents the 2019-2021 draft budget to the council with Tess Judge, FFM chair.

Foreign Missionary Society (the name under which the Episcopal Church is incorporated).

The council's draft states that the budget would have \$89.5 million in diocesan revenue if all dioceses fully make their mandatory assessment payments. However, FFM anticipates that up to 20 dioceses will get full or partial waivers of those payments, which could equal up to \$5.9 million, according to the Rev. Mally Lloyd, the FFM member who led its budget work. Thus, the likely total diocesan contribution is pegged at \$83.6 million.

The council's Assessment Review Committee has begun talking to dioceses that currently do not pay the full amount of the assessment or who anticipate asking for a partial or full waiver in 2019.

FFM reduced the amount of antici-

ated assessment waivers by \$1.3 million from the version of the budget it began working on at the start of the Jan. 22-24 meeting, Lloyd said. FFM decided to reserve less than the full amount accounted for in the anticipated waivers "so that we have an impetus to push dioceses further along" by not starting from the assumption that all waivers would be granted at the amounts requested, she said.

Other major sources of anticipated income include \$31.7 million from a 5 percent draw on the interest earned by the church's investments and \$10.2 million in rental income at the Episcopal Church Center in New York. A planned annual appeal for contributions to the churchwide budget from Episcopalians is projected to raise \$1 million over the three years of the budget.

FFM applied the additional income it found to the budget's expense lines. Among the larger additions to its previous version of the draft budget is \$1.86 million in the line items for evangelism, including money for a new staff position. Committee members also removed an earlier request that staffers working in evangelism cut \$400,000 from their 2019-2021 budget.

Money also was budgeted for a new staff member each for the church's racial justice and reconciliation work and creation-care work.

The budget also includes money for paying a full-time salary and benefits to the president of the House of Deputies. That position, which is filled by election during each meeting of convention, always has been unpaid. The president has a travel budget and a paid assistant.

continued on page 5

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 • info@clergyrelocation.com

AROUND THE CHURCH

Agencies join to aid Syrian refugees

Episcopal Relief & Development is working with the Fellowship of Middle East Evangelical Churches (FMEEC) to respond to the needs of people displaced by the ongoing unrest in Syria.

This partnership will provide blankets, clothing, stoves and fuel during the harsh winter months to 2,850 newly displaced people living in the Aleppo, Homs and Hama governorates. Aleppo and Homs have been the center of the conflict. Many homes and buildings have been destroyed, and people don't have access to basic services.

With the crisis in its seventh year, Syrians struggle with basic needs, including food, shelter and medicine. Approximately six million people have been displaced in Syria, with more five million seeking refuge outside of the country.

"We are thankful for our partnership with FMEEC, an organization that is particularly knowledgeable and well connected in Syria, during this humanitarian crisis," said Rob Radtke, president of Episcopal Relief & Development. "After recently visiting the Holy Land Institute for the Deaf outreach centers in Za'atari and Azraq in Jordan and witnessing the impact of displacement, I am grateful to our partners for providing a compassionate and critical response for those uprooted from their homes and who face an uncertain future."

Since 2015, Episcopal Relief & Development has supported FMEEC in caring for people displaced by



رابطة الكنائس الإنجيلية في الشرق الأوسط
The Fellowship of the Middle East Evangelical Churches

the crisis. FMEEC is an association of the Evangelical (Protestant) churches of the Middle East, whose members include the Episcopal Diocese of Egypt, Iran, Sudan and Jerusalem. FMEEC's volunteer network of church youth and local coordinators serve in different logistical roles in target areas and have assisted communities since 2011.

"We're seeing Syrians who fled their homes or were living in refugee camps begin to return to their original communities," said Nagulan Nesiha, senior program officer for disaster response and risk reduction with Episcopal Relief & Development. "They face poverty, malnutrition and a loss of income. Children, women, the elderly and the disabled are particularly vulnerable. Many rely on relief aid for the basic necessities. The crisis is still ongoing."

To learn more about Episcopal Relief & Development, visit episcopalrelief.org.

— Episcopal Relief & Development

Breakaway S.C. group asks Supreme Court to review ruling

The leaders of a group that broke away from the Episcopal Church in South Carolina have asked the U.S. Supreme Court to review a state court ruling that property, assets and most of the diocese's parishes must remain with the Episcopal Church.

The petition for a writ of certiorari asks the court to consider "whether the 'neutral principles of law' approach to resolving church property disputes requires courts to recognize a trust on church property even if the alleged trust does not comply with the state's ordinary trust and property law."

The breakaway group said Feb. 13 that the majority of the South Carolina Supreme Court justices "unquestionably did not take this 'neutral' approach." The U.S. Supreme Court should consider the case because, the group said, at least eight states have adopted what it called "the less than neutral interpretation." Filing a writ does not mean the high court will agree to take the case.

Episcopalians in South Carolina have been reorganizing their common life since late 2012, after then-Bishop Mark Lawrence and a majority of clergy and lay leadership said that the diocese had left the Episcopal Church. They disagreed with the wider Episcopal Church about biblical authority and theology, primarily centered on the full inclusion of LGBT people in the life of the church.

— Episcopal News Service

EPISCOPAL LIVES

Atlanta bishop named to court committee

Diocese of Atlanta Bishop Robert Wright has been appointed to the Supreme Court of Georgia's Committee on Justice For Children.



Wright

Wright is the only faith leader on the 29-member committee, which is charged with improving justice for children and families involved in Georgia's juvenile courts. Formed in 1995 to apply data-based improvements to Georgia's child dependency cases, the committee expanded its scope of work in 2017 to include the full spectrum of juvenile court cases.

"The list is long, but the work is vital," Wright said. "I'm committed to leveraging my experience and perspective as an adopted child, the parent of an adopted child and chief pastor to thousands of families facing the crisis of broken ties in my work on the committee."

Georgia Supreme Court Associate Justice David Nahmias, who chairs the committee, said he was impressed by Wright's real-world experience and leadership qualities.

"Bishop Wright is a passionate and eloquent advocate for children, and for the special needs of foster children in particular," Nahmias said. "We look forward to the experiences, ideas, and contacts he will bring to the Supreme

Court's Justice for Children Committee as we seek to improve the justice system for Georgia's children."

Wright was born in a Roman Catholic orphanage in Pittsburgh and was adopted at 9 months. While attending Howard University in Washington, D.C., worked as a child advocate for two mayors and for the Children's Defense Fund.

Since becoming bishop, Wright has been a vocal advocate for improving the lives of children, prisoners, immigrants and military members and their families.

— Diocese of Atlanta

Bishop Konieczny joins Anglican council

Executive Council elected Diocese of Oklahoma Bishop Edward J. Konieczny on Jan. 23 to serve as the Episcopal Church bishop member on the Anglican Consultative Council (ACC).



