

Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY

VOL. 9 NO. 9 | OCTOBER 2019



NEWS High Holiday services set at Pittsburgh church



NEWS Help on the way for victims of Dorian's fury



ARTS New study looks at children in the Bible

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

Episcopalians bring spiritual urgency to youth-led climate strikes

By Egan Millard
Episcopal News Service

A wave of youth-led protests against political inaction on the climate crisis that drew hundreds of thousands to the streets of cities around the world rolled into Falmouth, Mass. on Sept. 20 when about 160 people gathered on the village green for a boisterous rally. The participants, from toddlers to senior citizens, waved signs with messages like “DECLARE A CLIMATE EMERGENCY” and “THERE ARE NO JOBS ON A DEAD PLANET.” They beat drums and sang songs. They delivered impassioned speeches through a megaphone as passing cars honked in support. And when the clock struck 11 a.m., the bells of St. Barnabas Episcopal Church, which overlooks the green, began to ring. St. Barnabas, along with over a dozen other churches across Cape Cod, tolled its bells for 11 minutes, signifying that it is now “the 11th hour” and urgent, swift action is needed to avert catastrophe.



The Rev. Deborah Warner, rector of Church of the Messiah, speaks at a climate strike event in Falmouth, Mass.

“Church bells have historically been a clarion call to action, a way to bring attention to situations,” said the Rev. Will Mebane Jr., rector of St. Barnabas. “We have a crisis here. Ringing church bells for 11 minutes on a Friday morning as people drive by, walk by — [they go,] ‘What? What’s going on?’ So it’s a way to get attention and to just elevate the

consciousness of people.”

Falmouth is especially aware of the threat it faces from climate change, not only because of its coastal location but also because it is home to the Woods Hole Oceanographic Institution, one of the world’s most renowned marine science centers, and several other scientific institutions that together have produced some of the most important research on climate change.

Speakers at the rally included scientists who have contributed to that research, a group of students from local high schools — some of whom had risked a three-day suspension by attending — and the Rev. Deborah Warner, rector of the Church of the Messiah, another Episcopal parish in town.

“There is no more crucial issue facing the entire world than this,” Warner told the strikers, many of whom wore life jackets and other flotation devices to symbolize the urgent threat of sea level rise. “People like to say it’s either economics or it’s the environment. That’s the same conversation.”

continued on page 7

Virginia seminary sets \$1.7 million for slavery reparations fund

By David Paulsen
Episcopal News Service

Virginia Theological Seminary took what appears to be an unprecedented step on Sept. 5 by announcing that it had set aside \$1.7 million for a slavery reparations fund — something considered but not yet enacted by other institutions of higher education that historically benefited from slave labor.

Enslaved African Americans worked on the Alexandria campus of Virginia Theological Seminary, which was founded in 1823, and at least one building, Aspinwall Hall in 1841, was built with slave labor. Black students were excluded from attending the Episcopal seminary until the 1950s.

“As we seek to mark [the] seminary’s mile-



Photo/Virginia Theological Seminary

A Civil War-era image of Virginia Theological Seminary shows Union soldiers and black civilians, with the seminary’s Aspinwall Hall in the background.

stone of 200 years, we do so conscious that our past is a mixture of sin as well as grace,” VTS Dean Ian Markham said in a news release. “Along with repentance for past sins, there is also a need for action.”

Income from the endowment fund for reparations will be put to use in a variety of ways, from encouraging more African

American clergy in the Episcopal Church to directly serving the needs of any descendants of the enslaved Africans who worked at the seminary.

The seminary’s announcement comes amid a growing national conversation over reparations as one way to atone for the

continued on page 6

CONVERSATIONS

How Assisi Became a Place of Pilgrimage (For Everyone)

By Roselinde Bon



I WANDER THROUGH the cobble streets of Assisi, full of balconies with vibrant little flowers. On every corner, I notice the overwhelming historic ambiance of central Italy; ancient and medieval traces from centuries and centuries of human activity. While slowly approaching the Basilica di Santa Chiara, I realize the summer crowds that surround me aren't the usual selfie-snapping tourists.

There are small groups of nuns everywhere, wearing white, blue, or black habits and veils. The colors of their clothing vary, and so do the colors of their skin. Assisi seems to draw believers and pilgrims from every corner of the globe.

A few seconds later, a group of what sounds like American monks walk by. Their flowy, light grey habits make soft rustling sounds. I hear them laughing and chatting about the town's history, looking around with large eyes and big smiles on their faces. They seem to be heading to the Basilica of Saint Francis, making their way on their brown leather sandals.

Others had chosen to not wear any shoes at all, like the woman dressed in white, resting near the church while reading her book. She was clearly walking solo, but she was not alone. I spotted many more modern-day pilgrims, equipped with backpacks, walking sticks, and the occasional dog. They're walking the Camino di Francesco, which follows the footsteps of Saint Francis.

I wondered: how exactly did Assisi become a place of pilgrimage? And after so many centuries, what makes so many people retrace the paths of the medieval pilgrims?



Photo/Roselinde Bon/Globonaut.eu

Pilgrims visit St. Francis' hometown of Assisi, Italy.

In order to answer these questions, we will have to travel back to the 12th century. It all started with Saint Francis of Assisi, who was born around 1181. Of course, Francis wasn't born with that title. The saint started his life as the son of a wealthy Italian silk merchant and a noblewoman from France.

Francis grew up to be a rich young man, wearing fine robes and spending money without giving it much thought. As he became an adult, however, and began to see more of the world, Francis grew disillusioned. He went through many experiences that made him doubt his lifestyle.

In the following years, Francis started to completely change his life. He stopped wearing shoes, went on a pilgrimage to Rome as a beggar and continuously asked God for spiritual enlightenment. The relationship with his father became so hostile that Francis eventually had to renounce his inheritance and broke things off.

Francis completely changed his life around and rejected his wealth. He stopped wearing shoes and went on a pilgrimage to Rome as a beggar.

Later on, Francis also began to preach (illegally) in the streets of Assisi. He wanted to convince the people to devote themselves to a life of poverty and walk in the footsteps of Christ. That's what Francis found as a spiritual answer: living a life of peacefulness and great modesty, or even poverty.

Francis quickly gained more and more followers, and this eventually became the Franciscan Order. One of his first and most loyal followers was Saint Clare of Assisi, who founded the Order of the Poor Clares for women. She was the first woman to write a set of monastic guidelines. The order continued to grow in members, and when Francis eventually died in 1226,

ST. FRANCIS



Photo/Jim McIntosh via Flickr/Creative Commons Prayer

Animal blessings

"St. Francis with the Wolf of Gubbio" is an 18' x 23' mural painted in 2006 by Brian Ames on an outer wall of St. Francis Inn, a food, clothing and hospitality ministry run by the Franciscan Friars in Philadelphia. According to legend, the saint tamed a wolf terrorizing the town of Gubbio. Commemorating his special relationship with animals, many churches hold animal blessings on St. Francis' feast day, Oct. 4.

he was pronounced a saint by the Pope.

The very next day, the Pope (who had become friends with Francis), laid the first stone of what would become the Basilica of Saint Francis in Assisi. The tomb of Saint Francis was hidden in the Lower Basilica, so nobody with ill intent could ever find it.

The tomb was finally rediscovered in 1818, and anyone can still visit the crypt of Saint Francis today. Likewise, Saint Clare's crypt is located in another church that was constructed after her death: the Basilica of Saint Clare, which is also open to the public.

Francis evidently left a legacy within the Catholic faith, but he is remembered by many more around the globe. Francis wasn't only known for his teachings, but was also respected for his love for animals. This is why he is still considered the patron saint of animals: World Animal Day is on October 4, which is the feast day of Saint Francis.

Once, the story goes, a brother rescued a rabbit from a trap and brought it to Francis. The rabbit refused to leave his side,

continued on page 3

FROM THE EDITOR'S DESK



A GOOGLE SEARCH to see who first said, "there are no coincidences" turns up complex writing about chance, mystery, truism, God and synchronicity (an experience of two or more events which occur in a meaningful manner, but which are causally

un-related).

Call it what you (or the philosophers) will, this issue seems to have children and animals as major themes throughout.

Episcopalians joined young people who turned out in force for global protests that urged immediate action on climate change, inspired by a 16-year-old Swedish girl, Greta Thunberg, who was demonstrating by herself a year ago.

St. Francis surely would approve of activism aimed at gentle treatment of God's creation. His legendary special relationship with wildlife has led to animal blessings at churches around the time of his feast day, Oct. 4.

Young Dutch travel blogger Roselinde Bon brings a fresh perspective to the question of why thousands of people make pilgrimages to Francis' hometown of Assisi, Italy. Bon is not an Episcopalian; she is

one of the young "nones" who do not follow any particular religion — and she writes powerfully about the spiritual forces at work in Assisi.

Our feature on a Native American gathering in Utah begins with a "talking stick" handed to young people first, in order to hear their hopes for the meeting. The person with the stick has the group's attention, and the elders finished the session with their thoughts.

