

Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY

VOL. 9 NO. 8 | SEPTEMBER 2019



NEWS 3
N.Y. group analyzes bills to legalize sex trade



FEATURE 9
Bell ringing to commemorate the enslaved



ARTS 12
Pakistani teen seeks faith in Springsteen

Episcopal diocese joins Mississippi churches offering support for families affected by raids

By David Paulsen
Episcopal News Service

The Diocese of Mississippi mobilized Episcopalians in the state to assist families affected by federal immigration raids in early August as Bishop Brian Seage joined other religious leaders in condemning the raids, in which nearly 700 workers were taken into custody at seven Mississippi chicken processing plants.

A joint statement signed by Seage and four Catholic, Methodist and Lutheran bishops in Mississippi called on the Trump administration to end immigration enforcement tactics that they say are spreading fear in local communities and threatening to cause “unacceptable suffering” for families and children.

“Within any [political] disagreement we should all be held together by our baptismal promises,” the bishops said. As followers of Christ, “we are his body and, therefore, called to act in love as a unified community for our churches, and for the common good of our local communities and nation. ... Of course, we are committed to a just and compassionate reform to our nation’s immigration system, but there is an urgent and critical need at this time to avoid a worsening crisis.”



Photo/Immigration and Customs Enforcement
Federal authorities conduct a U.S. Immigration and Customs Enforcement worksite enforcement operation in Canton, Miss.

Seage also spoke briefly at an immigrant rights rally Aug. 8 in Jackson and issued a written statement that raised specific concerns about the effects of the raids on families living in Mississippi.

“We don’t know how many children have been affected at this time, but I am asking for churches and individuals willing to help with caring for the children to contact local officials,” Seage said in his online statement. “Likewise, we are exploring avenues through which support, financial and otherwise, may

be extended.”

Agents from U.S. Immigration and Customs Enforcement targeted several plants in central Mississippi that were suspected of employing workers who lacked proper immigration documentation. The raids were said to be the largest conducted so far under President Donald Trump, whose hardline approach to immigration has been a cornerstone of his campaign and presidency.

The Department of Justice announced the day after the raids that 300 of those detained already had been released.

“That’s not enough,” Seage said at the rally in Jackson. “And it won’t be enough until all those families are reunited — and like-

wise, [until] others who dare to have the American dream and dare to go to work can go to work and not worry whether or not they will be coming home at night.”

Seage told the crowd he was horrified by the news of the raids. “Horrified to imagine children being separated from their parents,” he said. “And children coming home to an empty house.”

Federal authorities said they took precautions so children were not left without a

continued on page 7

Leaders urge Episcopalians to strive for peace in wake of massacres in Texas, Ohio

By David Paulsen
Episcopal News Service

Episcopal bishops spoke out in the aftermath of back-to-back mass shootings in Texas and Ohio, offering prayers, conveying the grief of their dioceses and hoping for a future when American life will no longer be plagued by such sudden bursts of deadly gun violence.

“Jesus said blessed are the peacemakers, and we in the church are called to make peace in our neighborhoods and with our young people,” Diocese of the Rio Grande Bishop Michael Hunn said in an online

Mourners take part in a vigil at El Paso High School after a mass shooting at a Walmart in El Paso, Texas.

video reacting to the Aug. 3 massacre of 20 people at a Walmart in El Paso, Texas.

A 21-year-old man was arrested in the killings and was suspected of posting a racist, anti-immigrant manifesto online before opening fire.



Photo/Reuters

“My heart is heavy this morning with the tragic shootings yesterday in El Paso and last night in Dayton,” Southern Ohio Bishop Tom Breidenthal said in a Facebook post on Aug. 4, hours after a gunman opened fire in an entertainment district in Dayton. Police shot and killed the gunman, a 25-year-old man.

Breidenthal, while offering prayers for the victims and those affected by the shootings, lamented that this was the second time in a year that his diocese was in mourning after a mass shooting in one of its cities. An attack in September left three victims dead and two others wounded in Cincinnati.

“Please join me in praying for an end to the epidemic of hate and violence that is sweeping our country,” he said.

Hunn and Breidenthal are part of Bishops United Against Gun Violence, a network

continued on page 6

NON-PROFIT ORG.
US POSTAGE
PAID
PERMIT #1239
Bellmawr NJ

CONVERSATIONS

Have we no decency? A response to President Trump



Budde

By Mariann Edgar Budde,
Randolph Marshall Hollerith
and Kelly Brown Douglas

THE ESCALATION OF racialized rhetoric from the president of the United States has evoked responses from all sides of the political spectrum. On one side, African American leaders have led the way in rightfully expressing outrage. On the other, those aligned with the president seek to downplay the racial overtones of his attacks or remain silent.

As faith leaders who serve at Washington National Cathedral — the sacred space where America gathers at moments of national significance — we feel compelled to ask: After two years of President Trump's words and actions, when will Americans have enough?



Hollerith

Douglas

As Americans, we have had such moments before, and as a people, we have acted. Events of the last week call to mind a similarly dark period in our history:

"Until this moment, Senator, I think I never really gauged your cruelty or your recklessness. ... You have done enough. Have you no sense of decency?"

That was U.S. Army attorney Joseph Welch on June 9, 1954, when he confronted Sen. Joseph McCarthy before a live television audience, effectively ending McCarthy's notorious hold on the nation. Until then, under the guise of ridding the country of Communist infiltration, McCarthy had free rein to say and do whatever he wished. With unbridled speech, he stoked the fears of an anxious nation with lies; destroyed the careers of countless Americans; and bullied into submissive silence anyone who dared criticize him.

In retrospect, it's clear that Welch's question was directed less toward McCarthy and more to the nation as a whole. Had Americans had enough? Where was our sense of decency?

We have come to accept a level of insult and abuse



Washington National Cathedral

When does silence become complicity? What will it take for us all to say, with one voice, that we have had enough? The question is less about the president's sense of decency, but of ours.

in political discourse that violates each person's sacred identity as a child of God. We have come to accept as normal a steady stream of language and accusations coming from the highest office in the land that plays to racist elements in society.

Now, President Trump crossed another threshold. Not only did he insult a leader in the fight for racial justice and equality for all persons; not only did he sav-

age the nations from which immigrants to this country have come; but now he has condemned the residents of an entire American city. Where will he go from here?

Make no mistake about it, words matter. And Mr. Trump's words are dangerous.

These words are more than a "dog whistle."

When such violent dehumanizing words come from the president of the United States, they are a clarion call, and give cover, to white supremacists who consider people of color a subhuman "infestation" in America. They serve as a call to action from those people to keep America great by ridding it of such infestation. Violent words lead to violent actions.

When does silence become complicity? What will it take for us all to say, with one voice, that we have had enough? The question is less about the president's sense of decency, but of ours.

As leaders of faith who believe in the sacredness of every single human being, we proclaim that the time for silence is over. We must boldly stand witness against the bigotry, hatred, intolerance and xenophobia that is hurled at us, especially when it comes from the highest offices of this nation. We must say that this will not be tolerated. To stay silent in the face of such rhetoric is for us to tacitly condone the violence of these words. We are compelled to take every opportunity to oppose the indecency and dehumanization that is racism, whether it comes to us through words or actions.

There is another moment in our history worth recalling. On Jan. 21, 2017, Washington National Cathedral hosted an interfaith national prayer service, a sacred tradition to honor the peaceful transfer of political power. We prayed for the president and his young administration to have "wisdom and grace in the exercise of their duties that they may serve all people of this nation, and promote the dignity and freedom of every person."

That remains our prayer today for us all. ■

Bishop Mariann Edgar Budde is bishop of the Episcopal Diocese of Washington. Dean Randolph Marshall Hollerith is dean of Washington National Cathedral. The Rev. Canon Kelly Brown Douglas is canon theologian of Washington National Cathedral. This commentary originally appeared at www.cathedral.org.

FROM THE EDITOR'S DESK



ing overall theme.

At its July 2018 General Convention, the Episcopal Church continued on the path of greater inclusion by approving full access to trial-use marriage rites that could be used by same-sex couples.

The Anglican Church of Canada, however, at its July 2019 General Synod, failed by a narrow vote to amend its marriage canon to include same-sex relationships and the United Methodist Church's General Conference in February 2019 maintained restrictions on LGBTQ persons serving as clergy and on existing clergy performing same-sex weddings.

While church memberships have differing theological views on human sexuality and clearly are working through these differences at varying speeds, the Episcopal Church rightly identified same-sex marriage as a pastoral issue. In non-church language, the question of whether a gay couple may profess their faith and their love for each other in

the same place hits squarely in the emotions. With many options available in society now, couples may not be willing to wait.

Gender inclusivity, however, took a step forward. In Canada, the Anglican Church elected its first female primate, Bishop (now archbishop) Linda Nicholls. The Evangelical Lutheran Church in America's Churchwide Assembly in August 2019 labeled patriarchy and sexism as sins and acknowledged the church's complicity in them. Presiding Bishop Elizabeth Eaton, the denomination's first female presiding bishop, was re-elected.

Women have now risen to the top leadership posts in several churches (Katharine Jefferts Schori served as the Episcopal Church's presiding bishop from 2006 to 2015). However, leadership throughout many denominations is not equally distributed, with male clergy called to larger, more financially-stable churches and female clergy to smaller, more-fragile congregations.

Cultural inclusion radically expanded in Canada, as the Anglican Church's synod approved creation of a self-determining indigenous church within the Anglican Church, the culmination of years of discernment.

The only conclusion to be drawn is that there are new things waiting to be revealed through faith. ■

Episcopal JOURNAL

Editor: Solange De Santis

Art Director: Linda Brooks

Editor Emeritus: Jerrold Hames

Business Manager: Michael Brooks

Advertising: Shanley + Associates, LLC

Board of Directors: Mary W. Cox; Solange De Santis, ex officio; Pamela A. Lewis; Craig Wirth

All Episcopal News Service articles in this issue are reprinted with permission. Further ENS content is available at www.episcopalnewsservice.org.

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

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

NEWS

Episcopal task force examines what's at stake in decriminalizing prostitution

By Lynette Wilson
Episcopal News Service

At least three U.S. states and the District of Columbia have introduced legislation that would decriminalize the buying and selling of sex, forcing a long-simmering debate on prostitution into the national dialogue.

Legalization proponents, religious or not, often cite biblical references to prostitution dating back to ancient Israel, telling the Genesis story of Judah and Tamar, and falling back on the well-worn phrase, the “world’s oldest profession.” Opponents tend to argue the “profession” leads to an increase in

sexual exploitation. According to Sanctuary for Families, New York’s leading service provider and advocate for survivors of gender violence, 90% of people in prostitution in the U.S. are trafficking victims. This means that only 10% of prostituted people have any real choice in what happens to their bodies in the sex trade.”

Both sides find common ground in calling for the decriminalization of people bought and sold in the commercial sex industry and for the ability of trafficking survivors to vacate their convictions. Opponents of the decriminalization of prostitution typically favor an “equality” model that focuses more on decreasing demand and preventing exploitation, similar to those adopted

in protest on the sidewalk outside, as police officers stood watch nearby.

The four-person panel of opponents — two sex trafficking survivors, an activist and educator, and an activist lawyer — shared personal stories and talked about the bill’s specifics. New York Assembly Member Richard N. Gottfried, a bill co-sponsor whose district includes Incarnation, had agreed to participate but later rescinded saying the venue wasn’t “neutral.” Toward the end of the event, the protesters from outside entered the sanctuary and disrupted the gathering.

Legalization advocates say that decriminalization would protect people who “do sexual labor by choice, circumstance, coercion,” and they call for legislation that would protect people in the sex trade from economic exploitation and interpersonal violence. They also call for people imprisoned on sex-trade related offenses to be freed and for the de-stigmatization of the sex trade.

Bill opponents, however, say it would thwart prosecution of sex and child traffickers, pimps who prostitute children and pimping in general; permit pimping of anyone 18 years of age or older; allow traffickers to vacate convictions; inhibit prosecutors’ trafficking investigations; and make it harder for law enforcement to identify victims. They are also concerned that the bill would legalize the purchase of sex, brothels and commercial sex establishments, and encourage sex tourism.