Konieczny

The ACC is one of the "four instruments of communion" in the Anglican Communion, of which the Episcopal Church is one of the 39 member provinces. According to the ACC website, the ACC's role is to facilitate the cooperative work of the communion's churches. It is the only instrument that includes clergy and laity along with bishops and the only one that is a registered charity under British law, making it the corporate entity of

the Anglican Communion.

Konieczny's term is for three triennial meetings of the ACC. The next meeting is slated for 2019. Other Episcopal Church members of the ACC are the Rev. Gay Clark Jennings of the Diocese of Ohio, president of the House of Deputies; and Rosalie Ballantine of the Diocese of the Virgin Islands.

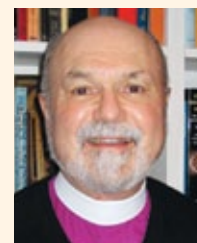
Konieczny serves on Executive Council and the Presiding Bishop's Council of Advice; is vice president of Province VII; is a member of the Compass Rose society; and was the co-chair of the Joint Nominating Committee for the Election of the Presiding Bishop. As a member of Bishops Against Gun Violence, he hosted the 2014 Reclaiming the Gospel of Peace Conference in Oklahoma. He also is a member of the Anglican Bishops in Dialogue, a group of bishops from the United States, Canada, United Kingdom and Africa that has met annually since Lambeth 2008 to promote stronger relationships across the communion.

— Episcopal Church Public Affairs Office

Virginia names Ihloff assistant bishop

Diocese of Virginia Bishop Shannon S. Johnston has appointed Bishop Robert Ihloff as assistant bishop. He begins work March 11.

Ihloff served as the bishop of Maryland from 1995 un-



Ihloff

til his retirement in 2007. He will provide support to the diocese during the transition between Assistant Bishop Ted Gulick's retirement at the end of 2017 and the election of a second suffragan bishop.

— Diocese of Virginia

IPL has new president

The Rev. Susan Hendershot Guy has become the new president of Interfaith Power & Light (IPL). She succeeds founding president the Rev. Sally Bingham, who retired after leading the organization for 18 years.



Hendershot Guy

"I am excited to continue to grow this vital organization and its critical mission to mobilize a religious response to global warming and to act as good stewards of our planet for future generations," said Hendershot Guy, a minister ordained in the Christian Church (Disciples of Christ) tradition, who has led this work in Iowa for seven years. "I deeply respect the work of Rev. Bingham and hope to build on the solid foundation she created. The need for people of faith to lead the movement to protect Creation has never been greater."

Bingham will remain involved on IPL's board of directors. Hendershot Guy will be based at the national IPL headquarters in San Francisco.

— Interfaith Power & Light

AROUND THE CHURCH

Executive Council awards evangelism grants

Executive Council, at its January meeting, approved 15 evangelism grants totaling \$37,450 to fund local and regional evangelism efforts.

“This program will encourage our whole church to share resources, catalyze imagination and ultimately cultivate a network of evangelists who can learn from each other and connect with each other,” said the Rev. Canon Susan Brown Snook, chair of both the Episcopal Evangelism Grants Committee and the Executive Council Committee on Local Mission and Ministry.

The Episcopal Evangelism Grants program is coordinated by the Local Mission and Ministry Committee in collaboration with the church’s Evangelism

Initiatives Team.

The 15 grant recipients are:

- McIlhane Parish, Charlottesville, Va. — an Episcopal young-adult community deeply involved in social-justice work.

- St. Christopher’s Episcopal Church, Gladwyne, Pa. — a new wellness and spirituality church that gathers on websites, in conferences and in local meetings.

- Trinity on the Green, New Haven, Conn. — a church bringing Jesus’ message of hope to people struggling with addiction and consequent isolation through a weekly gathering, sharing of life stories and common meal.

- Church of the Ascension, Rochester, N.Y. — a church planning to host another

revival in the Diocese of Rochester, building on last year’s gathering.

- Bread of Life Preaching Station, Ministry on the Margins, N.D. — a ministry purchasing a Communion table and supplies for use at services.

- St. Andrew’s Episcopal Church, Saratoga, Calif. Bridge Project — a church providing weekly Sunday-afternoon worship services to two men’s dorms at the county jail and Education for Ministry (EfM) programs in each dorm.

- St. Matthew’s Episcopal Church at Brownspoint, Tacoma, Wash. — a “Freedom of Religion Film Festival” to engage the audience with social-justice issues within this “immigrant nation.”

- Diocese of Indianapolis — a diocese that has discerned a need to comprehensively reimagine evangelism.

- Green Mountain Witness, Diocese of Vermont — a program designed to catalyze Vermont Episcopalians to tell their faith story in the light of God’s story in friendships, work, neighborhoods and casual daily encounters.

- Diocese of Dominican Republic — a diocese envisioning a nine-month program to build capacity in the local

churches.

- St. Edward’s Episcopal Church, Silverton, Ore. — a church seeking to host small group dinners, bringing together people of varying life experiences to eat and talk.

- Northwest Region, Diocese of Connecticut — a gathering of 12 laity from four different parishes to be trained as preachers.

- St. Mark’s Episcopal Church, Cheyenne, Wyo. — an infant play group to meet weekly at St. Marks.

- St. Helena’s Episcopal Church/Iglesia Episcopal Santa Elena, Diocese of Chicago — an initiative, “Becoming the Beloved Community,” designed to chronicle one parish’s coming-of-age journey.

- Memorial Church of the Good Shepherd, Vienna, W.V. — a church located on an infrequently traveled street, offering significant outreach ministries.

For more information, contact Kayla Massey at kmassey@episcopalchurch.org or 212-716-6022.

The next deadline for evangelism grant applications is March 16 at 5 p.m. Eastern. ■

Episcopal Migration Ministries launches podcast

Episcopal Migration Ministries (EMM), the refugee-resettlement ministry of the Episcopal Church, has launched a podcast, HomeTown, featuring voices from across the United

States and the Episcopal Church and refugees resettled in the United States.

HomeTown is available on SoundCloud, St i t c h e r ,

Google Play and iTunes. Each podcast features a reflection on the week’s Scripture reading, facts and figures

about refugee resettlement and an interview with a new American. Among those interviews are refugees resettled from Bhutan, Uganda, the Democratic Republic of Congo and Afghanistan.

Developed and facilitated by Allison Duvall, EMM manager for church relations and engagement, and Kendall Martin, the agency’s communications manager, HomeTown is part of EMM’s contribution to the Good Book Club, a project that invites all Episcopalians to join in reading the Gospel of Luke and the Book of Acts during Lent 2018. More information about the Good Book Club is at www.goodbookclub.org.

The podcast began on Feb. 11.