Our arts coverage involves books that some Christian parents are looking for when they shift their faith perspective to progressive from conservative. The problem is that most Christian children's resources tilt toward the conservative side.

A broad view of God is in the book "Drawing God," whose author and illustrator are starting what they call "Drawing God Day" on Nov. 7 — a fine project for individual kids, Sunday schools and other children's groups. But why should kids have all the fun? Adults might want to take this on, also.

Finally, we look at scholars studying children in the Bible and a youth trip to the U.S.-Mexico border.

The conclusion that could be drawn from this issue is that we should listen to young people more and talk at them less. ■

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

Pittsburgh Episcopal church will host High Holiday services for synagogue targeted in mass shooting

By Egan Millard
Episcopal News Service

The Pittsburgh synagogue that was devastated by a mass shooting last October will hold its Jewish High Holiday services this fall at a nearby Episcopal church.

The Rev. Jonathon Jensen, rector of Calvary Episcopal Church, offered his church as a worship space shortly after neo-Nazi terrorist Robert Bowers opened fire during a Sabbath service at Tree of Life — Or L'Simcha Congregation on Oct. 27, killing 11 people, according to authorities.

That day, Calvary was packed with parishioners for a fundraiser, Jensen told Episcopal News Service. Along with a financial gift and card from Calvary parishioners, Jensen sent a letter to Tree of Life.

"Everybody says something like, 'Let us know if there's anything we can do to help,' and I was specific in guessing that they would need space — worship, office, meeting — and so I offered specifically. 'We're good at doing that. If you need any of this, it's yours,'" Jensen said.

Tree of Life accepted. The synagogue is still damaged from the attack, and the congregation has been holding Sabbath services in a smaller space at another



Photo/Joe Appel/Diocese of Pittsburgh

Calvary Episcopal Church in Pittsburgh

synagogue ever since, Jensen said. In late August, he met with Rabbi Jeffrey Myers to work out the details.

"There's no charge for this," Jensen told Myers. "This is the right thing to do."

The High Holidays are a time of rejoicing, reflection and renewal for Jews. Rosh Hashanah is the joyful two-day celebration of the Jewish New Year, while Yom Kippur, 10 days later, is the Day of Atonement, a time of repentance and fasting.

Tree of Life will hold five days of services for the High Holidays at Calvary. This year, Rosh Hashanah begins at sundown on Sept. 29 and Yom Kippur is on Oct. 9.

Normally there would be about 800 people at the primary services, but there will probably be more this year, and

Jensen said many of his parishioners are planning to attend. Calvary seats about 1,000 people, he said.

To make the church more welcoming and suitable for Jewish services, several crosses will be covered.

"It's exactly what we do in Lent," Jensen said. "We are not denying who we are as Christian people at all. ... We want to be as hospitable as possible. It's like when somebody comes over for dinner, you find out what they like and don't like to eat and try to welcome them."

Jensen said Myers was scheduled to come to Calvary on a Sunday in September to introduce himself to the congregation and explain the significance of Rosh Hashanah and Yom Kippur.

Knowing that Tree of Life — Or L'Simcha may not have a suitable space to worship for the High Holidays of 2020, Jensen offered to host those services at Calvary as well during his meeting with Myers last week. "And he said, 'I'm so glad you asked. Yes. In fact, here are the dates,'" Jensen said. ■



Photo/Cathal McNaughton/Reuters

A man prays outside the Tree of Life synagogue in Pittsburgh on Oct. 29, 2018.

ASSISI continued from page 2

even when Francis took it back to the forest. Other stories describe how birds would never fly away when Francis approached them, and they quietly listened to his voice when he preached. The most famous tale is one that describes how Francis tamed a dangerous wolf, who



Photo/Roselinde Bon/Globonaut.eu

Religious souvenirs are displayed in Assisi.

had been pestering the people in the town of Gubbio.

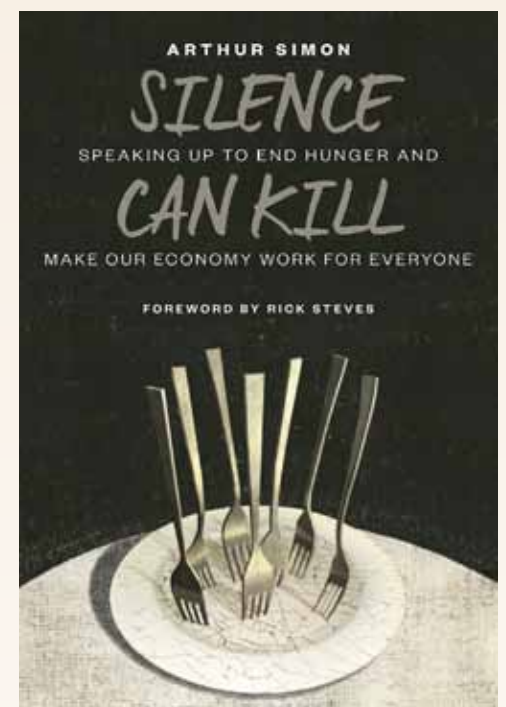
Some of you might be wondering what it means to visit Assisi when you're not religious yourself. Do you have to believe in the values that Saint Francis used to preach? The truth is: I don't follow any religion either. I don't believe in anything in particular, but I can sense the weight of everything we will never know for sure. One thing is certain: the story of Saint Francis is a fascinating one.

Assisi is a place that shows how powerful thoughts can become physical, and how a philosophy that started with a few can shape an entire town for many centuries. ■

Roselinde Bon, a Netherlands-based travel writer and photographer, blogs at www.globonaut.eu.

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

AROUND THE CHURCH

OBITUARY

By Egan Millard
Episcopal News Service

The Rev. Alison Cheek, one of the first female priests in the Episcopal Church and the first to publicly celebrate the Eucharist, died on Sept. 1 at her home in Brevard, N.C., according to friends. She was 92.

Cheek was one of the Philadelphia Eleven, the first women to be ordained to the priesthood in the Episcopal Church. She and 10 other women were ordained at the Church of the Advocate in Philadelphia on July 29, 1974, two years before the ordination of women was officially authorized by General Convention. The highly controversial ordinations were later affirmed as valid.

"I sort of risked everything to do it," she recalled on the 40th anniversary of her ordination. "I would do it again."

Cheek was no stranger to bold moves. Born near Adelaide, Australia, in 1927, she was raised Methodist and graduated from the University of Adelaide, according to one of her former parishes. In 1957, she and her husband, Bruce, moved to the Washington, D.C., area, where she became



The Rev. Alison Cheek is featured (top left) on the Jan. 5, 1976, cover of Time.

a lay minister at several Episcopal churches while raising four children. In 1963, she became one of the first two women admitted to the Master of Divinity program at Virginia Theological Seminary, from which she graduated in 1969. With encouragement from her rector, she pursued ordination to the diaconate and became the first female deacon in the South in 1972.

During a retreat, she experienced a powerful spiritual calling to do something that had never been done before. She heard the voice of God telling her, "I want you to be my priest," she later told the Chicago Tribune.

"It was a powerful experience. It's why I never thought of giving up," Cheek said.

And she didn't, even though she expected she would be deposed — permanently excluded from any ordained ministry — after the Philadelphia ceremony.

"When the opportunity to go to the Philadelphia ordination came, I thought, 'Well, if they toss me out, at least I'll go witnessing to what I believe about the Gospel and about wom-

The Rev. Alison Cheek



Photo/Harry Naltchayan/The Washington Post via Getty Images
The Rev. Alison Cheek celebrates the Eucharist with the Rev. William A. Wendt, rector of St. Stephen and the Incarnation, in November 1974 in Washington, D.C.

en's appropriateness for being priests, and being true to what I believed," she said in 2014.

Amid the heated controversy that followed the Philadelphia Eleven ordinations, Cheek was invited to celebrate the Eucharist — something no woman had ever done in any Episcopal church — at St. Stephen and the Incarnation Church in Washington, D.C.

But, according to the Chicago Tribune, after she preached, the local priest read a letter from the bishop saying that she was prohibited from celebrating the Eucharist because the status of her ordination was still in question.

"It was a very dramatic service," she told the Tribune. "You could have heard a pin drop."

Having been blocked at that service, Cheek returned later that year, and on Nov. 10, 1974, she made history yet again, becoming the first female Episcopal priest to publicly celebrate the Eucharist in "a service that ranged from solemn prayer to joyous hugs and bursts of spontaneous applause," as the Washington Post described it.

Cheek was one of 12 American women selected as Time magazine's 1975 Women of the Year, and she was featured on the cover in clerical dress.

During the 1970s, Cheek also studied at the Washington Institute of Pastoral Psychotherapy

and started her own counseling practice. After her husband's death in 1977, she closed her practice and became co-director of a Venture in Mission fundraising program in Philadelphia. Later, she completed a Doctor of Ministry at Episcopal Divinity School in Cambridge, Mass., and joined the faculty as director of feminist liberation studies.

In 1996, Cheek joined the Greenfire Community and Retreat Center in Tenants Harbor, Me. She retired in 2013 to North Carolina.