“We [New York residents] have to ask ourselves, Why do we need people buying sex? What is that all about?” said Yvonne O’Neal, a task force member. “Personally — and it does keep me up at night sometimes — I’m wondering when I go to church on Sunday, as a person of faith, as an Episcopalian, and I look around in the congregation, my question is, Who are these men that are buying sex? And obviously, they have to be some of them sitting in the pews. Who are they? We don’t know, and why is that necessary?”

Proponents of decriminalization say that “if we need to,” people should be able to sell their bodies, and that legalization will lead to safer working conditions and industry regulations. Opponents say it will lead to higher demand and an increase in child sex trafficking as men look to purchase sex from younger and younger girls.

“There are some people in the trade who say, ‘Well, you, know, this is what I choose,’ and I don’t doubt that, but the vast majority of women who have to sell their bodies, I don’t think they are doing it voluntarily,” said O’Neal, who also represents the Episcopal Church at the United Nations as a member of the NGO Committee to Stop Trafficking in Persons. “We should be able to find ways to help them to make a different kind of living and not have to subject their bodies to this.”

During the panel discussion at Incarnation, Iryna Makaruk, a sex trafficking survivor challenged the theory that sex work is work.

“It’s not work; you’re not selling yourself, you’re sold,” she said.

“There are girls being sold all over in run-down apartments, and they are being raped like I was,” said Makaruk, who was 19 and living in Brooklyn when a trafficker lured her in. “Shame on us if that’s how our girls are making money.” ■



Photo/Episcopal News Service

The Diocese of New York’s Task Force Against Human Trafficking holds a Station of the Cross for Sex Trafficking Survivors at the city’s bus terminal last April.

violence against women and girls and reflects men’s power over women.

“I consider prostitution not the oldest profession, but the oldest oppression,” said the Rev. Adrian Dannhauser, a longtime sex and labor trafficking victims’ rights advocate who leads the Episcopal Diocese of New York’s Task Force Against Human Trafficking. “I think this decriminalization issue is a backlash against women’s rights and progress we’ve made in terms of equality. It’s a power issue and an entitlement issue.”

In late June, at the close of the New York State General Assembly’s 2019 legislative session, three New York City lawmakers introduced a bill that would decriminalize prostitution and legalize the sale of consensual sex. Massachusetts, Maine and Washington, D.C., have introduced similar bills.

During Lent, the Episcopal Diocese of New York Task Force Against Human Trafficking led a Stations of the Cross for Sex Trafficking Survivors event in New York City.

Writing in the summer 2019 issue of the Episcopal New Yorker, Dannhauser said: “Sex workers’ rights organizations claim that consenting adults should be allowed to do whatever they want with their own bodies — ‘my body, my choice.’ But in most cases, prostitution is more aptly described as ‘my body, his choice.’ It’s not sexual liberation but sex-

in Nordic countries, where cultural attitudes have shifted and it’s becoming no longer socially acceptable to purchase people for sex and it’s seen as a barrier to gender equality.

In the United States, the decriminalization conversation has shifted in the context of the #MeToo movement; alongside an awareness of sexual violence on college campuses; and amid the backdrop of high-profile sex crime cases, like those involving New England Patriots owner Robert Kraft, who allegedly paid for sexual services at a Florida massage parlor, and financier and convicted sex offender Jeffrey Epstein, who died in prison on August 10.

“It’s not about legislating morality, it’s about social context,” said Dannhauser, in an interview with Episcopal News Service in her office at the Church of the Incarnation on Madison Avenue in Manhattan. “It’s a backlash against women’s rights, and it’s an empowerment and entitlement issue ... the whole idea of rape culture on college campuses. It’s finally coming into the light.”

In late July, the Church of the Incarnation, where Dannhauser serves as associate rector, hosted a Tuesday evening panel discussion to educate the public on the bill. As the Episcopal church’s sanctuary filled with some men but mostly women from diverse backgrounds, a small group of bill supporters gathered



PREPARE FOR MINISTRY IN THE WAY OF JESUS

Students at Pittsburgh Seminary prepare for ministry in the way of Jesus. Together we welcome neighbors. We share meals, differences, and experiences. We expand our minds. And we are challenged and enriched as we explore the broad range of beliefs we bring to the table.

Pittsburgh Seminary now offers an Anglican/Episcopal Studies Track in partnership with the Episcopal Diocese of Pittsburgh! Join us as priests, deacons, and lay ministers prepare together for service in the Episcopal Church.

1-800-451-4194
www.pts.edu/Episcopal



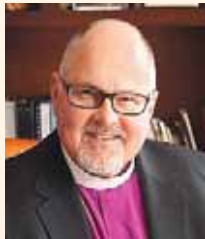
AROUND THE CHURCH

TRANSITIONS

Milwaukee bishop to retire in 2020

Milwaukee Bishop Steven Andrew Miller, 61, announced his plans to retire in November 2020 in an Aug. 14 letter to the diocese.

"After over 35 years of ordained ministry and almost 16 years as your bishop, it has become clear to me that it is time for me to retire and pass the crozier on to the 12th bishop of Milwaukee," Miller wrote.



Miller

"I have felt a multitude of emotions as I considered these plans, but gratitude for our work and life together ... is first and foremost. I have loved being your bishop and serving Christ with and among you. Our diocese has made a distinctive commitment to forming young persons for ordained ministry and giving them the opportunity to lead, as evidenced by the fact that we have the second-youngest average age of priests in the Episcopal Church. Moreover, thanks to the joint venture with LZ Developers at St. Francis House, our campus ministries at UW-Madison and around the diocese are on a sure financial footing," he said.

We have also reformed the way that we as a diocese come together to do the work that God has given us to do. Our governance is more representative and transparent than ever, and by making some difficult choices, we've lowered the percentage that parishes

pay into the diocesan budget and the percentage of the diocesan budget that comes from these assessments. And through some difficult years in the life of our church, our diocese has remained united—not of one mind on all the issues of the day, but united in Christ nonetheless.

Miller was elected and consecrated bishop in 2003. He graduated from Michigan State University with a bachelor's degree in history. He received his Master of Divinity degree from General Theological Seminary in 1984 and was ordained a deacon and a priest that year. In 2004, Miller was awarded the Doctor of Divinity (honoris causa) degree by the General Theological Seminary.

Miller is a founding member and co-convenor of Bishops United Against Gun Violence. Other work for the larger church has included membership on the Lutheran Episcopal Coordinating Committee, the House of Bishops Theology Committee, the Standing Committee on Ecumenical and Interfaith Relations, and the Standing Commission on Liturgy and Music. This past triennium, he served on the Episcopal Church's Task Force on Marriage. He is a member of the Board of Trustees of The General Theological Seminary.

Before his election in Milwaukee, he served parishes in Missouri and Virginia. He is married to Cindy and they have two daughters.

— Diocese of Milwaukee

OBITUARIES

Robert Stevens

Robert "Bob" Stevens, the founding director of the Dominican Development Group, died July 29 at age 76.



Stevens

"We have lost in the Diocese of Southwest Florida a great saintly asset in the life and mission purpose of Dr. Bob Stevens," said Bishop Dabney Smith. "His sudden death is a shock and great sadness for many, both in this diocese and particularly in the Diocese of the Dominican Republic."

Stevens was the first executive director of the organization. In the last two decades, the organization has sent hundreds of mission teams to the Dominican Republic, from not only the Diocese of Southwest Florida, but other Episcopal dioceses across the U.S. The Dominican Republic is now one of the fastest growing dioceses in The Episcopal Church.

Stevens dedicated his life to service through the Peace Corps, Habitat for Humanity and as a missionary in the Dominican Episcopal church and with the Dominican Development Group. Bob moved on in retirement to fulfill a 25-year-old dream to start the Province IX development group with the goal of supporting the development and self-sufficiency of the other dioceses of Province IX.

The Dominican Development Group, founded in 1998, is a non-profit organization within the Episcopal Church that assists the Episcopal Diocese of the Dominican Republic with project planning, program development, and construction expertise; raises funds for the diocesan endowment; and coordinates the schedules and the work projects of mission teams from the United States working in the Diocese of the Dominican Republic.

Stevens was born in Manitowoc, Wisc. He earned a B. S. in Engineering from UCLA, an MDiv. from Emmanuel School of Religion, a masters in regional planning and a PhD in social science focusing on

Latin American studies at Syracuse University.

He served as the executive director of the group from 1998-2013. Early on, there were massive successes, including Christ Church Bradenton's raising \$105,000 for a church in Bani. Dozens of mission trips followed from dioceses across the church.

Stevens is survived by his wife Vickie, children Michelle (Jon) Pauley, Jeremy Harris, Eric (Haley) Stevens, Tan (Steven) Payne; 10 grandchildren and a brother, Doug (Leslie). Stevens was an active member of St. Vincent's Episcopal Church, St. Petersburg, Fla.

— Diocese of Southwest Florida

Edward Alonza Holmes Jr.

The founder of the Overseas Development Office of the Episcopal Church, Edward Alonza Holmes Jr., died on August 12 at age of 94. Born in rural Washington County, Georgia, he served as a naval aviator and trained as a dive bomber pilot during World War II.



Holmes

After the war, he completed his undergraduate degree at Mercer University and then earned a divinity degree and a Ph.D. in history from Emory University. He became a chaplain in the Naval Reserves and served until his retirement as a commander in 1972.

Holmes was an ordained Baptist minister, a professor at Stetson University, a dean at Emory University, a soccer coach and referee, a Peace Corps regional director in Nigeria, and the founder of the Overseas Development Office of the Episcopal Church, which helped establish libraries, hospitals and refugee programs in many areas of Africa. In Liberia, he was the dean of a private university and creator of a rural farming development program, and a grants administrator for the International Foundation.

Holmes is survived by his wife, Shirley, four adult children and three stepchildren, along with numerous grandchildren and great grandchildren.

— Episcopal News Service

Longenecker receives Burr Prize

Dr. Stephen L. Longenecker was awarded the Historical Society of the Episcopal Church's 2019 Nelson R. Burr Prize, according to the society.

Longenecker is Edwin L. Turner Distinguished Professor of History at Bridgewater College, Bridgewater, Va. He earned a B.S. from Shippensburg University; M.A. from West Virginia University and Ph.D. from Johns Hopkins University. His teaching fields include American history, American religious history, history of the South, and the American Civil War.



Longenecker

Longenecker was honored for his article entitled "Randolph H. McKim: Lost Cause Conservative, Episcopal Liberal," published in the September 2018 issue of *Anglican and Episcopal History*.

This article is part of a larger study that compares the faith and politics of former Confederate chaplains after the Civil War. "Randolph McKim is one of those persons who makes history come alive," Longenecker noted, "and I had easy material to work with." His most recent book is "Gettysburg Religion: Refinement, Diversity, and Race in the Antebellum and Civil War Border North."

The Burr prize honors scholar Nelson R. Burr, whose two-volume "A Critical Bibliography of Religion in America" and other works constitute landmarks in the field of religious historiography. Each year a committee of the society selects the author of the most outstanding article in the Society's journal, *Anglican and Episcopal History*, as recipient. The award also honors that which best exemplifies excellence and innovative scholarship in the field of Anglican and Episcopal history.

— Historical Society of the Episcopal Church

Episcopal Church video shows support for immigrants

In a new video, "The Episcopal Church: Walking with Immigrants," Presiding Bishop Michael Curry introduces five bishops whose dioceses are actively engaged in immigrant welcome. Each bishop shares ways individuals or groups can support this work. Their intent is to inspire action and to highlight the many ways people can engage with and deepen their understanding of immigration issues.

The video ends with an overview of the advocacy and refugee resettlement work done at the national level. The Rev. Canon Charles K. Robertson, Canon to the Presiding Bishop for Ministry Beyond the Episcopal Church, speaks to the church's 80-year commitment to immigrants and displaced persons. This support continues today through Episcopal Migration Ministries and the Episcopal Church's Office of Government Relations.

The Episcopal Church response to the complex array of challenges facing immigrants includes supporting children and other people seeking asylum at the U.S. southern border, assisting immigrants who are undocumented, advocating for comprehensive immigration reform, and resettling refugees through Episcopal Migration Ministries.