Course will train advocates for refugee resettlement

Registration has opened for “Love God, Love Neighbor,” a three-day training course for clergy and laity that is designed to equip Episcopalians to be advocates, allies and ambassadors for refugees and the ministry of refugee resettlement.

Sponsored by Episcopal Migration Ministries (EMM) with financing from the Constable Fund, the course will be held May 2-4 at St. Luke’s Episcopal Church, Atlanta.

“The gathering will bring together lay and clergy leaders from across the Episcopal Church, as well as from ecumenical and other partners, to learn from one another as we explore different local contexts as they relate to refugee resettlement and the work of welcome,” said the Rev. Canon E. Mark Stevenson, EMM director.

The training provides an in-depth exploration of the global-displacement crisis, U.S. refugee policy, how refugee resettlement works, faith-based advocacy for refugees and organizing to welcome and support refugees.

Registration costs \$150 and includes all training programming and materials, breakfast and lunch each day, and a reception. Beverages and snacks will be provided throughout the day. Registration does not include housing or transportation to the conference.

Deadline is March 19 at 5 p.m. Eastern.

A limited number of scholarships are available. To inquire about scholarship assistance, contact Allison Duvall, EMM manager for church relations and engagement, at aduvall@episcopalchurch.org.

— Episcopal Church Public Affairs Office



COUNCIL continued from page 3

The Rev. Michael Barlowe, the secretary of General Convention, said during a post-meeting news conference that the office of House of Deputies president had evolved in recent decades along with the office of the presiding bishop. The issue of compensating that officeholder has been discussed for decades, and the Task Force to Study Church Leadership and Compensation has concluded that being the president of the House of Deputies is now a full-time job, he said. Supporters of the change say making the office a paid job would broaden the pool of people able to consider running for election.

Next steps in the budget process

According to the joint rules of General Convention, the council must give its draft budget to the convention’s Joint Standing Committee on Program, Budget and Finance (PB&F) no fewer than four months before the start of General Convention (essentially by February of convention year). PB&F will meet Feb.

5-7 to begin work on that draft budget.

PB&F uses the draft budget and any legislation passed by or being considered by General Convention to create a final budget proposal. Convention legislative committees and PB&F will begin meeting in Austin on July 3, ahead of the July 5-13 convention. There will be at least one open hearing, currently set for the evening of July 5.

PB&F’s budget must be presented to a joint session of the houses of Bishops and Deputies no later than the third day before convention’s scheduled adjournment. According to the draft convention schedule, that presentation is set to take place on July 11.

The two houses then debate and vote on the budget separately. Both houses must approve the same version of the budget, which takes effect at the beginning of 2019.

Executive Council crafts annual budgets out of the spending plan that General Convention passes as the triennial budget. Typically, the council adjusts each of the three annual budgets based on changing income and expenses. ■

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.

NEWS

SHOOTING continued from page 1

Christians' faith will help guide their response to this tragedy, Bishop Peter Eaton said in a written statement Feb. 16. "We bring more than our prayers."

"We bring our longings and convictions for a different future," he said. "What happened at Marjory Stoneman Douglas High School is not the world as it ought to be, or as it needs to be, and we who follow Jesus accept the responsibility for being partners with God to bridge that gap between what is and what could and ought to be."

On Feb. 15, Washington National Cathedral Dean Randy Hollerith released a written prayer asking God to comfort those affected by the shooting spree while alluding to the political debates that such killings typically ignite.

"Forgive us, Lord, when our leaders fail to take action to protect the most vulnerable from the dangers of gun violence," Hollerith said. "Forgive us, Lord, for the times when we lack the courage and political will to work together. Open our eyes and our hearts to work across our divisions to end the plague of gun violence."

The Bishops United Against Gun Violence's statement echoes those sentiments.

"We must reflect on and acknowledge



Photo/Joe Skipper/Reuters

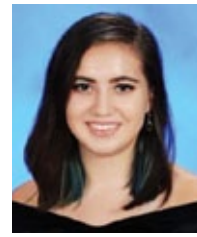
Participants hold placards with the names of victims, including Episcopal youth leader Carmen Schentrup, of the Feb. 14 shooting in Parkland, Fla., during a candlelight vigil at Florida Atlantic University in Boca Raton on Feb. 16.

our own complicity in the unjust systems that facilitate so many deaths, and, in accordance with the keeping of a holy Lent, repent and make reparations," it says before calling for political engagement by Episcopalians.

The bishops specifically call for legislation banning the AR-15 and similar weapons, as well as high-capacity mag-

azines and so-called "bump stocks," the device used by the shooter who killed 58 people at an outdoor music concert in Las Vegas in October.

"We understand that mass shootings account for a small percentage of the victims of gun violence; that far more people are killed by handguns than by any kind



Schentrup

of rifle; that poverty, misogyny and racism contribute mightily to the violence in our society; and that soaring rates of suicide remain a great unaddressed social challenge," the statement says.

"And yet, the problem of gun violence is complex, and we must sometimes address it in small pieces if it is not to overwhelm us. So, please, call your members of Congress and insist that your voice be heard above those of the National Rifle Association's lobbyists."

Bishops United invited Episcopalians to join in a period of discernment, including in July at General Convention in Austin, Texas, where the bishops will gather for prayer outside the convention hall each morning.

Bishops United Against Gun Violence was formed as a response to an earlier

school shooting, the December 2012 slaughter of 20 students and six adults at Sandy Hook Elementary School in Newtown, Conn.

Since then, Bishops United has released statements with increased frequency responding to deadly mass shootings,

including the Oct. 1 massacre of 58 people in Las Vegas and the Nov. 5 shooting that left 26 dead at First Baptist Church in Sutherland Springs, Texas. ■

FLU SEASON continued from page 1

stay home if you can," Mousin said in a weekly e-mail to parishioners. "It is OK to miss a Sunday at church if you have any reason to believe that you might be catching the flu or are capable of spreading it."

For those well enough to attend services, it also is fine to choose a friendly wave instead of a handshake as a sign of peace, Mousin said. "Since we understand that Christ is fully present in both the bread and wine, you may choose to refrain from receiving the wine until the flu season has passed."

Mousin told ENS that he agreed with

Dietsche that fear of infection need not prevent Episcopalians from remaining active in their congregations, especially when celebrating the Eucharist.

"We don't want to discourage people from seeing this as a communal activity that's meant to be part of our regular life," Mousin said. His intent was to provide liturgical guidance to parishioners so they could decide for themselves whether to alter their routine during the flu season.

Peak flu season typically occurs sometime from November through March, according to the federal Centers for Disease Control and Prevention (CDC), which reports that flu activity is wide-

spread across the country.