According to the Rev. Alla Bozarth, another member of the Philadelphia Eleven, Cheek is survived by four children. A memorial service is scheduled for Nov. 2 at 11 a.m. at St. Philip's Episcopal Church in Brevard, N.C. ■

Massachusetts priest charged with possession of child pornography

By Egan Millard
Episcopal News Service

A priest in the Diocese of Western Massachusetts was arrested on Sept. 12 and charged with possession of child pornography after FBI agents raided the rectory where he lives with his husband, the church's rector.

The Rev. Gregory Lisby had been suspended last year from his position as rector of All Saints Church in Worcester, Mass., "for an inappropriate relationship with an adult that did not involve sexual contact," Bishop Douglas Fisher wrote in a letter to the diocese, adding that that disciplinary process did not yield any indication that Lisby was a danger to children.



Lisby

At the time of the Sept. 11 raid, Lisby had just begun teaching kindergarten in a public school in Holyoke. He had worked in other teaching positions in the area since his suspension, MassLive reported. He had previously served at Christ Church in Ridgewood, N.J., from 2010 to 2015, Bishop Carlye Hughes of Newark (N.J.), wrote in a letter to her diocese. He served at two churches in the Diocese of Rhode Island from 2005 to 2010, the Providence Journal reported.

Lisby's husband, the Rev. Timothy Burger, is the rector of St. Luke's Episcopal Church in Worcester, and they have been living in that church's rectory with their two daughters, Fisher wrote in his letter. Court records say that a tip from Microsoft led FBI agents to that

address, and that the investigation found nearly 200 images and videos of child pornography in a Microsoft account associated with Lisby, MassLive reported. At 2:30 a.m. after the raid, Lisby emailed a brief resignation letter to the principal of the elementary school he worked at, saying, "Last night, I was accused of an awful crime that could put our Holyoke children in harm's way." He was arrested later that day.

If convicted, Lisby could face up to 20 years in prison and a \$250,000 fine. Fisher wrote in his letter that he is placing Lisby "under a pastoral directive that forbids contact with any Episcopal church" and has begun a Title IV investigation.

"I have no reason to believe that children in our diocese have been victimized in this situation," Fisher wrote. "Yet, I know that children whose images appear in pornography are heinously abused and violated by the adults who produce and consume it. This reality breaks my heart. Please join me in praying first for the children who are victims of child pornographers and for an end to the horrific abuse perpetrated by this industry."

Hughes wrote in her letter to the Diocese of Newark that "at this time, there is no indication of this behavior during the Rev. Lisby's tenure in this diocese. Still, we will monitor this investigation carefully and are ready to launch a diocesan investigation if deemed necessary."

Both bishops encouraged anyone with information or concerns about the situation to contact their diocesan offices. According to the Providence Journal, the rectors of the two Rhode Island churches Lisby served at have also written to their congregations, inviting anyone with concerns to reach out to them. ■

University of the South vice-chancellor to step down

John M. McCardell Jr., who has served since 2010 as vice-chancellor and president of the University of the South, has announced his plans to step down in July 2020, Bishop Rob Skirving, of the Diocese of East Carolina and chancellor of the university, announced on Aug. 28. The university is governed by 28 Episcopal dioceses, the only university so directly related to the Episcopal Church.



McCardell

"John McCardell has served with great distinction as Sewanee's 16th vice-chancellor," said Skirving, who accepted McCardell's decision on behalf of the university's board of trustees. "I am thankful for the leadership and vision he has shown during a remarkable chapter in the university's history, and I look forward to his continuing to teach in the college."

Skirving announced that Joseph DeLozier III of Nashville, Tenn., a 1977 graduate of Sewanee and chair of the Board of Regents, will serve as chair of a committee to guide a nationwide search for a new vice-chancellor.

During McCardell's tenure, Sewanee has received a record number of applications and expanded the School of Theology.

McCardell led a fundraising campaign that eclipsed its original \$250 million goal ahead of schedule. The campaign was marked by increased commitments for scholarships, academic support, construction of new campus facilities, and support for the School of Theology. ■

AROUND THE CHURCH

Charges filed against Albany bishop for defying marriage resolution

By Kirk Petersen
The Living Church

Bishop of Albany William Love, the only bishop who has defied a mandate from the 2018 General Convention to allow Episcopal same-sex marriages to take place in all dioceses, now faces formal disciplinary charges that could result in penalties up to and including deposition from ministry.

The church announced on Sept. 18 that Love has been referred to a hearing panel that will conduct the equivalent of an ecclesiastical trial, open to the public, to determine whether Love has failed to “abide by the promises and vows made when ordained” or is guilty of “conduct unbecoming a member of the clergy.”

The referral was made by a three-per-

son reference panel composed of Presiding Bishop Michael B. Curry, President of the Disciplinary Board for Bishops Cate Waynick, who is the retired Bishop of Indianapolis, and Bishop for Pastoral Development Todd Ousley.

In a letter posted on the Diocese of Albany website, Love wrote, “I greatly appreciate the reference panel’s decision to expedite the process by referring this matter directly to the hearing panel, where I will have the opportunity to address the concerns raised by the issuance of [my] Nov. 10, 2018 pastoral letter and directive (which upholds the church’s traditional understanding and teaching on marriage.)”

“Now that the reference panel has acted, canonical timelines will be put in place, ensuring that the remainder of

the Title IV process should move much more quickly. It is my hope and prayer that God’s will, will ultimately be accomplished whatever the outcome of the Title IV proceedings.”

Love was one of eight domestic bishops who had exercised a veto over same-sex marriages within their dioceses, as provided for in the 2015 General Convention resolution authorizing same-sex marriage ceremonies.

The 2018 General Convention eliminated the bishops’ veto with Resolution B012, specifying that bishops who object to same-sex marriage must refer any such marriages within their dioceses to another bishop. The seven other bishops have all made a variety of arrangements to comply with the resolution.

In his Nov. 10, 2018 letter to the diocese, Love stated that after “agonized” consideration he concluded that the canons of the Diocese of Albany should outweigh the resolution of General Convention. “The marriage canon of the Diocese of Albany recognizes and upholds this traditional understanding of marriage, and as a result prohibits its clergy from officiating at or allowing any mar-



Love

riage to take place on any church property other than that between a man and woman. Thus, to carry out the dictates of B012 would be a direct violation of our own diocesan canons.”

On Jan. 11, 2019, Curry issued a “Partial Restriction on Ministry” to Love, forbidding him from participating in any disciplinary process against any member of the clergy involving same-sex marriage. Love said he would abide by the restriction while appealing it.

The proceedings against Love will be governed by Title IV of the Canons of the Episcopal Church, which is at www.titleiv.org. The Title IV process is intended to be confidential, up until the point it is referred to a hearing panel.

Episcopal Church Public Affairs Officer Nancy Davidge said no date has been set for hearing panel proceedings for Love. The canons prescribe a panel consisting of three bishops, a priest and a lay person. Members of the hearing panel will be:

Bishop Jennifer Brooke-Davidson, Diocese of West Texas

Bishop Herman (Holly) Hollerith IV, Diocese of Southern Virginia

Bishop W. Nicholas Knisely, Diocese of Rhode Island, hearing panel president
The Rev. Erik Larsen, Diocese of Rhode Island

Melissa Perrin, Diocese of Chicago ■

Federal judge rules in favor of Episcopal Church in South Carolina

Episcopal Journal

U.S. District Court Judge Richard Gergel ruled on Sept. 19 in favor of the Episcopal Church in South Carolina (TECSC) on the trademark infringement and false advertising lawsuit filed in 2013, TECSC announced.

Saying that “The time has come for this dispute to be resolved,” Gergel granted the plaintiffs (the bishop of TECSC) motion for summary judgement, and declared that the group that disassociated from the Episcopal Church (TEC) in 2012 (and all affiliated churches) can no longer use the name “Diocese of South Carolina” nor use the diocesan seal or Episcopal shield.

The federal case, known as *vonRosenberg v. Lawrence*, was filed in March 2013, a few months after Mark Lawrence and a breakaway group announced they were leaving the Episcopal Church over theological differences. The suit involves a claim of false advertising under the federal Lanham Act.

At that time, Bishop Charles vonRosenberg was the only bishop recognized by the Episcopal Church and the Anglican Communion as bishop of the Diocese of South Carolina. According to the lawsuit, by continuing to represent himself as bishop of the diocese, Mark Lawrence is committing false advertising.

In his 73-page opinion, Gergel said that “the Defendants have every right to disassociate from the TEC and pursue their doctrine and community as they see fit, yet they may not leave with the

Plaintiffs’ goodwill and marks generated over the course of over two centuries.”

He continued: “On the facts presented here, the Court finds it undisputed that the Defendants infringed on TEC and TECSC’s marks, diluted TEC’s marks and engaged in false advertising regarding their affiliation with TECSC and their identity.”



vonRosenberg



Lawrence



Adams

VonRosenberg’s successor, Bishop Gladstone B. Adams III, was later added to the suit as a plaintiff. The Episcopal Church was allowed to join as a plaintiff in 2017 and TECSC was added in 2018.