The video may be seen at www.episcopalchurch.org/OGR, Migration, Refugees and Immigration page.

"Many Episcopalians have asked, 'what is The Episcopal Church doing?' And maybe the deeper question behind that has been the question, 'what can I do?'" said Curry. "This video is intended to address those questions and to provide some ways that we, as followers of Jesus of Nazareth, can respond to this humanitarian crisis."

continued on page 13

AROUND THE CHURCH

Public education advocacy group ceasing operations

All Our Children National Network

All Our Children National Network [AOC] announced on July 10 that it is ceasing all programming and operations after seven years serving as a nexus for Episcopalians and other Christians dedicated to building the movement for education justice and having a meaningful impact on public schools.

In conjunction with their closure, All Our Children announced a one-time-only Advancement Grant initiative for Episcopal congregations, dioceses, and Episcopal-affiliated programs working toward education equity and quality public education for all. Eligible applicants were engaged in an active church-school community partnership or participating in an education advocacy initiative that has been operating at least two years. The grants provide up to 15 awards of \$5,000 to \$10,000 in unrestricted funds.



Founded by Lallie Lloyd in 2012 with support from Trinity Wall Street, AOC produced regional and national conferences, sponsored resolution B005: Quality Public Education for All, at the 78th General Convention of the Episcopal Church, published All Our Children: The Church's Role in Education Equity (Church Publishing) telling the stories of congregations and dioceses that are affecting change in their local public schools, and provided resources, leadership training, networking, and moral support for Christian leaders pursuing education equity.

"All Our Children emerged from God's dream of a world where every child grows into the fullness of all they were created to be. High quality public



Photo/St. Stephen's Episcopal Church

St. Stephen's Episcopal Church in Boston worked with suburban churches to create a library at Blackstone Elementary School.

education is an essential component of that dream," says AOC Director, Lallie Lloyd. "These seven years have been an amazing journey of learning alongside many other faith leaders who have also been called to this work. Our decision to close comes as we face several stark realities, the most important of which is an understanding that our previously unexamined and unconscious racial bias limits our ability to build the coalitions necessary to mend what is broken in our public schools. Addressing that error is not a quick fix and cannot be accomplished in our current structure by our current leaders. We know this work is not ours alone, and we hope our Advancement

and their members create church-school partnerships and other education advocacy and justice initiatives.

"We are grateful to so many who have shared their wisdom, wealth, time, and talent with our staff and across our network," Lloyd said. "Our greatest power has always been the hundreds of dedicated faith leaders, ally organizations, and educators willing to engage with us and our vision for a future where every school has everything every child needs to thrive. It has been our privilege to serve local leaders and foster critical conversations about how working for equity in public education directly responds to the Gospel call for justice." ■

Churches urged to join in day of prayer for creation

By Rachel Farmer
Anglican Communion News Service

Environmentally-active Anglicans are urging churches to join the World Creation Day of Prayer on Sunday, Sept. 1. The day marks the start of an annual celebration of prayer and action to protect creation called the "Season of Creation."

The season, which begins on Sept. 1 and ends on the Feast Day of St. Francis on Oct. 4, is set to be celebrated by tens of thousands of Christians around



SEASON OF CREATION

the world. Volunteers organize a range of events and activities in their communities from prayer services to litter clean-ups or advocacy actions.

"This is a wonderful opportunity to celebrate the World Day of Prayer for Creation as it falls on a Sunday this year. This year's materials are following the readings for the lectionary and there are a whole range of resources available to download," said Canon Rachel Mash, Environmental Coordinator for the Anglican Church of Southern Africa.

This year's theme is the "web of life" and resources, available now on the Anglican Communion website, are designed to help churches reflect on the destruction of the web of life and pray for those who suffer most because of that loss.

"We were called to be stewards of creation, and we have failed. The younger generation are rising up now and calling

for the earth to be healed. Let us join them and work together to protect the web of life which sustains us all," wrote Mash in the Anglican resource material.

Along with a whole variety of events listed on the Season of Creation website (www.seasonofcreation.org), there will be global action during the month, which churches and individuals are invited to join.

Events include:

- A webinar in Manila on Sept. 16 with international contributors on biodiversity and Christian spirituality.

- A Global Climate Strike on Sept. 20 when young people from around the world will invite others to stand with them as they take part in a day of strikes from school to demand urgent action on the climate crisis. The climate strikes were galvanized by Swedish teenager Greta Thunberg, with each strike sending more than a million people into the streets.

- An International Coastal Cleanup Day on Sept. 21 to remove garbage from coastlines and waterways including ponds, lakes, and rivers.

- United Nations Climate Action Summit on Sept. 23, hosted by the U.N. Secretary General, who will be calling the world's attention to the urgent need to implement the Paris Agreement, to keep global warming below 2 degrees celsius.

- An international conference on Sept. 23 on ecological theology and environmental ethics, on the island of Crete in Greece.

On Oct. 4, faith leaders from around the world are to reflect on how St. Francis has informed their spiritual journey and to celebrate the month-long journey of the Season of Creation. ■

The Bible & Common Prayer Book Society

Providing the Worshipping Needs of Congregations Everywhere.

BCPs, Hymnals and other published resources beyond your reach, financially?

A book grant from The Bible and Common Prayer Book Society of The Episcopal Church may help.

We give books at no charge, including S&H, to worshipping communities:

- New starts or parishes needing to replace worn-out books
- Financially struggling or expanding parishes
- Parishes which have suffered from natural disasters
- Local congregations
- Congregations served by Episcopal Chaplains in the Armed Forces, as well as prisons, nursing homes & health related facilities and educational institutions
- Other worshipping communities on a case-by-case basis

For more information or to make a request contact us at:

biblesandprayerbooks@gmail.com

www.biblesandprayerbooks.org

NEWS

MASSACRES continued from page 1

of nearly 100 Episcopal bishops that formed in the wake of two high-profile mass shootings in 2012, at a Sikh temple in Wisconsin and at Sandy Hook Elementary School in Connecticut. The bishops' mission has taken on a greater sense of urgency amid the growing national alarm at subsequent tragedies.

The Bishops United's Litany in the Wake of a Mass Shooting was updated on Aug. 4 and now remembers the victims of 43 shootings since 2012.

Connecticut Bishop Ian Douglas read the litany in a Facebook video after the El Paso and Dayton shootings, noting that Aug. 5 marks seven years since the Sikh temple shooting.

"This litany is a prayer offered for all the mass shootings, all the victims of mass shootings since Bishops United Against Gun Violence has come together," Douglas said.



AP Photo/John Locher, File

From left, Melody Stout, Hannah Payan, Aaliyah Alba, Sherie Gramlich and Laura Barrios comfort each other during a vigil for victims of the shooting in El Paso, Texas.

President Donald Trump read a statement on Aug. 5 from the White House.

"We ask God in heaven to ease the anguish of those who suffer, and we vow to act with urgent resolve," Trump said in his 10-minute remarks.

The president also denounced racism and hatred, saying neither has a place in America, and he enumerated four potential policy responses — their focuses included violent video games and mental illness — that could reduce the "barbaric slaughters" he said were carried out by "mentally ill monsters."

Trump avoided calling for any substantial gun safety reforms, and it remains to be seen whether the shock of the recent violence will push the needle in Washington further toward such legislation. As the list of mass shootings has increased, legislative remedies have gone nowhere in Congress.

The Episcopal Church's General Convention has passed numerous resolutions

over the years calling for tighter gun laws. A resolution passed in 2015 included calls for universal criminal background checks for gun purchases, a ban on military-style assault weapons and high-capacity magazines, tougher enforcement against gun trafficking and requirements that gun owners be trained in gun safety. In 2018, bishops and deputies



AP Photo/John Locher, File

Mourners visit a makeshift memorial at the scene of a mass shooting at a shopping complex in El Paso, Texas.

passed a new resolution recognizing gun violence as a public health issue.

With the recent focus on tragedies in El Paso and Dayton, Episcopalians churchwide have joined in mourning the victims of the recent shootings.

Chicago Bishop Jeffrey Lee issued a statement on Facebook in which he prayed "for the strength and commitment to stand up against the corrosive power of hateful speech and the insanity of all too available guns."

Bishop Sean Rowe, who leads the dioceses of Northwestern Pennsylvania and Western New York, sent a letter to both urging Episcopalians not to give up

hope. "I invite you to pray in response to these evil acts — not as a substitute for action, but as a precursor to it," Rowe said.

Arizona Bishop Jennifer Reddall was among the speakers Aug. 4 at a vigil for gun violence victims in Phoenix. "You cannot be a white supremacist and be a Christian," Reddall said, according to the Arizona Republic's coverage. "You cannot love Jesus and hate your neighbor. And if you say you do, you're wrong."

And while people of faith pray, Reddall called on politicians to do more than pray. "I want you to do your job, which is to act," she said. ■

Presiding Bishop tells young Episcopalians: 'We must help America find its soul'

By Pat McCaughan
Episcopal News Service

A Union of Black Episcopalians youth worship service became a call to action July 24 when Presiding Bishop Michael Curry took the pulpit at All Saints Church in Pasadena, Calif.

Curry urged the UBE leaders, youth, several hundred local worshippers and visiting conference-goers to consider, "between now and next year, leading a massive voter registration and education drive and a get-out-the-vote campaign."

Frequently interrupted by applause and shouts of "amen," he emphasized, "This is not a partisan statement. We can't tell people how to vote. That's not right. But we can tell people, 'You must vote.'"

"It is a Christian obligation to vote, and more than that, it is the church's responsibility to help get souls to the polls."

Casey Jones, 26, a campus missionary at St. Michael's University Church in Isla Vista, Calif., said he had invited a friend to the service, which showcased about 60 youth and young adults attending UBE's annual conference [see related story, page 10].

It was his friend Chris McCroy's first

visit to an Episcopal church, to which Jones said, "I can't tell you the pride that I felt in bringing him with me there and hearing what Bishop Curry had to say."

"How rich in both the Episcopal tradition and the African American tradition his sermon was, and how he holds both of those things in a way that makes me be myself, and makes me proud to share my church with others," said McCroy, 25, a UCLA graduate student.

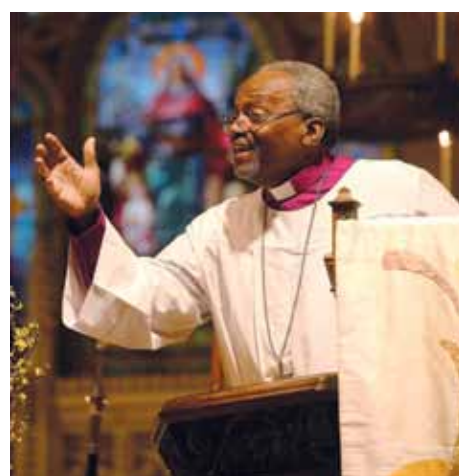
'Look to the rock'

Echoing the conference theme "Preparing the Way for Such a Time as This: Many People, One Lord," Curry invoked the prophet Isaiah's advice to draw strength from those who have gone before to create transformation.

"Isaiah writes, 'Listen to me, you who pursue righteousness, you that seek the Lord. Look to the rock from whence you were hewn and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you,'" Curry said.

Repeating the rallying cry of "look to the rock," Curry recalled the need to persevere and work for future change, even when present hopes seem dashed "on the altar of reality."

"[The Jewish people] had such hope



Photo/Janet Kawamoto/Diocese of Los Angeles

Presiding Bishop Michael Curry preaches at the Youth Praise and Worship Eucharist, held during the annual conference of the Union of Black Episcopalians.

when they remembered how Moses led them to freedom. They had such hope when Miriam took the tambourine and danced and sang the Lord has triumphed gloriously. The horse and the rider, he has thrown into the sea. They had hopes and then, in a moment, in the twinkling of an eye, about the year 586 B.C. or so, their hopes were dashed. There was an election."

As the congregation laughed and applauded, Curry quipped: "I'm not being

political. I'm just being biblical. I'm staying in the Bible."