Influenza virus can cause mild to severe respiratory illness that in some cases can lead to hospitalization or death, especially among high-risk populations, such as young children, older patients and people with certain health conditions. Symptoms may include fever, cough, sore throat, runny nose, muscle or body aches, headaches, fatigue, vomiting and diarrhea.

The CDC's top recommendation for preventing the flu is to receive the vaccine, even in years when the particular flu strain may seem more resistant to vaccination. Some Episcopal churches, such as Grace Episcopal Church in Fairfield, Calif., hosted vaccination clinics. Grace wanted the community to see the church as a "health and wellness resource," outreach coordinator Ron Cupid told the Daily Republic.

The CDC's other recommendations for preventing the flu's spread include avoiding close contact with sick people, covering your nose and mouth when you cough or sneeze, washing your hands with soap and water and avoiding touching your eyes, nose and mouth.

Episcopal Relief & Development's website offers faith-based guidelines for how to respond to large-scale outbreaks of diseases like influenza. For example, it says, clergy should wash their hands before services. Other guidelines mirror the advice Mousin and others have given their parishioners: Stay home if you're sick; share the peace with a wave if you don't want to shake hands.

"Those who are concerned may abstain from Communion or receive 'in one kind' (host only)," Episcopal Relief & Development advises, though it also says there is little need for concern. "Use of the common cup with proper purifier procedure presents relatively low

risk; intinction should be avoided."

Cases of flu and hospitalizations have been rising across the country, and the CDC said in February that people were seeing their health-care providers for flu-like illnesses at the highest rate since the 2009 pandemic, when the flu season was dominated by fears of a strain called "swine flu." Congregations took special precautions during that flu outbreak, too, with some replacing the handshake at the peace with a bow and doing away with the communal cup.

The precautions being considered this year aren't limited to Episcopal congregations.

The Roman Catholic Diocese of Portland, Maine, announced it was asking parishes to suspend sharing wine, shaking hands at the peace and holding hands during the Lord's Prayer. In Buffalo, N.Y., the Roman Catholic diocese issued a similar list of directives, including a command to parishes to drain their holy water fonts and clean them regularly.

Mousin emphasized that the precautions at St. John's were voluntary. He hasn't noticed a decrease in the 75 to 80 people who typically attend the church's two services on Sunday, he said. "Our parish has not, knock on wood, been significantly affected by the flu this season."

Dietsche, in his letter, shared his personal list of precautions, which he followed during the 2009 flu outbreak and is following this year, starting with getting the flu shot and washing his hands often.

"I never failed to drink from the common cup. I never failed to shake the hands of my brothers and sisters as I greeted them at the door. I used a little Purell after those greetings. I washed my hands before I ate food," he wrote. "I didn't worry about getting the flu at church." ■



Photo/Mary Frances Schjonberg/ENS

Two chalice bearers and San Joaquin Bishop David Rice administer Communion after Rice's investiture in St. James Episcopal Cathedral in Fresno, Calif.

FEATURE

N.C. firewood ministry warms hearts and homes

By Hannah Miller

Some chilly work by members of a Bat Cave, N.C., church helps keep their neighbors in the North Carolina mountains a little warmer during the area's cold winters.

Nearly every Monday, men of the Episcopal Church of the Transfiguration don ear protection and heavy shoes, climb into pickup trucks and wind up steep mountain trails to find the downed trees that are their destination.

There are usually three to four of the woodcutters, sometimes as many as eight. They attack the donated timber with determination, scarcely stopping during the morning as their chainsaws turn gigantic oaks into manageable logs.

Ranging in age from 40 — the Rev. Wes Shields' age — to over 65, they feed the cut logs into a splitter. The split wood is then delivered to some 25 families who need help with their heating costs.

"In the part of the population that struggles to make ends meet, we're certainly a piece of the puzzle," Shields said.

The men deliver about three pickup loads weekly, not counting those weeks when weather keeps them off the hillsides.

The firewood ministry began when Shields, a North Carolina native fresh from another firewood ministry at St. Columba church in Boothbay Harbor, Maine, arrived in Bat Cave three and a half years ago.

The inspiration for both ministries was the same, he said: "A need we could fill."

The Church of the Transfiguration, part of the Diocese of Western North Carolina, perches on a hillside in Hickory Nut Gorge, a valley carved through the Blue Ridge Mountains by the Rocky Broad River. Its native-stone building shows up strikingly in fall against a backdrop of brilliantly colored hardwoods.

The community of Bat Cave shares the gorge with the slightly better known communities of Chimney Rock — a rock formation that's a well-known tourist destination — and Lake Lure, a location for the film "Dirty Dancing." The 75 or so parishioners who attend Sunday morning services come from a multi-county area.

Shields and his wife Laura both grew up in nearby Buncombe County, one of the four counties to which the church delivers wood. The others are the church's home county of Henderson, plus Rutherford and Polk.

At Church of the Transfiguration, the Shields family — including daughters Emma, 9, and Cody, 6, and son Tucker, 3 — found a small but mission-mind-



Photos/Hannah Miller

Retiree Andy Bell enjoys the comradeship of woodcutting.

Patrick Warncke, left, and Mark Hamann feed cut logs into the firewood splitter.



Photo/Blaine Cox

Church of the Transfiguration in Bat Cave, N.C.

ed congregation of longtime residents, more recently arrived retirees and summer residents.

Women of the church are the force behind a Bare Necessities ministry, which sews cloth diapers for families that need them and prepares feminine hygiene kits for young women in distressed areas like Haiti.

A community-wide Sunday night dinner prepared by the church not only offers meals and socializing but also brings offers of trees and helps the church's woodcutters find out who needs their help.

Getting Started

The firewood ministry started when newly arrived Shields asked Hope Wittmer of the food pantry and community-service organization Hickory Nut Gorge Outreach, "Is there a need?"

"I said, 'Oh yeah, we have lots of folks that can use that,'" she said. "Some of these homes aren't insulated enough, so they have extremely high electric bills."

Firewood may be a complementary source of heat for some families, she said, but "for some it may be the primary source of heat throughout."

So Shields and his parishioners went to work. The church donated a log splitter and a chainsaw; a church member provided a pickup. The men rounded up other chainsaws.

"I think I split wood with them before we finished moving here," said Patrick Warncke, 50, who moved to Chimney Rock from Texas.

Some of the volunteers had never used a chainsaw before, Shields said, but "you don't need to be skilled; you just need to be willing."

Andy Bell, 65, retired from organizing charitable foundations, says he's no stranger to firewood. He and his wife heated and cooked with it when they were first married.

The old saw about firewood giving off double heat — when you work up a sweat cutting it and then again when you burn it — is true, he said.

But he would add a third "warmth," he said — the feeling of companionship he gets from joining his friends on the hillsides. His wife helps cement the bonds by preparing rehydrated apple slices that he passes around during breaks.