Adams said he was thankful for today’s decision. “We are grateful to the court for their thorough attention to this case and for bringing clarity to our identity in recognition of our long history as the presence of the Episcopal Church in the eastern half of South Carolina. While we are thankful, we know that this decision may be difficult for those from the disassociated diocese, and our hope remains that we can all find a path to true reconciliation and restoration of our diocese.”

The federal case is key to resolving trademark issues that were not addressed by the state courts in the lawsuit that the breakaway group, calling itself the “Diocese of South Carolina,” filed against the Episcopal Church and its local diocese in 2013. That case went to the South Carolina Supreme Court, which ruled Aug. 2, 2017 in favor of the Episcopal Church and its diocese, TECSC.

TECSC is the local diocese in the eastern half of South Carolina, and part of the Episcopal Church and the Anglican Communion. ■

A Little Hope Goes a Long Way



Thousands of children will spend this Christmas in the care of Saint Francis. We want to make sure every single one of them finds joy on Christmas morning.



Give the gift of hope this Christmas at
ChristmasForKids.com

800-898-4896 | SaintFrancisMinistries.org

NEWS

Breakaway Catholic parish declines Episcopal affiliation over property rights concerns

By Janis Greenbaum
Diocese of Missouri

Leaders at St. Stanislaus Kostka Polish Catholic Church in St. Louis have informed Diocese of Missouri Bishop Wayne Smith that they will no longer pursue an affiliation with the diocese. This news comes just one week after nearly 60 percent of parishioners of the independent Catholic parish voted in favor of the union.

This course change follows word from Presiding Bishop Michael Curry's office that the Episcopal Church would not waive property rights in the event of any legal contest in the future. St. Stanislaus Board of Directors Chairwoman Donna Nachevski said that is not acceptable to the parish, "unless and until the parishioners clearly request it."

"While we regret that we are not able to come together in one diocese

at this time, we are convinced that our shared values, sacramental practices and commitment to spread the Good News of God's love to all will allow us to continue our cooperation," Nachevski



Photo/Diocese of Missouri

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

wrote in a letter to Smith.

Although he knew the issue of property rights would be a stumbling block, Smith said he had hoped to be able to work out an agreement. He said the presiding bishop's office did not want to set a precedent by waiving property claims with St. Stanislaus because of ongoing litigation elsewhere. "This is a disappointment for me, but does not end my own friendship with the parish," said Smith.

The Rev. Marek Bozek, pastor at St. Stanislaus, echoed the bishop's sentiments. "In spite of this challenging situation, I hope that our parish and the Diocese of Missouri will continue to cooperate and strengthen the bonds of friendship between two communities sharing the same vision and values. Our city needs such a unified witness of people of faith," Bozek said.

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 their church building and property in St. Louis' Carr Square neighborhood.

The congregation began talking with the Diocese of Missouri in 2013 about a possible affiliation. After years of discernment, the congregation seemed poised to move forward with the union.

While talks of a union with St. Stanislaus are off, the Diocese of Missouri still has important connections with the Catholic parish. The parish still plans to host the consecration ceremony of the 11th bishop of the Diocese of Missouri on April 25, 2020. ■

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

VIRGINIA continued from page 1

American systems of slavery and segregation, rooted in the colonial era and still showing lingering effects on society today. While Democratic presidential candidates have been asked for their views on the subject this year, Episcopal Church leaders have taken a lead in speaking in favor of reparations, most recently Maryland Bishop Eugene Sutton.

"Everyone living in our great nation has inherited a mess created by the institution of slavery," Sutton testified in June at a congressional hearing. "None of us caused this brokenness, but all of us have a moral responsibility to fix it."

Speaking a month after his diocesan convention approved a racial reconciliation resolution that raised the prospect of reparations, Sutton noted in his testimony that reparations are not simply about monetary compensation. "An act of reparation is an attempt to make whole again, to restore, to offer atonement, to make amends, to reconcile for a wrong or injury."

The issue has been particularly active in the academic world, with numerous colleges and universities founded before the Civil War grappling with their own histories of racial injustice. More than 50 of them, including Sewanee: University of the South in Tennessee, have joined a coalition called Universities Studying Slavery to research that history.

Sewanee has not yet taken up the topic of reparations directly, though its Robertson Project on Slavery, Race and Reconciliation includes among its goals "to consider the obligations that Sewanee's history places on us in deciding how we can become a more equitable, inclusive, and cohesive university community."

Students at Georgetown University in Washington, D.C., have pushed a measure that would raise a reparations fund at the Jesuit university by adding a fee to students' tuition bills. Georgetown

is a prominent case because of its own research into the 272 campus-owned slaves who were sold in 1838 to save the school from closure.

The proposal to raise money for reparations through student fees has been called unprecedented. A headline in *The Atlantic* from April described the student proposal as "The First Reparations Attempt at an American College," and a *Politico* article from the same month carried the headline "This Could Be the First Slavery Reparations Policy in America."

The Virginia seminary's Office of Multicultural Ministries will administer the fund "as part of our commitment to recognizing the racism in our past and working toward healing and reconciliation in the future," the seminary said in its press release.

It specified five ways the income from the fund might be spent:

- On needs identified by local congregations with ties to VTS.
- On the needs of descendants of enslaved people who worked at VTS.
- To support the work of black alumni, especially at historically black congregations.
- To raise up African American clergy.
- Other activities that promote justice and inclusion.

"Though no amount of money could ever truly compensate for slavery, the commitment of these financial resources means that the institution's attitude of repentance is being supported by actions of repentance that can have a significant impact both on the recipients of the funds, as well as on those at VTS," the Rev. Joseph Thompson, director of VTS' Office of Multicultural Ministries, said in the seminary's release.

Thompson, in an interview with *Episcopal News Service*, said the seminary expected to be able to spend about \$70,000 a year from endowment in-

come. The seminary has engaged in racial reconciliation efforts for a while, he said, but those efforts took a big step forward about 10 years ago when Markham, the dean, issued a public apology for the seminary's complicity in slavery.

Conversations at VTS about reparations grew in urgency in recent years as the national debate over racial relations intensified.

"With everything that's been going on in society around us and more at-



Photo/Virginia Theological Seminary

Aspinwall Hall today is an administration building.

attention being paid to the idea of reparations, people began to think about the material consequences of slavery and of racism and wanting to do something to repair that," Thompson said.

The seminary's first steps will be to try to identify descendants of slaves who were forced to work at VTS and to reach out to the local community.

For decades, the Episcopal Church, too, has emphasized fighting racism and fostering racial reconciliation while shining a light on the church's own past involvement with slavery and segregation. A 2000 resolution passed by General Convention called on the church to

"overcome its historic silence and complicity ... in the sin of racism."

In 2006, General Convention passed another resolution supporting federal legislation that would confront the country's legacy of slavery and take a step toward "monetary and non-monetary reparations to the descendants of the victims of slavery."

The Diocese of Maryland, under Sutton, has been a churchwide leader in identifying its congregations' ties to slavery, through its Trail of Souls research project and pilgrimages.

"The subject of reparations is mired in emotion," he said this year in a pastoral letter. "It is often mischaracterized and certainly largely misunderstood. It is a complex issue that involves economic, political and sociological dimensions that are difficult to grasp without a willingness to engage more deeply than having a quick emotional response to the word."

Sutton also cautioned that the church sees this issue from the perspective of faith, not politics. His subsequent congressional testimony, however, and his follow-up interview with Fox News' Tucker Carlson sparked a conservative backlash that Sutton acknowledged in a message

to his diocese.

Critics sent him "hate-filled messages" that questioned his integrity, sanity and faith, Sutton said. That response was expected, he said, but it shouldn't deter him, the diocese or the country from facing the truth of its past.

"We came to the decision to affirm the principle of moving forward with some form of accounting for how we gained materially and financially from an evil institution," Sutton said. "If our diverse diocese can come together on this issue in such a respectful way, then let's not give up on the notion that our nation can do the same." ■

NEWS

CLIMATE continued from page 1

Warner borrowed an image from the theologian Sally McVeigh to illustrate the importance of respecting creation.

“We can look at the Earth as a hotel, where everything is disposable, or it is our home,” Warner said. “For the sake of the children and the young people that we hear, and their children and their grandchildren, we need to stand up and speak out and raise hell!”

Meanwhile, in Minneapolis, the House of Bishops interrupted its fall meeting for a moment of solidarity with the strikers. About 100 bishops gathered outside their hotel to pray and sing, having released a statement in support of the strikes the day before, and Presiding Bishop Michael Curry spoke about the Christian responsibility to protect the Earth.

“We are bishops of the Episcopal Church. And we are leaders who share leadership with other clergy and lay people in the church. But we are not here today as leaders. We’re here as followers. We’re here to follow the youth mobilization on climate change. We’re here to follow and support what they are doing to stand in solidarity with them,” Curry said. “[Jesus] said, ‘God so loved the



Photo/Shannon Stapleton/Reuters

Sixteen-year-old Swedish climate activist Greta Thunberg, center in pink shirt, takes part in a demonstration as part of the Global Climate Strike in New York on Sept. 20.

world’ — not just part of the world, but the whole world. This is God’s world, and we must care for it and take care of it and heal it and love it, just as God loves it.”