Weaving the African diaspora experience with the biblical story, he recalled the defeat of Jerusalem by the Babylonians, who exiled and enslaved the Israelites. "They had hope when the Civil War ended and Reconstruction began," he added. "They had hope, but then Reconstruction ended and there were hooded night riders and Jim Crow was born."

The world for the Jewish people, as for members of the African diaspora, had fallen apart. Curry said, "This was the time James Weldon Johnson (author of 'Lift Every Voice and Sing') said, 'when hope unborn had died.'"

A call to action

Jesus started a movement, not an institution, Curry said. Jesus charged his followers with the Great Commandment, to "love the lord your God with all your heart and all your soul and with all your mind. Or, as Billie Holiday would say, 'all of me. Why not take all of me?'"

Jesus' call to love means loving "the neighbor you like and the neighbor you don't like," he said. "Democrats, you have to find a Republican neighbor and

continued on page 7

FEATURE

Episcopal bishops repudiate Christian nationalism, systemic racism

Bishops United Against Gun Violence

The advocacy group Bishops United Against Gun Violence released a statement after the El Paso and Dayton mass shootings in early August. The group is a network of nearly 100 Episcopal Church bishops working to curtail the epidemic of gun violence in the United States.

The statement follows:

“Since last weekend [Aug. 3-4], three young white men — all American citizens, all in legal possession of assault rifles — have murdered more than 30 people in cold blood. Most of the precious children of God who are dead and injured are people of color.

“When gun violence makes headlines, politicians supported by the National Rifle Association are quick to call white shooters “mentally ill,” while characterizing black and brown shooters as “criminals” and insisting that guns are not the problem. They choose to remain loyal to the gun lobby and its campaign contributions while denying the incontrovertible evidence that more guns mean more deaths.

“Common sense measures like universal background checks, assault weapons bans, handgun purchaser licensing, and restrictions on gun ownership by domestic abusers point the way toward

sane gun policy that is well within any sensible interpretation of the Second Amendment. They are necessary and long overdue, but they are not sufficient.

“This latest sickening cluster of mass shootings has thrust into the headlines the deadly mix of white supremacy and gun violence that is coming to define our era of American history. Anti-immigrant sentiment is on the rise and our government holds asylum-seekers on our southern border in inhumane conditions.

“The president of the United States uses racist tropes and inflammatory language to incite crowds against people of color, refugees and immigrants; and hate crime reports have increased for three consecutive years. The hatred and fury that drives mass shootings can also be turned inward, where it fuels the invisible and growing death toll of gun suicides.

“As Christians, we must work actively to dismantle the systemic racism that is part of our country’s founding narrative and that continues to fuel mass shootings and urban gun violence today. We must insist that both our fellow Christians and our elected leaders repudiate white supremacy and white nationalism and embrace humane immigra-



tion policies that follow God’s command and the Biblical imperative to welcome the stranger in our midst. And we must refuse to participate in scapegoating people with mental illness, a ploy too often used to distract from the urgent yet simple need to enact common sense gun safety measures.

“Seven years ago yesterday, six people were murdered by a white supremacist at the Sikh Temple in Oak Creek, Wisc. That massacre, one of two events that galvanized the creation of Bishops United Against Gun Violence, (the

other was the shooting at Sandy Hook [elementary school] in Connecticut) brought us together across our differences to demonstrate that we believe in a God of life in the face of death. Today we are weary of witnessing the slaughter gripping our country. But we are no less determined to continue speaking, even when it seems our words make no difference; to continue praying in order to gather our strength to act; and to follow Jesus in speaking truth, especially when it seems that truth is out of season.”

More about the group may be found at www.bishopsagainstgunviolence.org and the group Episcopalians United Against Gun Violence is on Facebook. ■

RAIDS continued from page 1

parent’s care due to the raids. A Justice Department statement said those detained “were asked when they arrived at the processing center whether they had any children who were at school or child care and needed to be picked up,” and cellphones were provided to help them make arrangements for child care as needed, according to the Justice Department. The department said some parents were released to ensure “all children were with at least one of the parents.”

But some of the families were “traumatized,” Bishop Joseph Kopacz of the Roman Catholic Diocese of Jackson told the Jesuit magazine *America*. His diocese’s Catholic Charities is among the agencies reaching out to those families now to offer assistance.

“This is a man-made disaster,” Kopacz said, noting also that the raids happened on the first day of school in these communities. “These folks are our neighbors. They’re not criminals, the vast majority of them. They’re hardworking people.”

Family separations under the Trump administration’s “zero tolerance” immigration policies sparked intense controversy last year, prompting federal officials to back down from those measures, though conditions at detention facilities on the southern border remain a contentious issue.

The Episcopal Church, at its General Convention in July 2018, passed a resolution decrying and urging a halt to “the implementation and intensification of inhumane and unjust immigration policies and practices such as detaining and separating children from parents.” It was

adopted after more than 1,000 bishops, deputies and other Episcopalians participated in a prayer vigil held outside an immigrant detention facility near the convention center in Austin, Texas.

Another resolution approved last year affirmed the church’s support for “respecting the dignity of immigrants” through immigration policies and reforms.

More recently, church leaders expressed alarm in June when the Trump administration threatened a large-scale roundup of immigrants facing deportation orders in 10 cities. Those threats mostly fizzled.

“We are called as people of faith to strive for justice and peace among all people and respect the dignity of every human being,” Seage said at the rally in Jackson.

Seage, in his follow-up statement, asked members of his diocese to contact the Mississippi Department of Child Protective Services if they know of a child affected by the raid who is in need of care. That agency put out its own statement saying it was ready to assist children whose parents were detained.

Federal authorities did not alert the state to any child care needs, but the state agency began preparing an emergency response after learning about the raids through local news reports.

“We have foster homes that have been carefully inspected and licensed, and foster caregivers who have been well trained and have passed criminal background checks,” Child Protective Services spokeswoman Lea Anne Brandon said in a news release. “We know we can provide safe and secure placements and trauma-informed temporary care for these children — but we have not been asked to do so.” ■



Photo/Janet Kawamoto/Diocese of Los Angeles

Youth sing during a youth and young adult service held as part of the Union of Black Episcopalians’ 51st annual conference in Pasadena, Calif.

CURRY continued from page 6

love that neighbor. Republicans, you have to find a Democrat neighbor. And Independents, you can go either way!”

“Because if it’s not about love, it’s not about God ... (and) sometimes, when we stray from our true heart and from our true origins, we lose our soul.”

He painted a chilling portrait of current realities, including the child-parent separations at the U.S. border, a rise in hate crimes, attacks on places of worship and a recent political rally led by President Donald Trump.

Curry said, “Something is fundamentally wrong when crowds chant about a congresswoman, a Somali American, and say to ‘send her home,’ and when the president of the United States says, ‘You need to go back home,’” to four

congresswomen of color who have been openly critical of him.

“This is not a partisan statement, this is a moral statement,” he said. “Something’s wrong. We must help America, this country we love.”

The nation’s core principles — as described in the Declaration of Independence, in Lincoln’s Gettysburg Address, at the Statue of Liberty and in Langston Hughes’ poem “I, Too” — are quintessentially what this country is about, he added.

“When we are debating and trying to decide what to do with our borders ... ask that green lady with that torch in her hand,” Curry said. “Give me your tired, your poor, your huddled masses yearning to breathe free.’ That’s America. We must help America find its soul, help America look to its rock.” ■

MOVING?

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

A Division of

www.clergyrelocation.com • info@clergyrelocation.com

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

800-733-0930

NEWS

Sewanee workshop to guide priests grappling with Confederate symbols

By David Paulsen
Episcopal News Service

A Confederate battle flag depicted in stained glass. A pew labeled as the one where the president of the Confederacy once worshipped.

A cathedral plaque honoring an Episcopal bishop who fought for the South in the Civil War.

Should such symbols remain on display at a time when the nation is increasingly alert to violence fueled by white supremacists who see the Confederacy as a validation of their racist hatred? With statues, plaques, artwork and other representations of Confederate figures found in Episcopal churches across the country, how should a parish priest respond?

“This is not just a historical question or a question of the political moment, but these are questions of theological issues that all Episcopal churches face in one way or another,” said Woody Register, a history professor at Sewanee: University of the South who is leading a six-year project intended to tell the full story of the Tennessee university’s ties to slavery and segregation.

The answers to those questions are the focus of a pilot workshop at Sewanee in November that was developed by two Sewanee seminary graduates, the Rev. Hannah Pommersheim and the Rev. Kellan Day. Pommersheim and Day have assisted Register with Sewanee’s Project on Slavery, Race and Reconciliation.

The workshop Nov. 5-7 will provide “tools for leading change,” guiding Episcopal priests in discernment about the Confederate symbols in their parishes. The workshop’s three parts will examine the theological underpinnings of such symbols, equip the priests with context for understanding art and symbols, and provide best practices for local action.

One core theological issue is the sin of racism. Some early Episcopal leaders, including the founders of Sewanee, promoted the myth that slavery was morally defensible and defended the myth even after slavery was abolished. It was a “story built on the subjugation of a lot of human beings,” Day told Episcopal News Service.

“I think the legacy of that racism is widespread and rampant, and one of the ways we can repent is by naming the story and sort of naming the ways it affects our built structures and sanctuaries,” she said.

Day is now a transitional deacon serving at the Episcopal Church of the Incarnation in Highlands, North Carolina. Pommersheim has signed on for another year with Register’s project team as a re-

search associate. The two developed the workshop because they sensed that, while the nation debated Confederate symbols in public spaces, “these symbols have different meanings in a church space,” Pommersheim said.

For example, Day said a Confederate figure might be seen as sanctified when depicted in stained glass, such as the Confederate generals in windows that were removed two years ago at Washington National Cathedral. The cathedral’s decision was hastened by the national uproar over a deadly standoff in Charlottesville, Virginia, between white supremacists and counter-protesters. The hate groups had gathered there for a rally in support of a Confederate statue that was the focus of a legal battle.

Sewanee and Washington National Cathedral were among the Episcopal institutions that reassessed their own Confederate symbols in the wake of the Charlottesville clashes. Christ Church Cathedral in Cincinnati, Ohio, removed a plaque honoring Bishop Leonidas Polk, a Sewanee founder who served as a Confederate general in the Civil War. In Lexington, Virginia, an Episcopal church that had been named for Robert E. Lee dropped the Confed-



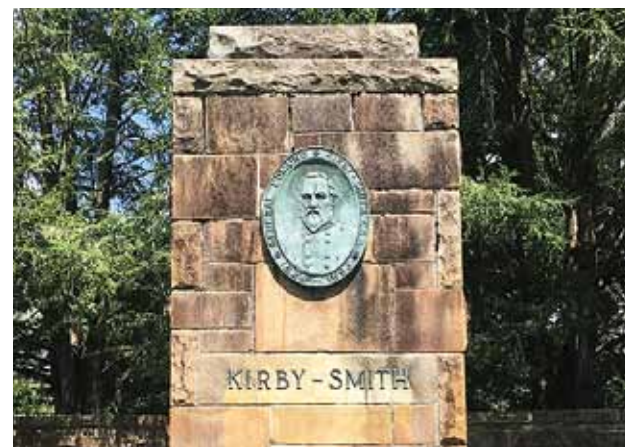
Photo/Danielle E. Thomas/Washington National Cathedral

Stained glass fabricator Dieter Goldkubler replaces an image of the Confederate battle flag at Washington National Cathedral.



Photo/Sarah Hartwig/Christ Church Cathedral

A plaque honoring Leonidas Polk, an Episcopal bishop and Confederate general, was removed in 2018 from Christ Church Cathedral in Cincinnati.



Photo/Caroline Carson

A monument to Edmund Kirby-Smith, a Confederate general and mathematics teacher, was moved in 2017 to the cemetery at the University of the South in Sewanee, Tenn.



Photo/Sewanee Black History via Facebook

The Sewanee Black History Facebook page is covering the progress of the black history project.

erate general from its name.

In deciding what to do about those symbols, it is critical to understand what motivated communities — and churches — to erect tributes to Confederate history decades after the end of the Civil War, Register said. Often their motiva-

tion had less to do with preserving history than with promoting the myth of the Lost Cause, which claimed the Confederacy was a failed but noble campaign.