You can learn about other people by simply talking to them, he said, but you can learn a lot more about them from working with them.

And firewood cutting on the scale that he and his friends do, he said, can't be a solitary pursuit. ■

For where life takes you, trust the
Clergy Move Center[®]
 at Stevens Worldwide Van Lines

Through Stevens Clergy Move Center,[®] we're proud to deliver over 110 years of family-oriented 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[™]
- Free no-obligation moving estimate
- Single point-of-contact

STEVEN'S
 worldwide van lines
 Call Vicki Bierlein:
800.248.8313
www.stevensworldwide.com/affinity

FAITH AND THE ARTS

Sculpted Stations of the Cross grace Seattle cathedral

By Jerry Hames

Fourteen Stations of the Cross grace the nave of St. Mark's Cathedral in Seattle this Lenten season with an invitation to the community of Seattle and parishioners of St. Mark's to interact with visual art and an ancient tradition of this season.

Guests at the opening reception in mid-February included Virginia Maksymowicz, who has described the Stations as an opportunity to apply her contemporary vision to an artistic form that dates back to the 13th century, and Vi Lynk, a parishioner and volunteer called to lead the cathedral's newly revitalized Art Ministry.



Vi Lynk and Webster Crowell hang one of 14 sculpture reliefs by artist Victoria Maksymowicz in the nave of St. Mark's Cathedral in Seattle.

"At Saint Mark's there is a lot of space and support for music, and it has quite a reputation in the community as a place that supports musicians," Lynk said before the reception. "Somehow the same reputation has not been as true in terms of visual art. I wanted to change that.

As an artist herself, she often wondered why there is not more support for visual art in churches, she said. "Why aren't we, as a church, more committed to listening to these voices?"

With the support of Dean Steven L. Thomason, Lynk began planning for exhibits, including the current one, nearly two years ago. "It started as a call for submissions, but as I worked on the Sta-

tions project with the Rev. Jennifer Daugherty [responsible for spiritual formation and one of two associates to the dean], talking with artists and art critics and curators, I realized there was perhaps a longer conversation that needed to take place."

The Stations of the Cross is the first art exhibition in a plan to involve the larger Seattle community. The objective, Lynk said, is to redefine St. Mark's as a place that invites and engages both art and artist.

At the reception, Maksymowicz, an art professor at Franklin & Marshall College in Lancaster, Pa., talked about ways of engaging with visual art as a spiritual practice. She shared her reflections about the Stations and suggested how viewers might interact with the exhibit. Her goal, she said, is to create iconographies that can communicate ideas to a range of audiences.

This creates space, the sculptor explained, to allow the "audience to become active participants, instead of remaining passive viewers. With the part standing for the whole — in narrative as in visual terms — the possibilities for interpretation are extended."

Maksymowicz said she felt it was imperative to work with a variety of models, 11 of them representing different ages and ethnicities. "I wanted the narrative of Christ's passion and death to be represented in a way that is tensioned between the 'specific' and the 'universal.'"

The mixture of models and the anonymity implied by the fragmented figures push the imagery toward representation of the human community in its universal aspect, often called in theological terms the "mystical body" of Christ, she said.

The sculptor said she tended to work in "a somewhat peculiar niche between painting and sculpture called 'relief.'" Each of the Stations, 24 inches square, was cast from life into a special form of Fiberglass-reinforced plaster called Hydrocal FGR95, originally developed for architectural casting.

During his visit to Philadelphia, Pope Francis visited artists in a former factory



Photos/Liz Bartenstein/St. Mark's

The 14 Stations by Pennsylvania artist Victoria Maksymowicz will be displayed for the Seattle community throughout Lent.

Left, Station V: "Simon of Cyrene carries Jesus' cross."

Below left, Station X: "Jesus stripped of his garments."

Below right, Station IV: "Jesus meets his mother."



where he saw the master "patterns" — the assembled forms from which the fabricators made the molds and cast the positives for the Stations. The patterns bear the scars of the production process, discolored by the lacquer sealants, with cracks, chips and broken fingers.

The Stations, including 14 finished charcoal drawings, originally were commissioned by St. Thomas Episcopal Church in Lancaster, Pa. Maksymowicz also cast a second set — the one currently at St. Mark's — that has been exhibited in churches and museums throughout the country.

Audio and text guides are available to visitors as they view the sculpture re-

liefs. It was first developed for use at St. Thomas by Jay Martin Anderson, professor emeritus of computer science at Franklin & Marshall, who has donated the app and several beacons for use with the exhibit at St. Mark's.

The Stations at St. Mark's will be on display until Lent ends on March 31. The second art exhibition at the cathedral, titled "I AM," will be an East-West contemporary show with 31 artists from 12 countries celebrating Middle Eastern women as dynamic individuals and guardians of peace. It will open on June 10 and run for eight weeks. A possible third show, late in the year, would feature a local artist. ■

The Stations are placed in full view of, and accessible to, the congregation. In 1997, renovations to the historic cathedral transformed the west wall's dark and constricted sanctuary into a light and open space.



FAITH AND THE ARTS

In New York, Stations of the Cross stretches the length of Manhattan

By David Paulsen
Episcopal News Service

Churches around the world are welcoming Christians this Lent as they pray the Way of the Cross, following Jesus' final path to crucifixion through 14 stations. In New York, that path of prayer stretches the full length of Manhattan.

A public art exhibition opened on Ash Wednesday (Feb. 14) and will continue to Easter (April 1) that traces the Stations of the Cross from "Jesus Is Condemned" near the northern tip of Manhattan to "Entombment" at the National September 11 Memorial. At each stop, people of all faiths are invited to view works of art chosen to reflect on ways the Passion of Christ speaks to contemporary struggles against injustice.

The exhibition, titled "Stations of the Cross," is sponsored by Trinity Church

created for the London or Washington exhibitions were brought to New York, with slight modifications.

Trinity, which Rosen called "sort of the radiating center" of the exhibition, is the 13th station, "Jesus Is Taken Down From the Cross." Just outside the church, next to its renowned cemetery, stand 14 tall columns of stacked oil barrels. The red columns are intersected by two steel beams that, when viewed from a certain angle, form a large cross. The artwork, titled "Stations," was created by G. Roland Biermann, who painted the barrels in 14 different shades of red, the color of blood.

Standing with Rosen and church leaders in front of his artwork, Biermann said he also saw oil as a kind of blood of the earth, noting its connections to the Middle East, the birthplace of Christianity. And oil can be a kind of currency, he said, a connotation that resonates even more with the artwork planted in the heart of New York's financial district.

One value of art is to provoke new perspectives on something we think we already know well, said the Rev. Winnie Varghese, Trinity's director of justice and reconciliation. So, for Christians used to praying the Stations of the Cross every Lent, following the path of Jesus through these artworks is an opportunity to re-examine what the Gospel story means for their faith and for the world around them, she said.