In New York, Lynnaia Main, the Episcopal Church’s representative to the United Nations, was one of the tens of thousands who marched through the streets of Manhattan.

“The climate strikes happening worldwide today are an important opportunity for people to mobilize and raise their voices to demand that we all take action to address the climate emergency that is upon us,” Main told Episcopal News Service. “Notice that I did not say that people are striking to mobilize govern-

ments. That is true, but people are also mobilizing to mobilize each other.”

The crowds in New York — where the United Nations was set to hold a special climate summit starting on Sept. 23 — were full of young people who had been given excused absences from the city’s public schools. Young people — inspired by 16-year-old Greta Thunberg, who was scheduled to speak at the New York event — led the charge at many

of the rallies and marches, from major cities to small towns.

Students and staff at the Rock Point School in Burlington, Vt.— affiliated with the Diocese of Vermont — participated in that city’s strike, as did young parishioners at All Saints Church in Pasadena, Calif.

Students at St. Stephen’s Episcopal School in Austin, Texas, organized their own walkout on the school’s campus, and students from Trinity Episcopal School in Charlotte, N.C., walked to

Charlotte’s Government Center with a large cutout of Thunberg and homemade signs.

Though some were too young to spell correctly, their message was clear.

“Act like parins [sic] or we will for you!” read one Trinity student’s sign. ■



Photo/Egan Millard/ENS

A group of high school students speak to the crowd at a climate strike event in Falmouth, Mass.



Photo/St. Stephens via Facebook

Students at St. Stephen’s Episcopal School in Austin, Texas, organized their own walkout on the school’s campus by the Green Goblins, the school’s student group dedicated to environmental sustainability.

the
**CHRISTIAN
LIFE TRILOGY**

Crucified

Resurrected

Spirit-Filled

Bible Study Media

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

NEWS

After Dorian, Baptist leader and Bahamas native sees devastation, resilience

By Adelle M. Banks
Religion News Service

The president of the historically black Progressive National Baptist Convention traveled to the Bahamas island of Grand Bahama to assess the damage from Hurricane Dorian and came away with stories of damage and determination.

The Rev. Timothy Stewart, a Nassau native and resident, visited the island on Sept. 11 and has also fielded calls from clergy of his denomination's 30-some churches in the Bahamas. The PNBC, with an estimated 2.5 million U.S. and international members, is spearheading an initiative to raise funds and collect supplies for the devastated islands of the country.

Stewart said the PNBC started its new ministry year on Sept. 1, the day Dorian hit the Bahamas with Category 5 force, leaving at least 50 dead and at least 1,300 people missing. The denomination's new focus is "In Pursuit of Wholeness," a timely topic, Stewart said.

"We're looking at the revitalization of the community," he said. "I think it seems as though God knew something even before I did."

Stewart talked to Religion News Service about what he has seen and heard of Dorian's aftermath, how people in the Bahamas have been affected, and how he views the tragedy as an opportunity to put his faith into action.

The interview has been edited for length and clarity.

What has struck you most as you have just visited Grand Bahama?

What has struck me most probably would have been the tremendous devastation and, simultaneously, the resiliency of the people, the ability of the people to want to recover from that disaster.

Can you give me an example of what you saw?



Stewart

I saw many homes where the contents of those homes were basically thrown out of the home, number one. Number two, I observed varying degrees of structural damage. And we saw persons doing their best to clean up and to try to determine what would be the next step that they would take.

What did you do or what did you say to these people that you saw this week?

Well, first, we prayed with them. Secondly, we assured them that we as a convention will assist and do all that we can



Photo/AP/Ramon Espinosa

Pastor Jeremiah Saunders stands among the ruins of his church that was destroyed by Hurricane Dorian, in High Rock, Grand Bahama, Bahamas.

to help in whatever way we possibly can with regards to bringing relief and bringing assistance at this time.

In light of what you have seen, what are your main plans in relation to that relief and assistance?

I think it will be multifold. One, it would be, obviously, directing and also providing funds so that persons and especially leaders of churches would be assisted with regards to some of the repairs necessary for churches and also for membership homes. And secondly, I think the

opportunity to provide supplies, food, nonperishable and other items, water and some basic necessities would be definitely helpful. And then I think thirdly, when the stage requires it, we will try to provide some building material where and when we can, and fourthly, be available for counseling, fellowshiping and ministry opportunities also.

So are churches in the affected areas serving as shelters?

Not many because most of them have been compromised. Even the ones that were serving as shelters, most of them have been compromised.

That's too bad. Is there anything else particularly you'd tell me that you've heard from clergy, pastors, lay people in your denomination or beyond who've been affected in any of the islands of the Bahamas?

Oh, yes. On the island of Abaco I've heard from, just today, a pastor who literally lost everything, had to evacuate, come to Nassau. He and his family and others are now living under very, very humbling conditions.

But they are grateful for the opportunity to be accommodated where they are: A two-bedroom house is trying to accommodate 12 people. Most of us, we find that difficult to even imagine. And that particular pastor then mentioned to me another pastor who lost his wife. He told me about another pastor who, I think, lost a daughter or two. So we're talking about some very, very tragic and some very dramatic experiences.

In addition to being a president, you are also a pastor. What do you say to a pastor that tells you this kind of story?

One does one's best to prayerfully encourage persons and to just assure them that they have our prayers and that they have our support, and anything we can do to assist, we'll do everything that we could. Nassau was not in the direct path of this storm and was not severely or critically impacted. But we have members in our church who lost loved ones like parents and siblings. And also some of the evacuees would have been family members and

Episcopal relief agency providing emergency assistance after Hurricane Dorian

Episcopal Journal

Episcopal Relief & Development is working with church partners to provide critical support to the most vulnerable communities impacted by Hurricane Dorian, the agency said in a news release.

In partnership with the Episcopal Diocese of Central Florida, the Episcopal Church in South Carolina, the Episcopal Diocese of Georgia, and the Episcopal Farmworker Ministry, Episcopal Relief & Development is giving assistance such as food, water, clothing, shelter and other emergency supplies to individuals and families affected by the storm. The organization is also working through the Anglican Alliance to provide support to the Anglican Diocese of the Bahamas and the Turks and Caicos as they continue to assess the needs of communities.

Since late August, Episcopal Relief & Development staff has been in regular contact with Episcopal dioceses and other Church partners in the path of Hurricane Dorian to support both preparedness and relief efforts. The slow-moving storm passed through Puerto Rico, the Bahamas, and up the eastern coast of the United States over Labor Day weekend and the first week in September. Hurricane Dorian slammed into the northern Bahamas as a Catego-



ry 5 storm, devastating Grand Bahama and the Abaco Islands with torrential winds, rains and a storm surge of up to 25 feet. More than 50 people were killed and 70,000 were affected.

Working through the Anglican Alliance, Episcopal Relief & Development is providing support as the Anglican Diocese of the Bahamas & the Turks and Caicos conducts needs assessments of the island communities. Led by Bishop Laish Z. Boyd, diocesan staff and clergy, many of whom themselves have been impacted by the storm, are working to identify unmet needs of the most vulnerable communities.

In Georgia, North Carolina and South Carolina, coastal areas were evacuated in advance of Hurricane Dorian, leaving many restaurant and farmworkers without a source of income as their places of employment shut down. The Episcopal Church in South Carolina and the Diocese of Georgia, as well as the Episcopal Farmworker Ministry, stepped in by providing gas, food, water,

clothing and other emergency supplies.

With the support of Episcopal Relief & Development, the Diocese of Central Florida provided non-perishable food and drinking water, emergency shelter and hurricane preparedness kits ahead of the storm to vulnerable communities including those who are homeless and people displaced from Puerto Rico after Hurricane Maria.

The agency's US Disaster Program works in areas that have been affected by disasters such as hurricanes. The organization's Disaster Preparedness Initiative equips Episcopal dioceses to prepare for and respond to crises. By offering resources and training and providing emergency support, the program helps vulnerable groups of people to make a full and sustained recovery and helps them to develop resiliency against future disasters. Many of the dioceses impacted by Hurricane Dorian have been working to develop this resilience and were ready to respond as needed.

To learn more about building a Season of Resilience and to download disaster preparedness resources, visit episcopalrelief.org/resilience.

Episcopal Relief & Development's Hurricane Relief Fund helps partners respond in the most efficient way. More information is available at www.episcopalrelief.org. ■

continued on page 9

FEATURE

Native American ministries renew connections in the west

By Craig Wirth

A new generation of western Native American Episcopalians joined their elders and priests at the first “Mountains and Deserts” conference in a decade, held June 18-20 at the Episcopal Church Center of Utah in Salt Lake City. The Episcopal Church Missioner for Indigenous Ministries, the Rev. Bradley Hauff said the gathering represented a new network of support for isolated reservation and rural congregations.