“These memorials and monuments tend to say as much or more about the moment in which they were installed than they do about the period or persons they memorialize,” he said.

The so-called Jefferson Davis pew was a longtime icon at St. John’s Episcopal Church in Montgomery, Ala., until its removal last year. Church leaders researched the pew’s history and found that its ties to Davis were false and that a dedication ceremony in 1925 was a political act steeped in racism.

The Rev. Jamie Osborne, associate rector at St. John’s, was one of 13 bishops and clergy members whom Pommersheim and Day interviewed to build a curriculum for their workshop. Osborne will be leading one of the workshop’s sessions, along with Sewanee art professor Shelly MacLaren and the Rev. Molly Bosscher, who spent four years as associate rector at Richmond, Va.’s St. Paul’s Episcopal Church, once known as

the Cathedral of the Confederacy.

This initial workshop received a \$5,000 grant from the Jessie Ball duPont Fund and is open to Episcopal clergy grappling with Confederate symbols at their churches. Pommersheim and Day hope to recruit up to 15 participants, and afterward, they will assess what worked and what changes would make the curriculum stronger.

Gathering face to face has the advantage of creating a support network of clergy members grappling with the same questions, they said. One of the intended lessons of the workshop is that it is helpful first to create a space for the parish to talk openly and respectfully about these issues.

“How can you pastorally make the best decision but also bring people along with you while you’re making that decision?” Pommersheim said.

The workshop also serves as a milepost for the work of Register’s project team, which already has completed substantial research into the history of the university and the 28 Episcopal dioceses that still own and govern it today. Some of that research is informing how Sewanee’s administrators handle Confederate symbols on campus, such as the decision two years ago to relocate a monument

FEATURE

Commemorating 400 years of African-American history and culture

An invitation to participate in Healing Day bell ringing

Episcopal Church Public Affairs Office

Presiding Bishop Michael Curry and Diocese of Southern Virginia Bishop James B. Magness invited Episcopal churches to take part in a national action to remember and honor the first enslaved Africans who landed in English North America in 1619 by tolling their bells for one minute on Sunday, August 25 at 3:00 pm ET.

“The National Park Service is commissioning, and asking, churches and people from around this country to commemorate and remember that landing and the bringing of those first enslaved Africans to this country by ringing bells. And if



Photo/Wikimedia Commons

This historical marker located at Point Comfort/Fort Monroe, marks the location where the first Africans arrived in the English colonies that would later become the United States.

possible, by tolling the bells of churches and to do so on August 25 at 3:00 in the afternoon,” said Curry.

“I’m inviting us as the Episcopal Church to join in this commemoration as part of our continued work of racial healing and reconciliation ... We can join together with people of other Christian faiths and people of all faiths to remember those who came as enslaved, who came to a country that one day would proclaim liberty. And so we remember them and pray for a new future for us all.”

This national bell ringing is among the Healing Day events being held at Fort Monroe National Monument in Hampton, Va., to commemorate the 400th anniversary of that landing.

“The 2019 commemoration of the arrival of the first enslaved Africans to North America is for me a highly per-

1619-2019 COMMEMORATION FIRST AFRICAN LANDING

AT FORT MONROE AUGUST 23-25 HAMPTON, VA

sonal occasion,” said Magness. “As a descendant of slaveholders, and as a white male who came of age in the racially polarized south during the 1950s and 1960s, I am painfully aware of my own complicity in furthering and perpetuating the subjugation of my African American brothers and sisters. At a time when the racial divide in this country seems to be growing rather than diminishing, we are in dire need of a moment, an event when we can stop and take stock of our responsibilities to bring the races together, perhaps in a new manner that truly is an embrace of what it means to be a follower of Jesus Christ.”

“Let’s unite as one on this day and show our appreciation for 400 years of African-American history,” said Terry E. Brown, Fort Monroe National Monument superintendent. “We must embrace the West African concept of Sankofa, which teaches us we must go back to our roots in order to move forward.”

The site of the ship’s arrival is the present site of Fort Monroe National Monument.

“The first African people were brought to this continent in harrowing and dehumanizing circumstances. As we remember the 400th anniversary of their arrival, I pray that we will do the hard work of reconciliation that God longs for us to do,” said Susan Goff, bishop suffragan of the Diocese of Virginia. “God forgive us. God give us courage and resolve. And God bless us.”

As recorded by English colonist John Rolfe, the arrival of “20 and odd” African men and women at Point Comfort in late August 1619, was a pivotal moment in the nation’s history. Stolen by English privateers from a Spanish slave ship and brought to Point Comfort on a ship called the White Lion, these natives of west central Africa are believed to have been traded for food and supplies. They were the first Africans to be brought to English North America.

“With bells tolling across America, we pause to lament the centuries of suffering and wrenching grief of slavery and racism in our land,” said Bishop Mariann Edgar Budde of the Diocese of Washington (D.C.). “The first slave trade ship to land 400 years ago planted the seed of sin that spread through the active participation and complicit passivity of nearly every American institution. As we grieve, may we dedicate ourselves to addressing systemic racism and the multi-generational impact of enslavement and discrimination faced by all of the African diaspora.”

As the landing point for the first enslaved Africans in the English colonies in 1619 and the site of the first emancipation policy decision during the Civil War, Fort Monroe marks both the beginning and the end of slavery in the United States.

The majority of the Fort Monroe peninsula was designated a National Historic Landmark in 1960 and is also listed in the National Register of Historic Places. Fort Monroe National Monument was proclaimed by President Barack Obama in 2011. In 2018 President Donald Trump signed into law the 400 years of African American History Commission



Photo/Library of Congress

Detail of 1624 map of Virginia showing the location of Point Comfort (now Fort Monroe National Monument) and Jamestown.

Act. A special federal commission was formed to commemorate and educate the American public about the 1619 arrival of the first enslaved Africans to the English colonies at Port Comfort, Virginia.

Visit www.nps.gov/fomr and www.facebook.com/FortMonroeNPS for more information. ■



GIVE

Giving is an act of grace. It doesn't take much to make a difference. It simply requires attention and willingness to give of our time, of our resources.

Some can give more, some must give less. Every gift helps. Every gift puts your values into action and is an act of grace.

The smallest gesture can change a life.

To learn how you can help through giving call 1-800-898-4896 or make your online donations at SaintFrancisMinistries.org.



Embracing the Episcopal tradition of service, our programs honor the inherent dignity and worth of every person we serve.

SEWANEE continued from page 8

honoring Edmund Kirby-Smith, a 19th-century Sewanee professor who previously served as a Confederate general.

As part of the Slavery, Race and Reconciliation project, the team has spent the last six months launching an oral history campaign to record old stories of African American life in the community of Sewanee. The university received \$12,000 from the National Endowment for the Humanities to purchase electron-

ic equipment to scan historic photos and produce audio recordings.

The team is considering how to maintain such collections and research after the project winds down in three years. Whatever the outcome, Register says, the research is about more than local history.

“Sewanee’s story is not just a mountaintop story, and it’s not just an Episcopal story, though it certainly is that,” Register said. “Its history is the history of race and religion and higher education throughout the United States.” ■

NEWS

Union of Black Episcopalians meets in 'family reunion'

By Pat McCaughan
Episcopal News Service

The Union of Black Episcopalians 51st annual business meeting and conference July 22-26 in Los Angeles welcomed new board members and deepened commitments to youth and young adult empowerment, congregational and leadership development, racial reconciliation, social justice outreach and advocacy, and collaborative partnerships.

About 300 participants from across the Caribbean, Central and North America and the United Kingdom attended the gathering, themed "Preparing the Way for Such a Time as This: Many People, One Lord." Attendees enjoyed daily Bible study, spirited worship, civic engagement and social justice-focused workshops, while also observing the 400th anniversary of the arrival of enslaved Africans in what would become the United States.

Members honored the outgoing board, especially National President Annette Buchanan, and weighed a response to Presiding Bishop Michael Curry's "get souls to the polls" invitation to engage voter education and registration drives in 2020.

Curry preached at a joyous July 24 praise service, planned and led by youth and young adults. It featured the Holy Spirit Dancers from St. James' Episcopal Church in Houston, Texas, an ensemble of young women that has performed at UBE conferences since 2016.

Youth and young adults also planned their own meeting and workshop agenda, engaged in local service projects, visited the Hollywood Walk of Fame, enjoyed a black Hollywood bus tour and visited the California African American Museum.

Buchanan said UBE "is the church's largest advocacy group. I want us to be

proud of the fact that, over these 51 years, we have been able to sustain our organization. UBE is an example for the church. Many other advocacy organizations have used our model as a way to build and propel their organizations forward."

During her six-year term, the racial justice organization established a Washington office, hired staff, upgraded technology and introduced the first Sunday in September as UBE Recognition Sunday in honor of the Rev. Alexander Crummell. The organization added weekly online Bible study and prayer lines, and strengthened ties to The Episcopal Church Office of Black Ministries and other church bodies, and increased mentoring, outreach and advocacy efforts.

While the annual gatherings are "a family reunion, we are hopeful you will also see them as a way of developing your leadership skills," Buchanan told the gathering. "When we gather, it is an opportunity to learn and to be revitalized to go back into the world."

'Black Lives Matter'

Activist Lloyd Wilke said during a panel discussion about activism that he helps to support Inglewood youth by offering conflict resolution and diversity training for educators and law enforcement officers, with "Tools for Teens" at the Museum of Tolerance and a "Keep it Real" boxing instruction program at local churches.



UBE youth and young adults spend a day at St. Stephen's Episcopal Church in Hollywood, Calif., working in the community garden, composting, picking jalapeños and tomatoes, and making salsa.

Photo/Jaime Edwards-Acton/St. Stephen's Episcopal Church

"After they box for an hour and are totally exhausted, I have them right where I want them," Wilke said. "We sit in a circle and talk about issues and the things on their minds."

Pastor Victor Cyrus-Franklin of Inglewood First United Methodist Church described fostering ecumenical partnerships and linking worship with justice issues. He has hosted a community Good Friday Stations of the Cross service that uses "rather than traditional sacred music, the music from Marvin Gaye's 'What's Going On' album."

"The point being, there's a correlation that helps us hear the words of Jesus differently ... trying to find a language rooted in the faith but connected to the culture to help express where we are," Cyrus-Franklin said.

When his congregation joined local rent stabilization advocacy and canvassed the neighborhood, it "became a form of evangelism for us, a faith walk," he said. "One way we love our neighbors is to make sure everybody can afford to live here."

Melina Abdullah, professor and chair of pan-African studies at California State University, Los Angeles, said church involvement in the Black Lives Matter movement is crucial "because this is spirit work." Black Lives Matter was born in 2013 in the aftermath of the acquittal of George Zimmerman in the shooting death of black teenager Trayvon Martin in Florida.

Challenges, such as the rise of hate groups, increased allocation of public dollars to policing and the criminalization of homeless people, "could seem unwinnable were we not faithful people," she said. "The answer to homelessness is house keys, not handcuffs. It could seem insurmountable, but we win through spirit."

Colleges and universities

Voorhees College President W. Franklin Evans said the presiding bishop will be the guest speaker at the historically black institution's April 7, 2020, Founder's Day celebration. The school

in Denmark, South Carolina, has begun offering an online degree program and recently opened a veteran's resource center. In addition to receiving a \$500,000 historic preservation grant and a United Thank Offering grant to create a student wellness center, the college has established a relationship with the University of Ghana, "and hopefully this fall we will have 25 students enrolled at Voorhees College" from Ghana, Evans said.

Gaddis Faulcon, interim president of

Saint Augustine's University in Raleigh, North Carolina, said the historically black school has achieved financial stability and continues to move forward.

St. Augustine's has established such priorities as enrollment management, student learning and achievement, campus beautification and the creation of distinctive programs.

"We will have an online program in organizational management and plan to create a master's degree in organizational management," he said.

'We want to invest in people'

The Rev. Ronald Byrd Sr. told the conference that the Office for Black Ministries has a new mission statement and a newly designed website. He announced innovative partnerships, expanded ministry, coaching and mentoring opportunities and a "Healing from Internalized Oppression" curriculum launching Aug. 16-17 in Southern Ohio.