Varghese also sees something magnificent in turning this faith journey outward, as a public experience that brings people outdoors, she said.

"I love the idea of the city filled with prayer and intention in the way of the stations," she said, describing New York as especially suited for such an experience.

"New York is a very religious city,"



Photos/David Paulsen/ENS

The artwork "Stations" is made up of 14 columns of oil barrels painted different shades of red and two metal beams that appear to form a cross. It is on display at Trinity Church Wall Street in New York as part of the "Stations of the Cross" exhibition across Manhattan.



Curator Aaron Rosen, left, and artist G. Roland Biermann stand in front of Biermann's work "Stations" at Trinity Church Wall Street in New York.

Wall Street and follows similar exhibitions in London in 2016 and Washington, D.C., in 2017.

New York is a great place to host this year's edition, Trinity leaders said.

"I think that New York upsets the American religious imagination," said the Rev. John Moody, co-curator of the exhibition. "It makes us search and go deep for meaning that the general culture doesn't give us."

Moody, a retired priest who attends Trinity, was co-curator with Aaron Rosen, a professor of religious studies at Rocky Mountain College in Billings, Mont., who helped create and assemble this and the two prior versions of "Stations." Although the subject matter is drawn from Christianity's most solemn and foundational story, this "Stations of the Cross" is presented as an explicitly interfaith experience.

Could aspects of Jesus' story also speak to a Muslim or Jew or atheist? "I wanted to explore that sense of friction and tension for myself," said Rosen, who is Jewish and married to an Episcopal deacon.

To represent each station, Rosen selected some from existing artworks, some hundreds of years old, and commissioned others. In some cases, works

Varghese said. "We're so religious, and we're so diversely religious."

Rosen and his team found examples of that religious diversity while they were setting up the exhibition. At City College of New York, which is hosting the second station, "Jesus Takes Up the Cross," the artwork "Hope" by Aithan Shapira features oversized life preservers made of concrete. Immigration is one of the themes of the exhibition, and Rosen saw in this station a connection to the plight of Syrian refugees braving dangerous sea voyages to make it to Greece.

A couple of City College students helped move the concrete life preservers, weighing about 50 pounds each, into place. Both Muslim, they took a break to pray before finishing the work, Rosen said.

Another highlight is the Chapel of the Good Shepherd at St. Peter's Church, which is the eighth station, "Jesus Meets the Women of Jerusalem." The chapel itself is a work of art, designed by Jewish artist Louise Nevelson in 1977

— another interfaith connection that Rosen said he hoped would with visitors.

"She could be one of the women of Jerusalem," Rosen said.

Trinity's St. Paul's Chapel, which was unscathed by the Sept. 11 terrorists attacks, served as a respite center for rescue and recovery workers laboring a five-minute walk away at "ground zero," where the September 11 Memorial now is located. The curators, in choosing the memorial as the final station, said they were sensitive to the complicated and deeply felt emotions still connected to that site more than 16 years after the terrorist attack on the World Trade Center.

"The traditional Stations of the Cross intentionally ends in sorrow," the online description of the artwork said. "It is important to take time to dwell in this moment, not to recoil too quickly from grief. But it is also important to reflect — as a religiously and culturally diverse community — about how to re-enter life, to find meaning again after suffering." ■

Art exhibition adopts General Convention's theme

Episcopal artists have been invited to submit work for an Episcopal Church & Visual Arts online exhibition that will take its theme from this summer's General Convention: "The Jesus Movement: Loving, Liberating and Life-giving."

Discussions are continuing with the Rev. Canon Michael Barlowe, executive officer and secretary of General Convention, about how the exhibition might be shown at the convention in Austin, Texas, from July 5 to 13, said Mel Ahlborn, ECVA interim president.

"Presiding Bishop Michael Curry refers to our church as the Episcopal

branch of the 'Jesus Movement,' making clear that we Episcopalians are part of the larger work of what God is doing in our world," wrote the exhibition's curators, Frank and Victoria Logue.

"The good news of Jesus is not self-centered, but directed outward. Bishop Curry wrote in 'Following the Way of Jesus' that God came in the person of Jesus to show us how to be reconciled to one another and all creation, so that we might move from the nightmare our world has become to reflect God's dream: 'None left out. None shut out as enemies. None broken and tossed aside. All of us beloved. All of us reconciled.'"

In every age, artists have used their

vision to deepen our understanding of God, the curators said. "This vital contribution to the church has offered those outside the faith a way to experience the 'Jesus Movement' and share the good news without words. This exhibition seeks to share afresh the loving, liberating and life-giving gospel in which all are connected to their creator and none are left out."

Current members of the ECVA Artist Registry are invited to submit images for potential inclusion in the show of up to two works in 2D and 3D, video and film, through April 2. For more information, go to "Calls for Artists" at www.ecva.org. ■

MOVIE REVIEW

Might as well skip the ride on '15:17 to Paris'

By Ken Valenti

It might be interesting to discuss whether God jammed the rifle that Ayoub El-Khazzani raises to shoot American Spencer Stone on a train bound for Paris. It's such a phenomenally lucky break, abetting Stone in his courageous act of charging El-Khazzani before the assailant can carry out what almost certainly would be a massacre of innocent passengers.

The rifle jam is the start of a moment of heroism displayed by Stone and his two lifelong buddies, Alek Skarlatos and Anthony Sadler, who join in thwarting the attack. The moment is based on a true incident and is the heart of the movie "15:17 to Paris."

As viewers already know by the time the incident plays out in full, Stone has had a devout Christian upbringing. We've seen him saying bedtime prayers as a child. In one of the movie's first scenes, Stone and Skarlatos' mothers testily reject a grade school teacher's advice that the boys take medications for attention deficit disorder, with Stone's mother Joyce (Judy Greer) telling the educator: "My God is bigger than your statistics. So I don't really care what you have to say anymore."

So you might expect the movie to overtly claim that, in the movie's most crucial moment, God intervened to save Stone by preventing the weapon from firing. That would

be fodder for discussion — what about would-be heroes and victims who are not saved by such divine intervention?

Unfortunately, the latest film from director Clint Eastwood is not even interesting enough to spark that question, or really any other question, aside from what Eastwood was thinking when he made it.

The real Aug. 21, 2015, incident happened differently than in the movie, according to news accounts of how the three Americans (and two Europeans) stopped the would-be massacre. But let's not quibble about that. After all, the thwarting of the attack is the only part of the movie worth watching.

The film is essentially a well-crafted, three-minute action scene at the end of a 90-minute movie about three guys who meet as kids and become friends. That's not a 90-minute buildup, mind you. It's a mildly entertaining look at three lifelong buddies, with a couple of flash-forwards to the attack, as if to signal: Hold on, something worth watching is coming. Eventually.