About 50 attendees discussed ways to continue to combine centuries of culture with Episcopal liturgy, how to involve more youth, how to share church life including attendance and support for each new ordination of a Native American, and ways to raise up new ordained leadership.

Worship was also central to the conference. Hauff emphasized that a history

of prayer defines the indigenous people of America and “reflects who we are in a multicultural church.” Lay minister Ron Braman from the Ft. Hall Reservation in Idaho, led worship and also presented his passion for liturgy including his contributions towards committee work for a new Book of Common Prayer. Hauff emphasized the importance of Native American influence in any new prayer book. He said indigenous people have interacted with the Episcopal Church since the church was founded.

Braman represents a push for a younger ministry. The youngest attendees were given the task of addressing the opening session using a “talking stick,” a Native American tradition that focuses attention on the speaker. The stick was first handed to a pre-teen girl who stated her intentions for the conference. The next girl to receive the stick also quietly stated her intentions.

The youth set the tone for the meeting with these intentions: have fun, stay in control, be creative, help someone

Utah Bishop Scott B. Hayashi, far left, listens to the opening session of “Mountains and Deserts.”



Photos/Diocese of Utah

Becca Gardner, of St. Elizabeth's in Whiterocks, Utah, holds the talking stick.

else, take a risk even if you are uncomfortable, learn something new, be open and present.

The Rev. Michael Carney of St. Elizabeth's church, Whiterocks, Utah, said it was a conference more about listening than talking.

The Native Americans said they all have felt like outsiders culturally and even spiritually at most diocesan conventions dominated by white Episcopalians. Ute Elder Forrest Cuch, who is the senior warden at St. Elizabeth, also said that predominantly Native American congregations feel isolated. He said meeting with others from reservations and small churches scattered miles from urban areas over the vast Western landscape offered both emotional and spiritual support. “It has expanded our church

family,” he said, adding that “it validated our experiences” to meet as one.

The elders are entrusted to be the keepers of their stories as a people and as part of the Episcopal Church. The stories often go back to when Congress “gave” what the government determined to be the spiritual needs of the reservations to mostly Protestant churches in the late 1800's. Churches such as St. Elizabeth's in Whiterocks date back to that era.

The elders told the conference that western churches used to connect with each other, especially in Nevada, Idaho, Wyoming and Utah. Years ago, through the original Mountains and Deserts conferences, they shared ideas. They sent work groups to fix up each other's churches.

Perhaps most importantly, they shared a spiritual culture that they knew others just didn't understand. They shared the deep meaning of sage smudging and rituals that require centuries of sacred learning and culture. The elders remembered the first Paiute to be ordained a priest, the Rev. Reynelda James of Wadsworth, Nev., blessing the old Mountains and Deserts conferences with sacred water from Pyramid Lake, the most revered geographic feature of the land of the Paiutes.

However, the Mountains and Deserts gatherings slipped away from the church

continued on page 10

DORIAN continued from page 8

some of them have to live with them.

In other words, even though you're not impacted by the storm or the elements of the storm, you're certainly impacted by the consequences of the storm.

Are you working with other religious groups in the Bahamas?

I'm working with other religious groups in the Bahamas to a certain extent. But I'm also working with some additional religious groups in the United States of America.



Photo/Courtesy PNBC

A team from the Progressive National Baptist Convention prays with a man while visiting Grand Bahama island to assess damage from Hurricane Dorian.

Are there particular faith groups beyond the Bahamas, like in the U.S., that have been helpful already?

Yes. The National Baptist Convention USA, Inc.; the National Baptist Convention of America; the Lott Carey Foreign Mission Convention in addition to our convention.

Since you just listed several predominantly African American religious groups, have you heard from or been contacted by predominantly white religious groups offering help?

I have not, but I know that there was a mention in the Bahamian Baptist Convention (of) some response from the Southern Baptist Convention.

As a religious person and a denominational leader, do you feel like your faith is being tested through this difficult tragedy?

I don't think my faith is being tested through this tragedy. I believe that this tragedy gives me an opportunity to affirm my faith and to apply my faith.

Apply it in any particular way?

Well, first, we see Scriptures in a new light, where you have to appreciate the reality of suffering on the one hand and, secondly, you also begin to acknowledge God's mercies even in the midst of trying circumstances. The truth of the matter is, had the hurricane hit Nassau instead of where it did hit then it meant that the

entire Bahamas would have been commercially and, for the most part, developmentally crushed.

Because Nassau would be the center of most of what fuels the entire Bahamas. In spite and in light of what has been a very tragic, very horrendous situation, we are forced to still see the grace of God. ■

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

Bishops prepare for Lambeth Conference amid concern over spousal invitations

By David Paulsen
Episcopal News Service

Diocese of New York Assistant Bishop Mary Glasspool left no ambiguity about her plans to attend the Lambeth Conference 2020. She is going, even if her wife was specifically denied an invitation.

"The Diocese of New York needs to be represented. We need to be at the table," Glasspool said Sept. 19 during an informal group discussion about Lambeth during the House of Bishops' fall meeting in Minneapolis.

The Archbishop of Canterbury invites Anglican/Episcopal bishops from across the globe to the Lambeth Conference, which is held once every 10 years in Great Britain. Bishops engage in prayer, study and discussion of Scripture and church issues.

All active bishops of the Episcopal Church were invited to the Lambeth Conference 2020 Spouses typically are invited to the conference, which starts July 22 at the University of Kent in Canterbury.

Archbishop of Canterbury Justin Welby's decision to exclude spouses of gay and lesbian bishops from the conference has sparked criticism within the Episcopal Church and in some other corners of the Anglican Communion.

The question of whether to go to Lambeth or to stay home fueled anxiety at the House of Bishops meeting.

Should Episcopal bishops skip the conference in protest? Should they go and make their objections clear while in England? Should the spouses who were invited take their own principled stands, and what would that look like? Should the House of Bishops agree on a unified response to what some see as an injustice?

Such questions were raised during a

small group session Sept. 19 of about 15 bishops.

Glasspool opened the discussion with a pragmatic approach.

"Let's prepare ourselves as best we can, whether we're making our witness at home or in England," Glasspool said. She plans to travel to England with her wife, Becki Sander, even if Sander won't be able to attend official Lambeth gatherings.

Glasspool also cautioned her fellow bishops not to let this one issue dominate discussions at Lambeth, especially if doing so might provoke a conservative reaction, such as a new statement opposing same-sex marriage.

"If you take away all the fear and all my anxiety and all everybody else's anxiety and ratchet it down, it's a two-week conference. ... My hope for us is that we can prepare as best we can, that we don't go in blind," she said.

Glasspool received a letter from Welby in December 2018 saying Sander was not invited. At the time, Glasspool was the only Episcopal bishop with a same-sex spouse. After Maine Bishop Thomas Brown was consecrated in June, he too received an invitation to Lambeth and a letter from Welby, which said Brown's husband, the Rev. Thomas Mousin, was not allowed to come.

Brown attended the small group discussion, as did the Rev. Bonnie Perry, who will be consecrated bishop of Michigan in February. Perry has not yet received an invitation, but her wife, the Rev. Susan Harlow, presumably would become the third Episcopal spouse excluded from the Lambeth Conference. Brown and Perry are still deliberating over how they and their spouses will respond.

Diocese of Western Michigan Bishop Wayne Houglan told the group that



Photos/David Paulsen/ENS

Above, at the House of Bishops meeting, New York Assistant Bishop Mary Glasspool speaks during a discussion about the Lambeth Conference.



Left, Maine Bishop Thomas Brown, center, and his husband, the Rev. Thomas Mousin, left, speak to Christopher Probe, husband of Central New York Bishop DeDe Duncan-Probe.

he was interested in talking about how all bishops and spouses can support each other in their decisions.

"How can we provide appropriate pastoral concern for those who are not going as members of this house for reasons of conscience and those who are going but aren't invited to participate?" Houglan asked. "How can we be proactive and acknowledging the needs that might be there?"

El Camino Real Bishop Mary Gray-Reeves, vice chair of the House of Bishops, suggested that the bishops discuss such questions and other strategy matters at their tables during the closed session later in the day. With an estimated 134 bishops attending this week's House of Bishops meeting, the larger group isn't always conducive to strategic planning,

Gray-Reeves said, but individual bishops can form smaller planning groups that could report to the full House of Bishops at its next meeting, in March.

Some bishops and spouses already have decided they will not attend Lambeth 2020 as a matter of conscience, and Presiding Bishop Michael Curry, in his sermon during the opening Eucharist on Sept. 17, urged the bishops to respect individual decisions. He confirmed he will attend. "I'm going as a witness to the way of love that Jesus has taught me," Curry said.

But even those thinking of skipping Lambeth have made clear they aren't breaking with the Anglican Communion and want to find ways to show support for maintaining relationships across the Anglican Communion. ■

NATIVE AMERICANS continued from page 9

calendar. Carney, Cuch and others saw a need to once again unite the native ministries of the West. Even with the internet, instant communications and free-ways, there was still isolation, they said.