As Episcopal Church missionary for black ministries, he seeks "to inspire, transform and empower people of the African diaspora to live fully into the Jesus Movement," adopting a convocation model. "Our community is as diverse as any," Byrd said.

"We have African Americans, South Africans, East Africans, Afro Caribbeans, Sudanese and many others," he told the gathering. "We hosted our first convocation of East Africans here in the Los Angeles diocese. It is our intent and strategy, as we go forward, to convene more." A convocation is planned with Sudanese clergy in 2020, and "we are also working with our Cuban brothers and sisters. We are hoping to make a trip there early next year," he said.

Byrd also announced a partnership to help alleviate a clergy shortage in the Virgin Islands. Mainland clergy may spend two to four weeks in the Virgin Islands leading worship. "In return, you receive free air travel, accommodations, ground transportation and, in some cases, a small stipend," he said. "They need clergy now." ■

EJ Subscription Offer exclusively for dioceses and churches

Add national Episcopal news to your local news.

Our new diocesan subscription plan makes it easy and affordable to provide your congregants with our award-winning monthly publication — featuring original features along with curated Episcopal news stories. We have both print and digital subscriptions available. Contact us for pricing or go to the subscription tab at EpiscopalJournal.org.

Options

- PDF or printed copy of the full 12 or 16 page-publication resized to a letter-sized magazine format or a custom size.
- EJ Highlights: 4 or 6 pages of top stories from that month's issue.

For pricing

Call: Mike Brooks at 845-800-6551

Email: info@episcopaljournal.org

Visit: The subscription tab of EpiscopalJournal.org

Thank you. We rely entirely on your support.

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

Episcopal JOURNAL

Archbishop's apology smooths LGE discussion at council meeting
Oklahoma bishop leads wedding effort toward...

Episcopal JOURNAL

Executive Council considers issues on pensions, racial reconciliation and vaccinations

Appalachian Trail inspires 'Camino' trek in Pennsylvania

FEATURE

St. Louis parish that left Roman Catholic Church may join Episcopal Diocese of Missouri

By Janis Greenbaum

After years of discussion and discernment, St. Stanislaus Kostka Polish Catholic Parish in St. Louis may be poised to join the Episcopal Diocese of Missouri.

In a survey of parishioners conducted Aug. 11, 58% of St. Stanislaus' members said they are in favor of affiliating with the diocese. The survey has led to continued discussions between St. Stanislaus and the Episcopal Church.

"There's a natural attraction, a natural gravity to your model of being Catholic — it's so natural," said the Rev. Marek Bozek, pastor at St. Stanislaus. Bozek describes his parish's members as "progressive traditionalists." He says they are very



Photo/Diocese of Missouri

The Rev. Marek Bozek, left, and Episcopal Bishop Wayne Smith at St. Stanislaus Kostka Polish Catholic Parish in St. Louis.

traditional when it comes to liturgy, but also believe in the full inclusion of everyone at every possible level of the church.

"Many marginalized Roman Catholics have found a home at St. Stanislaus. They really are of kindred spirit," said Bishop Wayne Smith, diocesan bishop of the Episcopal Diocese of Missouri, who welcomes the possibility of a union.

St. Stanislaus broke away from the Roman Catholic Church in 2005 following authority disputes with the Archdiocese of St. Louis. A legal settlement in 2013 allowed St. Stanislaus to become an independent Catholic church and affirmed the parish's ownership of its church building and property.

Although they welcomed independence, the parish began seeking affiliation with other churches to be connected to a wider community and, as Bozek said, a priest needs a bishop. Bozek and Smith began discussing a possible union

in 2013.

In a letter to the diocese at that time, Smith said that "on the face of it, the diocese and St. Stanislaus have many things in common — in sacramental practices, in Catholic identity, in commitment to the marginalized, in having cherished heritages."

The letter explained the Episcopal Church's existing connection to St. Stanislaus through the Union of Utrecht, of which both churches are in full communion.

"The Union of Utrecht consists of churches in 10 European nations with about one half-million members in all and, like the [Anglican] Communion, it preserves the historic episcopate and recognizes the seven sacraments of the Western church. It recognizes the three Catholic orders of ministry. The Union regards the Episcopal Church of the Anglican Communion as its representative in the United States."

Since those initial discussions six years ago, members of St. Stanislaus have considered all their options, including unions with other churches. Smith said he felt it was important to give the parish time and space to make their own decision.

Smith met with Bozek and lay leaders of the parish earlier this month — before their survey — to answer questions. He assured members their parish would be able to maintain their own traditions or incorporate those of the Episcopal Church, if they so choose. (Canon I.16 of The Episcopal Church provides for a parish to come into affiliation with one of its dioceses and yet retain its own liturgical practices and rites.) Under the union, the bishop would make regular visitations, provide oversight for the congregation and clergy, and assist any members seeking ordination.

"I'm so very grateful to Bishop Smith in his position. He's been so gracious to us," Bozek said. "He's going out of his way to make sure we can keep our identity as a Polish Catholic church. I truly appreciate his efforts."

Smith has notified the diocesan stand-



Diocese of Missouri
THE EPISCOPAL CHURCH

ing committee, Bishop Mike Klusmeyer of West Virginia (liaison to the International Old Catholic Bishops' Conference) and Presiding Bishop Michael Curry about the possible union. For the affiliation to be official, Smith would make an application to Curry on behalf of St. Stanislaus to request permission for the union.

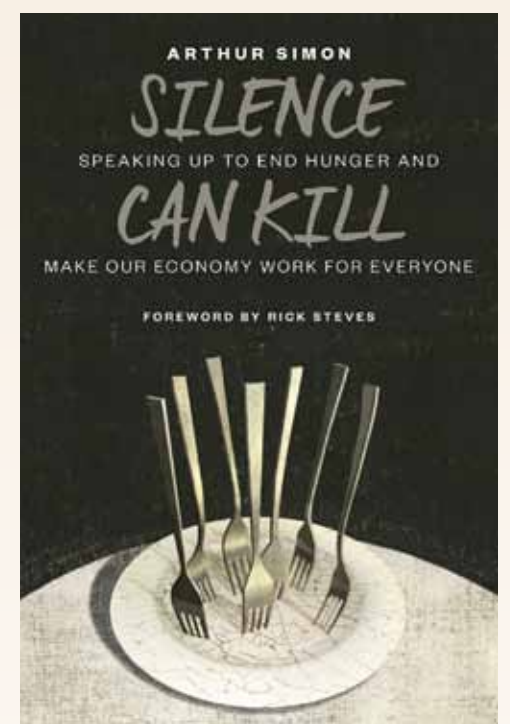
Whether St. Stanislaus officially affiliates with the diocese or not, the parish will be playing a major role in

the diocese's near future by hosting the ordination and consecration of its 11th bishop on April 25, 2020. The transition committee chose the location because of its size, accessibility and inclusiveness to all. The church shares grounds with the Polish Heritage Center, which will host a celebration reception following the service. ■

Janis Greenbaum is the Diocese of Missouri's director of communications.

SPECIAL OFFER:

You can order Art Simon's newest book for only \$29 (includes shipping) and learn how an outpouring of citizens' voices can bring our nation together and end hunger once and for all.



Eerdmans Publishing, July 2019
Paperback, 300 pages

"This book is both a powerful argument and a manual for making a difference. It offers a wise and insightful foundation for understanding the whys and hows of effectively fighting hunger."

— Rick Steves, noted travel writer and author of *Travel as a Political Act*

Arthur Simon is founder and president emeritus of Bread for the World. His books include *The Politics of World Hunger*, coauthored with his brother, Paul Simon, the late U.S. Senator from Illinois.

To order visit
bread.org/journal
or call
800-822-7323.



breadfortheworld
HAVE FAITH. END HUNGER.

425 3rd Street SW, Suite 1200
Washington, DC 20024
bread.org

FILM REVIEW

'Blinded by the Light' makes a savior of Springsteen

By Simran Jeet Singh
Religion News Service

The year is 1987. The town is Luton, then known for its auto manufacturing in the desultory out-years of Margaret Thatcher's Britain.

Javed (Viveik Kalra) is a British Pakistani teenager whose father (Kulvinder Ghir) has been laid off from making auto parts and whose mother (Meera Ganatra) helps make ends meet by working as a seamstress out of the family's home.

Javed's social life would be non-existent if it were not for Matt, his neighbor and childhood best friend, and even this relationship causes Javed envy. Unlike Matt, whose father allows him to party, make music and find his own girlfriends, Javed's parents run a socially conservative household. When he's not working or volunteering to help people from the mosque, Javed's strict father is reminding his children to focus on their studies, work in their free time to help support the family and not spend time with anyone of the opposite sex.

Meantime, outside their home, Javed and his family endure the routine verbal abuse and threats aimed at "Pakis." White supremacists — the National Front and neo-Nazi movements were burgeoning — hang a pig's head from the minaret of the local mosque, and Javed's father is accosted during a National Front march. Woven throughout the film, these scenes capture the political climate three decades ago but resonate with today's resurgent racism.

To add to Javed's sense of dislocation, more than once his father reminds



From left, actor Aaron Phagura, journalist Sarfraz Manzoor, Patti Scialfa, Bruce Springsteen, director Gurinder Chadha and actor Viveik Kalra at the premiere of "Blinded by the Light" on Aug. 7, in Asbury Park, N.J.

his teenage son that he is Pakistani, not British.

The family's financial struggles, the racism they endure and Javed's lackluster social life all put the audience securely in Javed's rooting section, and Director Gurinder Chadha, known best for 2003's "Bend It Like Beckham," capitalizes on our sympathies with a pivot into the unlikely: An unhappy Javed runs into a Sikh classmate named Roops (Aaron Phagura) who introduces him to "The Boss": Bruce Springsteen.

The distant American icon comes alive for a Sikh and a Muslim in a British factory town and changes their lives forever.

Encountering Springsteen's music is a kind of religious experience for Javed. Bruce is a prophet whose words help guide Javed through moments of immense discomfort. He's a guru whose image gets plastered all over Javed's cozy bedroom. He's a refuge to which Javed escapes when he's unhappy. And he's a savior who ultimately helps Javed transcend his own conditionality and discover himself — "The Promised Land," as Springsteen calls it.

"Blinded by the Light" is more than a feel-good story: It's a feel-everything story. It's a brilliant blending of Hollywood and Bollywood aesthetics, as Roops, Javed and his girlfriend Eliza (Nell Williams) run through the streets and dance in fields while belting out Springsteen.

Chadha brings the two forms together brilliantly. Conscious of its own corniness, the movie taps into the bubbly Bollywood over-the-top style in a fashion that allows the audience to laugh at the unfamiliar aesthetic, grapple with the joyousness and then grow right into it as the film continues.

As much as it is an immigrant's story, "Blinded by the Light" is a tale of the father-son struggle. When Javed clandestinely buys tickets for an upcoming Springsteen concert, his father discovers them and rips them up, berating Javed in front of the entire family for being selfish. The rift between them only widens when Javed learns he has won an essay competition that earns him a free trip to — of all places — New Jersey, the home of "The Boss."

On his pilgrimage to the sacred sites of Springsteen's youth and early career, Javed undergoes a transformation, finding the space he needs to grow into himself and find reconciliation with his father. Most of all, he finds joy in what had been an otherwise unhappy life.

One need not be a Springsteen scholar to enjoy the movie. Javed's journey from a despondent, disconnected child to a boy whose life spans boundaries — generations, races, religions, nationalities, even musical tastes — transforms us, too, with its exuberance. Chadha does a magnificent job of translating, in a sweetly celebratory film, her sophisticated ideas about how all of us transcend our own challenges.



Photo/courtesy of Warner Bros. Pictures

Kulvinder Ghir, left, as Malik and Viveik Kalra as Javed in New Line Cinema's "Blinded by the Light."

Below, from left, Aaron Phagura as Roops, Nell Williams as Eliza and Viveik Kalra as Javed in "Blinded by the Light."



Photo/Nick Wall

But for Bruce fans, there's an extra pleasure in knowing that the story is based on fact. As Javed's coming-of-age story climaxes into pure joy at the end of the film, Chadha reminds us that this story is inspired by a memoir by journalist Sarfraz Manzoor, "Greetings from Bury

Park: Race, Religion and Rock N' Roll."