Now grown up, the buddies decide to tour Europe. What passes for plot comes from the several people on their European adventure who recommend that they skip Paris. They consider this, thinking, "Maybe it's not worth going." But it's not as if there's any tension about whether they'll go. Consider the movie's title.

To those who knew nothing of the incident, if there's any suspense about whether the three Ameri-



"15:17 to Paris" dramatizes how, from left, Americans Alek Skarlatos, Anthony Sadler and Spencer Stone foil a terrorist attack on a Paris-bound train.

cans survive the attack, the well-publicized fact that the three guys who went through it in real life play themselves in the movie is a bit of a giveaway.

They are real-life heroes. They seem like three great guys. They are not great actors. They are not actors at all.

Stone, Skarlatos and Sadler move through the movie like they're showing us what happened and trying not to be self-conscious of the camera, as if they are being led through an extended news segment re-enacting their ordeal. They are not helped by the dialogue from Dorothy Blyskal's flat screenplay.

So are we expected to believe that they were somehow *meant* to go? Perhaps. During their trip, Stone confesses that he's been having this feeling of being led toward some greater purpose — a purpose he has yet to discover.

It's especially disappointing that Eastwood doesn't explore the question

with any sort of depth or insight, because we know that he can. Look at "Million Dollar Baby." In that movie, the grizzled, cynical Frankie Dunn, played by Eastwood, bedevils the priest Father Horvak with impishly challenging questions until the cleric snaps at him. But Dunn attends church, well, religiously. And who does he turn to when faced with a wrenching dilemma? Father Horvak. (Not that he *takes* the priest's advice; still, he does seek out the counsel.)

In "15:17 to Paris," an expression of religion comes when Stone recites the Prayer of St. Francis — "Lord make me an instrument of your peace ..." — in voiceover after the attack.

The prayer may sound earnest, but it's not especially convincing. Neither is the film.

Ken Valenti is based in Westchester County, N.Y.



We Have A Hot Offer For You!

This year, get a new perspective. The Episcopal Journal provides news, features, opinions and entertainment stories of interest to Episcopalians.

Order your monthly subscription today and the hot cocoa is on us.

Renew or extend your subscription and we'll send you a tin of cocoa also.

Subscribe by sending in the form below or call 1-800-691-9846

(mention cocoa) or go to EpiscopalJournal.org/subscribe

Yes! I want to enjoy Episcopal Journal with hot cocoa.

One year subscription \$36 plus FREE cocoa Two year subscription \$67.50 plus FREE cocoa

I'm not ready to commit but would like help support the Episcopal Journal with a tax-deductible donation: \$ _____ (Donations above \$50 receive cocoa! 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 cocoa)

Please PRINT clearly

Name _____

Address _____

City _____ State _____ ZIP _____

Email _____

Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY



Christian groups raise alarm over Trump's recognition of Jerusalem as Israel's capital

By David Paulsen
Episcopal News Service

The Christian church leaders in Jerusalem and opposing Trump's vow to move the U.S. embassy to Jerusalem.

"This decision could have profound ramifications on the peace process and the future of a two-state solution, and it could have a negative impact throughout the region and with key U.S. allies," the office said. "The Episcopal Church Office is joining with Churches for Middle East Peace and many other organizations in opposing any effort to move the embassy."

Churches for Middle East Peace is an ecumenical coalition of...



This image of the Three Kings is part of a stained-glass triptych depicting the Adoration of the Magi at St. Peter's Episcopal Church in Clifton, N.J. The liturgical season of Epiphany begins Jan. 6 with the biblical story of the magi's journey following a star to Bethlehem to see the newborn king, Jesus, to whom they give gifts of gold, frankincense and myrrh.

Photo: Sharon Sheridan

Equal Exchange is a Fairtrade worker-owned cooperative that distributes organic food produced by farmer cooperatives in Latin America, Africa and Asia. A portion of Equal Exchange purchases benefit Episcopal Relief & Development.

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

NEWS

Liturgy and music group offers General Convention two ways to approach prayer book revision

By Mary Frances Schjonberg
Episcopal News Service

The prospect of revising the current Book of Common Prayer is filled with risk, complexity and “potentially great promise.”

That is the invitation the Standing Commission on Liturgy and Music (SCLM) has put before the Episcopal



Church five months before the start of the 79th General Convention.

The church does not revise the prayer book lightly or frequently. The current book dates to 1979, which replaced the 1928 version.

The General Convention asked in 1997 that the Standing Liturgical Commission, as it was then known, to develop a comprehensive plan for prayer book revision. The group did so, and the convention approved it in 2000 but failed to provide adequate funding. However, that effort resulted in the liturgical commission developing a series of supplemental liturgies known as “Enriching Our Worship.”

In 2015, General Convention charged the liturgy and music committee with presenting to the upcoming July 5-13 gathering in Austin, Texas, a plan for a comprehensive revision of the Book of Common Prayer. After considering four different approaches, the SCLM is offering a comprehensive plan for revision, as requested, as well as a way for the church to spend time discerning the future shape of its common prayer. The SCLM has included “guiding assumptions,” work plans, suggested processes and tools, hundreds of pages of supplemental material and budgets for each approach.

The approaches are described in a portion of the SCLM’s report released Feb. 13. The prayer book subcommittee’s report is at www.generalconvention.org.

All the information represents what the group explored and synthesized, the Rev. Devon Anderson, SCLM chair, told Episcopal News Service. It is being offered to General Convention as a resource to help guide the conversation on what should be done.

The first option would move the church immediately into a full-blown prayer book revision process that would take at least nine years to complete.

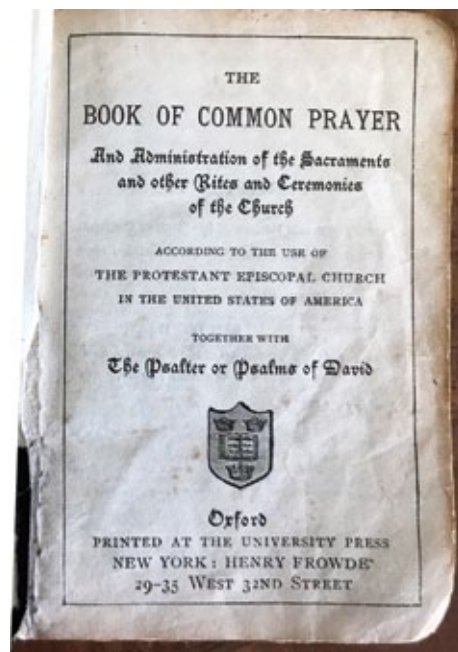
“As a church, we are engaging energetically in our presiding bishop’s call to assert our place in the ‘Jesus Movement.’ We are turning outward to our neighborhoods, exploring new modes and ancient ways of being church, and rethinking our structures,” the commission says in its Blue Book report. “This may well be a time when we are primed for change.”