Bishop Scott B. Hayashi of the Diocese of Utah offered to host the gathering in Salt Lake City and the Rev. Brad Hauff provided basic funding. With that, Mountains and Deserts was renewed.

The Rev. Richard Mendez, a long time ordained Native American priest, recalled the old days with reverence in preaching. The Rev. Reynelda James restored the practice of

bringing new waters from Pyramid Lake to bless a new generation.

The Missionary District of Navajoland has agreed to host the next Mountains and Deserts conference. Conference leaders said they will never let the connection lapse again.

"The Spirit of God is at work here; guiding, inspiring, and encouraging us as we move forward," Carney said. ■

Craig Wirth is communications director for the Diocese of Utah.



Native Episcopalians gather for the "Mountains and Deserts" conference.

Photo/The Rev. Michael Carney

REAL
ISSUES,
RELIABLE
COVERAGE

EPISCOPALNEWSSERVICE.ORG

ENS

EPISCOPAL NEWS SERVICE

FEATURE

Racial audit of church leadership seen as step toward developing Episcopal culture of welcome

By David Paulsen
Episcopal News Service

The Episcopal Church is one of the whitest Christian denominations in America. White Episcopalians make up 90 percent of church membership, according to the Pew Research Center, compared to a U.S. population that is 62 percent white.

Those are sobering numbers for a church committed to dismantling racism and segregation, said the Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation and creation care. "What that shows is, we as a church are grossly out of sync with the communities where God has placed us."

If the church is out of sync, it isn't out of hope. Spellers' staff distributed a survey to members of Executive Council and the House of Bishops last month, a first step toward painting a clearer picture of the racial makeup and culture of the Episcopal Church's leadership. The pool of respondents will broaden in the coming months to include churchwide staff members, the House of Deputies, and a sampling of leaders from three dioceses in each of the church's nine provinces.

Executive Council members' version of the survey starts by collecting basic demographic information before shifting to subjective questions about church processes, discrimination and racism, as well as whether respondents have felt welcomed, supported and respected in their roles. A preface to the survey states the results will provide insight into "experienced or observed inequities that might be connected to racism."

The Boston-based Mission Institute, which works in the Episcopal tradition to help churches and communities confront racism, will compile the survey data, along with interviews with selected respondents, for a final report that will be presented to General Convention in 2021. Spellers and other church leaders are counting on this audit to guide the church as it seeks to become more inclusive and bridge racial divides in an increasingly diverse America.

"We have a history as a segregated church," Spellers said in interview with Episcopal News Service. "That story has not changed nearly as much as we wish."

The audit is the latest component of the church's ongoing work toward racial reconciliation, which General Convention in 2015 identified as one of the church's top priorities. In 2017, the church launched the Becoming Beloved Community framework as a resource for deepening conversations about the church's historic complicity with slavery, segregation and racism, and it aimed to enlist all Episcopalians in the work of racial healing.

The framework is broken into four parts that are illustrated as a labyrinth: telling the truth about our churches and race, proclaiming the dream of Beloved

Community, practicing the way of love in the pattern of Jesus and repairing the breach in society. A report introducing the framework identified a need for "a census of the Episcopal Church" under "Telling the Truth."

"If we seek reconciliation, healing, and new life, it begins with telling the truth about the Episcopal Church's racial composition, especially given the church's relationship to the complex history of race in the 17 nations our church calls home," the Becoming Beloved Community framework says.

A comprehensive census of the church, however, was too expensive to be feasible, Spellers said. Pursuing a more modest audit based on existing data also proved problematic because neither the Church Pension Group nor congregational parochial reports collect racial data. One of the few recent attempts at quantifying diversity involved manually checking diocesan websites for staff photos and counting the number of people of color.

Despite those limitations, Spellers



Photo/David Paulsen/ENS

Spellers

expects the Mission Institute's audit will produce a foundation of insight, identify recurring themes and assist with making recommendations for change.

"We have anecdotes, but you cannot engage deep transformation work based on anecdotes," she said. "Even as we tell our stories, even as we learn to listen to the other, we need to bring more data into the conversation so that we can dream and strategize more concretely about a future as Beloved Community."

For the churchwide audit, the Mission Institute will draw on its experience helping the Diocese of Massachusetts develop a more inclusive clergy formation process, and its subsequent interviews with bishops and clergy of color last year at General Convention.

Its Diocese of Massachusetts work stemmed from a particular case, in which an African American woman who was on the path to ordination into the priesthood withdrew from the process, saying she did not feel welcomed. The diocese's Commission on Ministry asked the Mission Institute to study the process and make recommendations.

Diocesan leaders "were generally un-



Photo/Mary Frances Schjonberg/ENS

The Episcopal Church's membership is mostly white, but it is taking steps to diversify its leadership to better reflect the communities it serves.

aware how much things like racial bias and also issues of class and continuing issues around gender impact and really shift people's experience in the ordination process," the Rev. Edwin Johnson told ENS. He is rector at St. Mary's Episcopal Church, a largely Afro-Caribbean congregation in Dorchester, Mass., and serves as chair of the Presiding Officers' Advisory Group on Beloved Community Implementation.

The Mission Institute interviewed Episcopalians going through the discernment process in the Diocese of Massachusetts and produced a report that identified six themes that suggested ways the diocese could become more welcoming, such as encouraging people of color to be themselves and understanding how a dominant white culture can blind leaders to the importance of race.

"White people ... tend to be unaware that they too are racialized. There is little attention given to helping white people move past this dis-consciousness, and to seeing that the ordination process forms people in and for anti-racist, multicultural ministry," the Ministry Institute said in one of its highlights.

That work in Massachusetts caught the attention of members of the presiding bishop's racial reconciliation team, and they invited the Mission Institute to ask similar questions in a churchwide context when General Convention convened in July 2018 in Austin, Texas. There, the Mission Institute spoke with 18 ordained people of color, whose stories, experiences and perspectives were compiled anonymously in a report submitted to the racial

reconciliation team last fall.

The report puts the words of its interview subjects front and center and encourages church leaders to learn from the observations and then act in ways that go further than adding more diverse members to committees or updating websites to show more people of color.

"These changes can be important, but they tend to operate at a surface level. They rarely catalyze a deep, institutional shift because they do not engage the larger norms and practices of the institution," the report said. "It is our searching and honest reflection on core values and norms, and how they are embodied in formal routines and procedures, that strengthens our quest for enduring change."

The racial audit of church leadership, then, is the church's next step toward that enduring change, and for change to take hold, the Rev. Katie Ernst, interim executive director of the Mission Institute, suggested the church will need to approach the audit as a starting point.

"The big question for me is, What's next? So what?" she said. How the church responds will determine whether it makes progress in dismantling racism.

"I'm excited about keeping that question in our pocket as we're doing this work," Ernst said, because the "insidious effects of white supremacy" continue to deny many people a full place in the Beloved Community.

"That is not of God, and that is happening all the time for folks of color," she said. "And unfortunately, it continues to happen in the church." ■

MOVING?

CLERGY
REL^oCATION
CENTER

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

REL^oCATION
CENTER

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

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

FAITH AND THE ARTS

Christians who shift faith perspectives look for new resources

By Emily McFarlan Miller
Religion News Service

When reading Christian children's books with his three children, Matthew Paul Turner found himself having to think on the fly.

Turner would do "a quick little change of the words" when he would run into a theology or idea he didn't want to teach his children, either because he believed differently or because he believed his children were too young to grapple with it.

Turner, who identifies as a progressive Christian, isn't the only Christian who has shifted from conservative to progressive views as an adult. For many, that means a faith that emphasizes love, social justice and space for questions about the theological ideas they were raised to believe.

And for those who are parents, it means wanting to raise their children with a different view of God and the Bible than the one they grew up with. The problem? Christian children's resources almost all skew conservative.

So Turner, who has authored a number of books for adults, started to toy with the idea of writing a children's book.

"I just was like, is it possible to write a book that really reflects love and hope and light — that affirms the child's personhood and speaks to how God has created this idea for our kids?" he said.

In 2015, after being rejected by 11 publishers, Turner self-published the children's book, "When God Made

Light," a whimsically illustrated book (illustrations by David Catrow) that celebrates the many forms of light from stars to fireflies — and tells children there is a light in them, too, "an inner God-given spark that grows and will be used to change the world."

When nearly every copy quickly sold, Convergent (an imprint of Random House) picked it up and asked him to write another one ("When God Made You"). Turner has since published a third with Convergent, "When I Pray for You," which recently passed 100,000 copies sold.

The author said he believes he is writing these books "for the kid I was

progressive people of faith, while we are in the process of finding new ways to celebrate or explore our faith, that we offer something as a foundation to the kids," he said.

Millennials are more likely than other generations to shift from identifying as affiliated with a religious tradition to unaffiliated, according to the Pew Research Center's most recent U.S. Religious Landscape Survey.

Of American millennials ages 18 to 29, 18% have left religion, and another 20% have shifted to another faith or within their faith tradition, according to Pew data.