Manzoor, we learn at the end of "Blinded by the Light," has been to more than 150 Springsteen concerts from around the world, and, as with Javed, "The Boss" was instrumental in his own formation and survival as a teenager. ■

Gurinder Chadha, 'combating racism' in film

By Simran Jeet Singh
Religion News Service

Film director Gurinder Chadha's movies, beginning with 2002's "Bend It Like Beckham," nearly always find the place where immigrant identities and aspirations run up against realities of politics and faith, friendship and romance.

In an interview with RNS, Chadha said she "loved the idea of telling the British Asian story through the words and music of Bruce [Springsteen]. It's a confluence of cultural influences that you wouldn't think would go together ... People try to put us in boxes, yet we're much bigger than those boxes."

Referring to the power of a South Asian director telling a story about South Asians, Chadha said that audiences "aren't used to celebration when it comes to our community's stories. People typically perceive our stories as problematic and therefore they perceive us as problems. We actually live

very joyful, three-dimensional lives. Yes, there is struggle. Yes, there is racism. Yes, there are things upsetting to us, but we aren't entirely defined by that. We still have very full lives with our families, our friends."

The optimistic spirit of "Blinded by the Light" emerges from her own spirit. "I know sometimes people struggle with the fact that I am optimistic, but that's who I am as a Sikh. I choose to be optimistic because I choose not to be cynical. I never knew I was going to be a film director. I didn't know anyone. My parents didn't know anyone. Everything I did and achieved was through sheer willpower. I started my career as a way of combating racism," Chadha said.

Telling stories allows her "to humanize people, show the universality of all our experiences. I know for a lot of people my film career has been a tremendous relief because I try to offer communities something positive to hold on to. All of this is informed by my Sikhi, my warrior spirit." ■

FILM REVIEW

'Skin' filmmaker shares story of real-life racism and the road to redemption

By Emily McFarlan Miller
Religion News Service

Filled with sex, violence and profanity, it may not be the feel-good movie of the year.

And Academy Award-winning filmmaker Guy Nattiv is careful to note it's not a redemption story.

But Nattiv's new film, "Skin" — inspired by the true story of Bryon Widner's departure from white supremacy — is, at its core, a story about good and evil and people's capacity to change.

"I really wanted to tell a story that deals with forgiveness and acceptance," Nattiv said.

It's hard to ask people to forgive, the Israeli filmmaker said. But acceptance is a different matter. If you can't accept someone who wants to leave hate behind, he said, you don't give them a chance to change.

And Widner wanted to change.

He spent more than a decade as part of Vinlanders Social Club, a white supremacist group that becomes "Viking Social Club" in Nattiv's telling. In the mid-2000s, Widner and his wife decided to leave the movement, according to the Associated Press.

But starting a new life was difficult, as Widner's face and body were covered with white supremacist tattoos.

He found an unlikely ally in the help of Daryle Lamont Jenkins of One People's Project.

One People's Project grew out of a protest against a Nationalist Movement rally in 2000 in New Jersey, tracking, publicizing and even confronting people and groups that are part of what has become known as the "alt-right."

It has been called the "most mainstream and well-known anti-fascist, or antifa, organization."

Jenkins didn't set out to help get people out of white supremacy — that just happened by "default," he said. Eventually, people grow up and want out.

"Our attitude has been, well, we'll keep the door open for you. You just



Photo/courtesy of A24

Jamie Bell stars in "Skin," directed by Guy Nattiv.

Bryon Widner hugs his 4-year-old son, Tyrson, at their home as his wife Julie watches. The couple, former pillars of the white power movement, had worked to put their racist past behind them.



AP Photo/Jae C. Hong



Photo/courtesy of Creative Commons



Photo/Willy Sanjuan/Invision/AP

Far left, Daryle Lamont Jenkins, founder of One People's Project.

Left, Guy Nattiv attends a preview screening of "Skin" in Los Angeles.

But he does hope to be a "guiding light" that can illuminate the path so they can map their way out.

"I just keep saying this line: You recognize their humanity, recognize them for who they are; but at the same token, you also want to try to encourage them to recognize their humanity. That's really the mission in the long run."

Jenkins, whose father was a drug counselor and mother is an elder in her church, said he has seen too many people use faith

One People's Project.

The One People's Project founder said he knows not everybody agrees with his approach, but he hopes they'll talk about what they can do to stop hate. That can start with learning and understanding.

"If you can do better, please do. Please do anything," he said.

Nattiv read an article about Jenkins and Widner about eight years ago and heard in it echoes of the lessons he had learned about acceptance, dialogue and forgiveness, which were a departure from the rage of his grandfather, who had studied in Yeshiva but lost his faith after surviving the Holocaust.

Jenkins and Widner's story had that rage, he said. It also had a sliver of hope.

Nattiv said he grew up keeping the Jewish holidays and believes in the "gods of cinema" — in "bringing the message to the people through storytelling."

He's not going to change the world with one movie, he said, but he hopes it will evoke conversation.

"Skin" was released in July, and Nattiv said he already is hearing from two different groups: Those who say it's important to listen and dialogue and those who question why he would make a movie about a monster, someone they could never forgive.

He has also seen people soften their approach toward Jenkins and Widner at screenings after they've watched the movie, he said.

Since the filmmaker began working with the two to bring their story to the screen, white supremacy and white nationalism have been on the rise.

A gunman who was allegedly inspired by white nationalism killed 11 worshippers at Pittsburgh's Tree of Life Synagogue in the deadliest attack on Jews in U.S. history.

The suspect in another fatal attack on a synagogue in California also had white supremacist leanings, which he said his faith justified.

And a white supremacist rally in Charlottesville left one woman dead.

Jenkins believes white supremacy can be defeated. It won't be easy. And there will be no easy redemption for white supremacists, even if they renounce their racism.

Still, he won't give up.

"I have confidence that we are going to be able to find a solution because I think we are stronger than we give ourselves credit for," he said.

"But it's all going to depend on the kind of effort we put in. That's all." ■

gotta walk through," he said. "In the meantime, if you don't walk through, we still gotta do what we gotta do."

Those people have to have a sense of atonement — they have to feel the need to atone for what they have done, Jenkins said. He can't do that for them.

and Episcopal Migration Ministries (EMM), has compiled a list of resources, bishop statements, and information in response to the ongoing humanitarian situation at the southern border.

The Office of Government Relations represents the policy priorities of The Episcopal Church to the U.S. government in Washington, D.C. Episcopal Migration Ministries is a ministry of the Episcopal Church and is one of nine national agencies responsible for resettling refugees in the United States in partnership with the government. Episcopal Migration Ministries currently has 13 affiliate offices in 12 states.

— Episcopal Church Public Affairs Office

VIDEO continued from page 4

The featured bishops represent the four U.S. dioceses geographically located along the border with Mexico and the Diocese of Maine, serving as one example of the many ways other Episcopal dioceses are engaged with people seeking asylum.

Bishops appearing in the video include Thomas J. Brown, Diocese of Maine; Susan Brown Snook, Diocese of San Diego; Jennifer A. Reddall, Diocese of Arizona; Michael Hunn, Diocese of the Rio Grande; and David Reed, Diocese of West Texas.

The Episcopal Church, through the Office of Government Relations (OGR)

FAITH AND THE ARTS

The Hudson River School romantics and the theology of landscape

By Dennis Raverty

“We are still in Eden; the wall that shuts us out is our own ignorance and folly”
—Thomas Cole

Art history as it is currently practiced in both Europe and the United States is a very secularized field of study — and this is true even among those scholars who specialize in the European old masters, like Michelangelo or Rembrandt, artists who openly deal with sacred or biblical content directly.

Nineteenth-century painters are said to have secularized Western art but it is perhaps more sacralization than secularization in the case of landscape. A minor, formerly profane genre, landscape became elevated and sacralized by the Romantics, taking on lofty themes with a high moral tone and a transcendent gravitas formerly reserved for religious painting alone. In the United States, these Romantic landscapists are often referred to as the “Hudson River School,” a Romantic tendency evident over the course of two or three generations of artists. After falling out of favor for a while, appreciation for Hudson River School painting increased dramatically during the post-war period, when the alienated, Romantic abstractions of artists like Pollock and DeKooning created a new appetite for the sublime.

Although their paintings are now largely appreciated for their abstract beauty, if we examine the writings of the Hudson River artists themselves, it will be seen that they conceive of their work in moral and even mystical terms, as interpreters of divine revelation through nature. As painter Asher B. Durand put it, “The external appearance of this our dwelling place, is fraught with lessons of high and holy meaning, only surpassed by the light of Revelation.”

To many early nineteenth-century Protestants, revelation was not restricted to scripture alone — revelation was seen even in private experiences of God’s presence in nature, as in the thought of the later Transcendentalists. Ralph Waldo Emerson muses, “We distinguish the announcements of the soul by the term, *Revelation*. These are always attended by the emotion of the sublime.”

Landscape painting was to be “read,” in a narrative manner, as both a personal revelation to the artist and potentially, the embodiment of God’s divine will for humankind. From a 21st-century perspective, from the other side of modernism with its emphasis on formal design, the overt literary quality of interpretation based on religious narrative may seem quaint and even strange, but it is how the artists themselves thought and wrote about their work. My discussion of the following pieces will enter into the spirit of this type of Romantic, Protestant interpretive strategy.

The Oxbow, by Hudson River School founder Thomas Cole, is a sublime landscape fraught with Romantic, narrative conflict. On the right of this very large, magisterial painting, is the quirky natural, looping turn in the Hudson River in upstate New York, and a cultivated, verdant landscape with roads and farms, and even Hebrew letters in the patterns of green and tan in the distant hills, signifying the blessings of Providence, according to art historian Matthew Baigell.

By contrast, on the left side of the painting, the landscape becomes wild and overgrown and a menacing

storm approaches. This represents not only the literal Western frontier, but also the spiritual and psychological frontiers of the “wildness” within each of us, what Freud would have called the “id,” but conceived of during Victorian times as an animalistic tendency, a “vice” that especially afflicted males, and at least partly understood at that time to be a result of Adam’s original sin (women were widely considered to be morally superior to men at that time).

Just to the left of the center of the painting the artist represents himself (a detail easily missed, even in the original). He has a portable easel and a canvas but is dressed rather formally for an artist working outdoors, with a long-tailed coat, a stovepipe hat, and what appears to be a bright red ascot. This representation as a fashionable gentleman may be to compensate for the fact that despite his central placement, the artist is on the west bank, the left-hand, “wild side” of the river.

Among the second generation of Hudson River artists is Sanford Robinson Gifford, usually classified with the Luminists, a subgroup among the Hudson River School who share an interest in the effects of light. In contrast to the clear, crystalline lucidity of the other Luminists, however, Gifford’s treatment of light is often filtered through hazy veils of moisture, which helps establish an overall tonal unity in the picture and at the same time, because of the sheer palpability of the illuminated atmosphere, creates a romantic evocation of light as a metaphor for the divine presence in nature.

Even later in the century, Thomas Moran,

among the last generation of the Hudson River School Romantics, was sacralizing the landscape in an engraved version of one of his paintings published in 1877 in the lavishly-illustrated volume, *Picturesque America*. In the lower left stands a single figure that helps establish scale and situates the viewer before the grand and rugged terrain; he represents us.

A creek cascades down the mountain in a rushing waterway strewn with broken trees and giant boulders. By visually following its zigzagging path upwards, the creek leads us back into deep space towards the towering mountaintop, whose lofty precipice is glimpsed in the far distance, like a vision arising above the clouds, the cross of snow clearly visible at the very top and center of the composition, the ultimate goal of the pilgrim in the foreground.

If taken as a metaphor for the spiritual journey of the Christian and interpreted according to the conventions of contemporaneous Protestant discourse, the way upwards towards the salvation indicated by the cross on the mountaintop is a so-to-speak, perilous journey, beset with natural encumbrances and fraught with danger. The road to redemption is represented here as a difficult and arduous task the ultimate goal of which might never actually be attainable (which is not to say that the true



Photo/Los Angeles County Museum of Art

“October in the Catskills” by Sanford Robinson Gifford



Photo/Metropolitan Museum of Art

“The Oxbow” by Thomas Cole

Romantic in search of the sublime shouldn’t continue to strive toward it despite all odds against it).