It is important that the church be intentional about the direction of the change, so it is offering a second approach, the commission said.

That option calls on the church to plumb the depths of the current Book of Common Prayer’s theology, as well as its usefulness as a tool for unity in a diverse church, for evangelism and discipleship. “The more we thought about Option One, the more we focused on the essential need for the church to take stock of its devotion and commitment to common prayer, not only to be clear about why we have a Book of Common Prayer in the first place, but to embrace a common life that celebrates our unity in difference,” the report says.

Anderson said that the SCLM “spent a lot of time making sure that Option Two wasn’t just the anti-prayer book revision option.”

Instead, she said, it is meant to seize the attention of General Convention

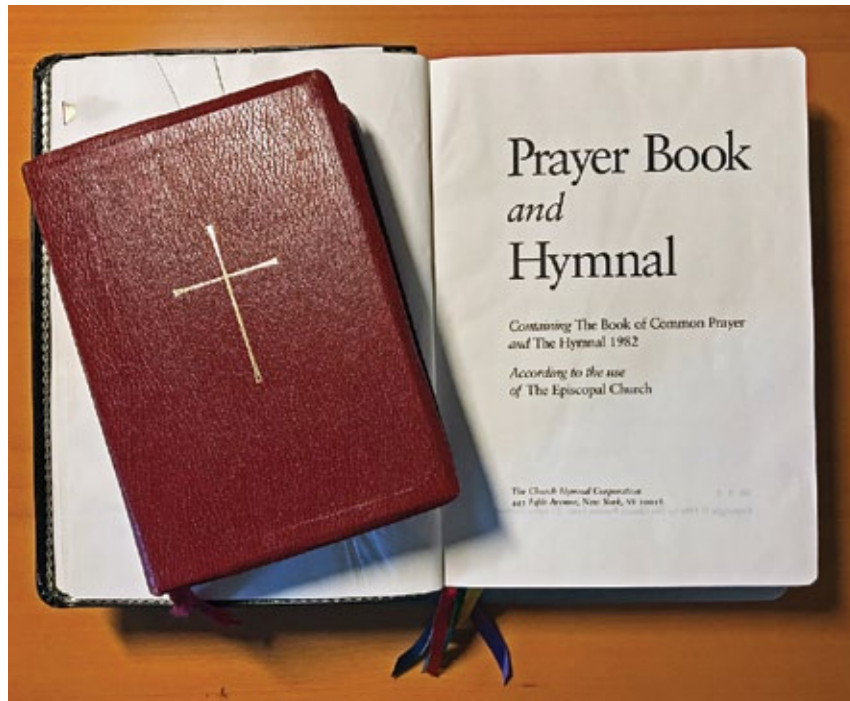


For generations, Episcopalians have valued their personal copies of the Book of Common Prayer.

and suggest a way for the church “to have a real discernment about our common prayer” and about where God is calling the church to be.

“The whole point about everything we put out there [in the report] is to equip General Convention to have a unifying discernment about our common prayer and trying to elevate the debate above asserting our personal piety.”

If the convention agrees to the second approach, this would include new BCP translations. It is “generally recognized” that the current word-for-word Spanish



Photos/Mary Frances Schjonberg

The current edition of the Book of Common Prayer dates to 1979. It is the result of a long process of discernment and congregational use of various proposed liturgies.

and French translations are inadequate, the commission said. Moreover, the book needs to be translated into Haitian Creole and many other languages, especially First Nations languages, it said. The present state of BCP translation “belies our oft-stated desire to be fully inclusive” and can be solved by handing the task of translation to the communities most affected and giving them the resources they need, the report says.

The commission sees this work as part of the reconciliation to which Presiding Bishop Michael Curry has called for in “Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Reconciliation, and Justice,” it said. “One concrete way to invest ‘in the flourishing of every person’ [as described in that document] is to offer the poetic beauty and depth of the Book of Common Prayer in the languages in which it is prayed,” the commission’s report says.

Finally, the second option would include an expansion of the canonical categories for forms of authorized worship. While there is a provision for liturgies approved for trial use, there is no canonically supported or authorized category for liturgies beyond the Book of Common Prayer. “Yet, over the last two generations, General Convention has created a confusing field of ‘supplemental’ liturgies with no canonical home,” the commission said, suggesting that remedying this would make for good order in how the church approves and uses liturgies and would expand the range of

liturgies that “could richly inform any future revision.”

“Such an expansion would also be vastly less expensive and more efficient than the wholesale revision of the prayer book, not diverting precious funds from urgently needed mission,” the commission members said.

The commission estimated that beginning comprehensive prayer book revision would cost \$1.9 million in the 2019-21 triennium, with the entire revision process costing between \$7 million and \$8 million. The estimate for the second approach

is \$1.1 million for one triennium only, a price tag that includes the suggested translations project but not a formal prayer book revision process. The budgets in the SCLM’s report details what that money would cover.

Anderson said she was proud of the work the commission accomplished, given its “huge mandate” that included much more than prayer book revision. General Convention also sent resolutions to the SCLM asking for a plan for revision of the Hymnal 1982, a complete revision of the Book of Occasional Services, a revision of the church’s calendar of saints, development of new prayers about racial reconciliation and the pursuit of efforts of the commission’s Congregational Song Task Force. Anderson estimated that convention sent SCLM upwards of \$500,000 worth of projects.

Despite the scope of that work, SCLM’s initial funding from the convention allowed for only two face-to-face meetings in two years, and as many video conferencing and teleconferences as it needed. The convention did not provide money for work on any of the projects it requested. Executive Council gave the commission more money at midterm, and the group also found some additional small grants.

SCLM plans to post on its blog a series of essays about the various projects it worked on this triennium, and it will host online discussions there. The lead-off posts on the prayer book report is at <https://standingcommissiononliturgyandmusic.org>. ■

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



EPISTLES & PROPHETS

Free Adult Education Curriculum

As we mark the 50th anniversary of the assassination of Martin Luther King, Jr., use this four-part video series to foster conversation and reflection on race in America in your community.

Featuring:

The Rev. Winnie Varghese, Director of Justice and Reconciliation at Trinity Church Wall Street, interviews Ruby Sales, civil rights icon and public theologian.

Three Epistles on Race in America: Journalist Errol Louis; poet and professor Fred Moten; and the Rev. Phil Jackson, Vicar of Trinity Church Wall Street examine three civil-rights era letters from Dr. King, James Baldwin, and Thomas Merton that still resonate powerfully today.

Access the free curriculum at
trinitywallstreet.org/mlk