In certain respects, Moran’s many versions of Holy Cross mountain represent perhaps the culmination in nineteenth-century American landscape of the highest aspirations of the (somewhat misguided) idea of Manifest Destiny as not only the civilization and taming of the wilderness, not only the spread of agriculture, industrialization and technology, not only the Christianization of the native peoples, but the active, “natural” benediction of God himself, manifest in this “natural wonder.”

The moral message of the engraving taken as a whole, seems to be that the life-giving and redemptive waters of salvation flow downwards freely from God above, but that the way upwards toward the divine is a very challenging if not grueling task, requiring the pilgrim to be a sort of frontiersman of the spiritual wilderness, in search of a mystical Christ within. But this subjective, imminent God can also to be found in nature, perceivable as an ambient presence, a “hidden” image of the divine encountered as the sublime in the natural world -- the landscape then becomes a Romantic metaphor for the pilgrim’s earthly journey. ■

Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries. This article first appeared in *The Living Church*.



Photo/Cooper Hewitt, Smithsonian Design Museum

“Mountain of the Holy Cross, Colorado” by Thomas Moran

NEWS

ELCA Assembly calls sexism and patriarchy sins, condemns white supremacy

By Emily McFarlan Miller
Religion News Service

A new social statement from the Evangelical Lutheran Church in America labels patriarchy and sexism as sins and acknowledges the church's complicity in them.

The social statement — titled “Faith, Sexism, and Justice: A Call to Action” — was approved by the ELCA’s Churchwide Assembly with 97 percent of the vote on Aug. 9 during the denomination’s triennial meeting at the Wisconsin Center in Milwaukee.

Afterward, the assembly rose in a standing ovation and sang “Canticle of the Turning,” with the lyrics, “Wipe away all tears, / For the dawn draws near, / And the world is about to turn.”

The Rev. April Larson, the first woman bishop in the ELCA, spoke about the changes she has seen in the church in the 50 years since Lutherans began ordaining women in the United States.

“What a time. What a day for me to be here with you, and I’m so thankful to God and to our wonderful church,” Larson said. “We are changing. We are being made new. God is busy with us.”

The social statement, which focuses on issues related to justice for women, is seven years in the making.

When the task force that created it started its work, “women’s justice issues were not dominant news,” said Bishop Viviane Thomas-Breitfeld of the South-

Central Synod of Wisconsin.

That changed in recent years, as the #MeToo and #TimesUp movements have drawn attention to sexism and violence toward women, said Thomas-Breitfeld, who co-chaired the task force on women and justice.

For the mainline Lutheran denomination, social statements like the one on women and justice are teaching and policy documents that provide a framework for members to think about and discuss social issues.

This is the 13th social statement adopted by the ELCA. Others include topics like race, ethnicity and culture; caring for creation; and human sexuality.

The 2009 ELCA Churchwide Assembly called for the denomination to write the latest statement, said Mary Streufert, director of the ELCA’s Justice for Women program.

She said the statement offers an alternative way for the country to see Christianity’s view of women. That’s needed, she said, at a time when “the predominant Christian way to talk about gender puts men and women in a hierarchy.”

A specially created task force consulted with experts both inside and outside the church about topics related to justice for women. Task force members also listened to fellow Lutherans about what they hoped the statement would express, Streufert said.



Photo/Emily McFarlan Miller/Religion News Service
Presiding Bishop Elizabeth Eaton, far left, addresses the ELCA Churchwide Assembly in Milwaukee, Wis.

Most of the feedback the task force received was positive, according to the director. Task force member Bethany Fayard of the Southeastern Synod said she heard from a number of teens at an ELCA youth gathering about their experiences of bullying and sexual assault.

“Many came back multiple times because they felt like we were listening and that this church stands with them,” Fayard said.

Fayard identified herself as a survivor of sexual assault in a different denomination. But it’s not just survivors of gender-based violence who are harmed by patriarchy, she said.

“For too long, women and girls haven’t been able to see God’s reflection in ourselves,” she said.

Serving on the task force challenged some of the preconceived notions held

by William Rodriguez of the Florida-Bahamas Synod, he said.

Rodriguez — who teaches ethics, Christian ethics, theories of justice, African philosophy and philosophy of religion at Bethune-Cookman University — said his eyes were opened to some of the ways men interact with women that he never had thought about.

That includes telling women to smile or complimenting women’s appearances — things men don’t say to other men, he said. He also began to notice little ways he treated his son and daughter differently.

Thomas-Breitfeld, the bishop who co-chaired the task force, said task force members drew from a biblical understanding that God desires “abundant life for all.”

The statement on women and justice isn’t meant to sit on a shelf, Thomas-Breitfeld said.

It calls on the ELCA to act to end gender-based violence, to encourage women and girls to pursue ministry and leadership roles in their congregations, to use “gender-inclusive and expansive” language for God and to address inequities in pay and hiring both inside and outside the church.

The Churchwide Assembly also re-elected Presiding Bishop Elizabeth Eaton, the first woman to lead the denomination, on the first ballot. She was first elected in 2013. ■

Last chance for this special offer!

Subscribe or Donate to Episcopal Journal and Receive a FREE Book

We are excited to team up with Forward Movement for this reader offer. With your subscription or minimum donation of \$36, choose a free book courtesy of our friends at Forward Movement.

The award-winning Episcopal Journal reflects the vibrant, diverse and global Episcopal Church and Anglican Communion. It’s the only place you’ll find:

- News curated from around the world based on its interest to Episcopal readers
- Original inspirational columns and features
- Arts and entertainment coverage

Subscribe today! Supplies are limited! To receive this special offer send in the form below

OR Call **1-800-691-9846** (mention free book) OR go to **EpiscopalJournal.org/subscribe**

Yes! Sign me up for a one-year subscription for only \$36 or save with a two-year subscription for \$67.50.

One year subscription \$36 Two year subscription \$67.50 Donation of \$36 or more

Choose one of the following books, mark (1) for 1st choice, mark (2) for 2nd choice. Supplies are limited:

Walk in Love Broken The Path The Social Justice Bible Challenge Forward Through the Years

I’m not ready to commit but would like help support the Episcopal Journal with a tax-deductible donation: \$ _____

(Donations above \$36 receive a book! You will receive a tax receipt.)

Mail to Episcopal Journal, 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 free book)

Please PRINT clearly

Name _____

Address _____

City _____ State _____ ZIP _____

Email _____

BOOK-0919

Episcopal JOURNAL
MONTHLY EDITION | \$3.75 PER COPY
VOL. 9 NO. 7 | JULY/AUGUST 2019

Executive Council considers issues on pensions, racial reconciliation and vaccinations

NEWS
Testimony supports bill to study reparations

FEATURE
Florida chief works to connect communities

11
Good Old

By Mary Frances Schjoberg
Episcopal News Service

Acknowledging that true “benefit equivalence” is unlikely, the Episcopal Church’s Executive Council decided at its June meeting to take two concrete steps to get closer to parity in pension benefits for its lay and clergy employees.

The council met June 10-13 in Lanthicum Heights, Md., near Baltimore.

The Domestic and Foreign Missionary Society, or DFMS (the church’s legal and corporate entity), will increase its base contribution to the Church Pension Fund’s defined contribution plan for lay employees from 5 percent of salary to 8 percent. If employees contribute the maximum 4 percent to receive the increase, matching employees contribute the 12.25 percent of salary essentially equal the 12.25 percent of salary contributed for clergy staff. The decision will affect 14 lay employees.

DFMS employees are canonically reth clerical employees.

Members of Executive Council’s Joint Standing Committee on Finance sing a song they wrote to the tune of “There is a balm in Gilead.” The song, “Is there a pledge in Baltimore,” urged members to participate in the Annual Appeal.

12.4 percent goes toward the clergy defined benefit plan. Of the remainder, 3.3 percent covers disability, death and maternity benefits; 2 percent goes to retiree medical insurance costs; and 0.3 percent is for life insurance for active employees. Clergy are not allowed to contribute.

Clergy retirement contributions are canonically reth clerical employees.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Clergy are not allowed to contribute.

Forward Movement
inspire disciples. empower evangelists.

www.forwardmovement.org

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

NEWS

Canadian church elects Bishop Linda Nicholls as primate

By Tali Folkins
Anglican Journal

Linda Nicholls, bishop of the diocese of Huron in Ontario, was elected archbishop and 14th primate of the Anglican Church of Canada on July 13 at the church's General Synod meeting in Vancouver, becoming the first woman to hold the position.

"You have bestowed on me an honor that I can hardly imagine, and it is terrifying. But it is also a gift, to be able to walk with the whole of the Anglican Church of Canada from coast to coast to coast," Nicholls said.

She succeeds Archbishop Fred Hiltz, who was elected in 2007.

"We have reconciliation to do. And we have deep healing to work at. And I know that this church can do it," she said. "I have seen this church rise to the challenge of its diversity; I've seen this church act in remarkable ways that the rest of the world does watch. And even though we at times can cause each other deep hurt and pain, I've also seen us rise to the challenge of that healing work of coming together around God's table where our first calling is in Christ."

An early order of business for Nicholls, in terms of reconciliation, will likely

involve repercussions from the evening before her election. On July 12, the required second reading of a resolution to allow same-sex marriages failed to get its required two-thirds majority in all three houses. The vote, which came after a years-long divisive debate, left many members of synod in tears.

Hiltz, who was chairing the synod at that time, said, "our children are crying. And many of you are crying, for a variety of reasons ... It's time for you to go and do what you need to do—to cry, or to gather with delegates from your own diocese; to gather with friends, to gather in circles of prayer, just to try and be attentive to one another."

The General Synod also decided on July 12 to approve changes to church law that enable a self-determining indigenous church within the Anglican Church of Canada, and to bestow the title of archbishop upon National Indigenous Anglican Bishop Mark MacDonald.

The vote was taken after presentations by the Anglican Council of Indigenous Peoples and the Vision Keepers, the council of Indigenous elders and youth established at General Synod in 2016 to monitor how the church would honor



Photo/Milos Posic
 Bishop Linda Nicholls speaks at the Anglican Church of Canada's General Synod after her election as primate.

glory of God, the proclamation of the Good News, the care of God's creation and loving one another as Christ has loved us," she added.

Nicholls grew up in Calgary, Alberta; Vancouver and Toronto. She earned bachelor's degrees in both music and education at the University of Toronto. She then taught music and math at the Woodstock International Christian School in northern India from 1977 to 1982.

Ordained a priest in 1986, she served a number of parishes in southern Ontario, and completed a doctor of ministry degree at the University of Toronto's Wycliffe College in 2002. Nicholls was elected suffragan (assistant) bishop in the diocese of Toronto in 2007.

She was elected coadjutor bishop of the diocese of Huron in 2016, succeeding diocesan bishop Robert Bennett when he retired in November of that year.

Following the first reading, in 2016, of the resolution on changing the marriage canon to allow same-sex marriages, Nicholls, then still coadjutor bishop of the diocese of Huron, and then-diocesan bishop Bennett announced they would allow the marriage of same-sex couples in the diocese as a pastoral measure—one of a number of dioceses to do so. ■

its commitment to adopt the framework of the United Nations Declaration on the Rights of Indigenous Peoples.

After her election, Nicholls asked for prayers for the diocese of Huron, which she has served as bishop since 2016, and which, she said, made her feel very welcome. She asked that members of General Synod pray for her as she prayed for them.

"Pray for us as a church, pray for us as a General Synod and pray that at the heart of everything we do is to seek the

the
**CHRISTIAN
 LIFE TRILOGY**



Crucified



Resurrected



Spirit-Filled



Start your next small group study today,

& JOURNEY TO THE HEART
 OF CHRISTIAN LIFE IN THREE
 REDEMPTIVE ACTS

PURCHASE YOUR MATERIALS AT
WWW.BIBLESTUDYMEDIA.COM

EPJ20 FOR 20% OFF