And in a 2018 Barna survey, one in five practicing Christian millennials (defined as those who attend church regularly and say faith is important to their lives) said they remain Christian "despite having grown up with a negative example of Christianity." The report, titled "Households of Faith," also noted that this same group is more likely to rely on their spouse or on friends rather than their parents for spiritual advice.

This desire for like-minded community might explain why Cindy Wang Brandt's Facebook group "Raising Children UnFundamentalist," has nearly 16,000 members who are all asking similar questions about raising children in or after a faith shift.

Brandt is the author of "Parenting Forward: How to Raise Children with Justice, Mercy, and Kindness" and has a podcast and upcoming online conference by the same name.

"There is such a growing group of people who are going through this process of faith shifting," she said.

"As compared to in the past, where generation after generation, you just kept the same faith ... which is beautiful in a way," she added. "But we are here. This is our time. And these are the realities we have to grapple with."

Progressive Christians aren't a monolith. People can be at different points along the faith shift, and many Brandt encounters pride themselves in an evolving faith that is always open to change.

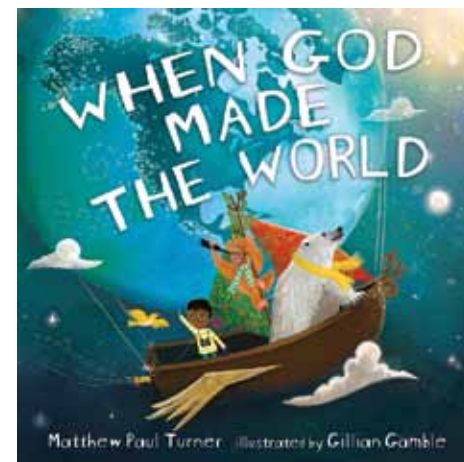
That can make finding parenting resources difficult

"There's nothing that will totally fit your need," Brandt said, and she often finds herself giving recommendations with caveats.

Many are looking for children's resources that represent diversity, including race and gendered language used to describe God. And they want resources that stress social justice.

"Our interest in more progressive books has definitely increased," said Naomi Krueger, an acquisitions editor for Beaming Books, the children's imprint of the mainline Evangelical Lutheran Church in America's 1517 Media. That comes as the publisher both releases more books and responds to demand from parents.

As an editor, Krueger said she is look-



Turner

ing for books that don't include "toxic theology, toxic masculinity, patriarchy" or that do show Jesus as a "Middle Eastern man."

"People are not satisfied with the more fundamentalist or pat answers that they might see or things that glossed over lived reality of what they're seeing in the world," she said. "So they want books that align with their own theology and things they've come to believe as adults."

"They don't want their kids to have to deconstruct later. Why would we give our child something we don't believe in?"

Krueger, herself a millennial parent of two, described the books Beaming Books publishes as ones focused more on grace and love than on sin and shame. Some may not even mention God or spirituality, but all are rooted in Christian values.

Those are the kinds of ideas author and documentary filmmaker Daneen Akers is looking for, too.

After shifting away from the conservative Seventh-Day Adventist tradition she was raised in to a more progressive Christian faith over the past decade, Akers said there were only five children's books about faith on her bookshelf that she felt comfortable reading with her two daughters.

That's why, like Turner, she decided to write her own.

continued on page 16



Brandt

... what I wish somebody had told me about God."

"I was told how much I was a sinner or how terrible I was or how much I needed Jesus to die for my sins long before I realized and understood the concept that God created me, he adored me, (he) made me with purpose," said Turner, recalling a conservative Independent Fundamental Baptist Church upbringing that included a Sunday school illustration of hell that ended in a Barbie doll set aflame.

"I just think it's really important, as

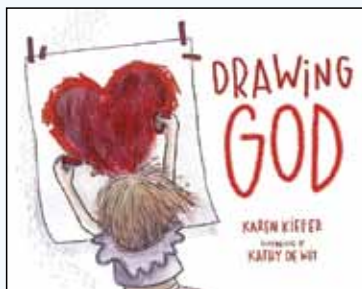
A child's view of God

Review by Solange De Santis

Art is a path to faith for a girl named Emma in the charming book "Drawing God" by Karen Keifer with illustrations by Kathy De Wit.

In an inspired touch, Keifer writes that Emma is excited by Picasso's drawings, which she sees on a museum trip. She creates different images — a sun, a heart — that she believes represent God and brings them to school. Her friends don't see the divine in her drawings at first, yet they eventually begin to create their own images of God.

"Drawing God" is appropriate for children from about age four, and notes at the back of the book help



Drawing God

By Karen Keifer
Illustrated by
Kathy De Wit

Kobo, 2019
32 pages, \$17.99

parents and educators extend the book's ideas, encouraging all children to "draw God." The book's press material says it is for children of all faiths, but two illustrations feature a small cross, so it seems the book is aimed at a Christian audience.

Keifer and De Wit are launching "Drawing God Day" on November 7 at the website www.drawing-god.com. Photos of drawings can be shared on Twitter with the hashtag #drawinggod. ■

FAITH AND THE ARTS

Faith like a child: An interview with a 'childist' biblical scholar

By Emily McFarlan Miller
Religion News Service

That's "childist" biblical scholar not "childish."

But childist biblical scholar Julie Faith Parker does think adult readers have a lot to learn from the children in the Bible as well as the children around them.

Parker, associate professor of biblical studies at the General Theological Seminary of the Episcopal Church in New York City, is one of the pioneering scholars in the field of childist biblical interpretation "a term she helped introduce in biblical studies in the last decade. She defines it as "interpretation that places a child, children, youth or concerns related to young people at the center" more analogous to "feminist" or "womanist" than to "racist" or "sexist."

"It's a new field, and it's really gaining steam quickly," she said.

Parker talked to Religion News Service about what childist biblical inter-

the Bible.

Long story short, I got my Ph.D. in 2009 from Yale. The entire time I was doing my Ph.D. research, I knew that I wanted to look at children in the Bible. It really came from an academic interest, realizing that there was a huge lacuna in the field. I love kids, but it wasn't like I was always a camp counselor or I was a youth pastor. It was very exciting because, throughout my coursework, children cut across the entire Hebrew Bible, which is my field.

Another great hope with this work is that I will call attention to struggles that children face within the Bible that are really struggles that children face around the world. For example, this past July I gave a paper in Rome at the international Society of Biblical Literature meeting, and that paper was called "Hardly Happily Ever After: Trafficking of Girls in the Hebrew Bible."

Though those stories are short, they are all there. And my hope is that it will call attention to some of these struggles that millions of girls are dealing with today. A lot of people care about the Bible, and to use the text as a way to show them how we need to care about children in the world, too "I'm hoping (it) can be a powerful vehicle.

What are some stories about children in the Bible that people are most familiar with?

I think some of the familiar stories are what I would call your "Bible child stars," you know, Moses in the bulrushes in Exodus Chapter 2. I'm looking at the rest of that chapter: His sister Miriam is also young, and Pharaoh's daughter is young. There are a lot of girls that work in the story. We tend not to see them that way because that's not how they're often portrayed in various presentations "movies and things "but they really would be girls, teenagers, youth certainly by our standards.

So we're suggesting this really helps to undergird the message of that story because the whole point is the underdogs win. If your main actors are girls, they're real underdogs in that society. Kids are the ones who are changing everything here.

Some of the other more famous stories would be that of Joseph in Genesis Chapter 37. He is sold by his brothers into slavery. The text tells us he's 17 years old, so he's young. I also think of the story of young Samuel in the temple where he was called by God and he hears God repeatedly when he is there as a child. He becomes one of the great



Parker

leaders of Israel, but he's introduced as a child. I think of young Rebekah in Genesis Chapter 24. She is not yet married, so she's a girl living in her father's home, and she is instrumental in inviting Abraham's servants into the home.

And then when she leaves to go marry Isaac, she is asked first if she wants to go. She says yes, and then she receives this blessing: "May you be the mother of myriads. May you possess the gates of your foes." And that is the same blessing that Abraham receives in Genesis Chapter 22. Esther would be very young. The prophet Jeremiah gets a calling as a child. David is also a child when he defeats Goliath.

Those are some stories that people might know, but there are a lot of stories that people don't know. The children are minor characters, not named. What I suggest in my book "Valuable and Vulnerable" is that these minor characters are really key to understanding children's lives in the biblical world because the minor characters need to function in ways that are consonant with the culture or else they divert your attention, and so we learn what's consonant with culture.

How have Christians traditionally read these stories of children in the Bible or seen children in the Bible?

I think they're really overlooked for the most part. The first time Jesus speaks in the Bible is as a child. I don't hear anybody talking about it. I've been a churchgoer my whole life. I'm an ordained minister.

I think that people are not used to noticing children in the text, and once you start to notice them, you realize they're all over the Bible, and it's very exciting.

Part of it is how we understand children. Every idea of who is a child is a construct of a particular culture and economic and cultural realities of a certain time and place. Our ideas of who a child is "our Western ideas from the post-Enlightenment Age "are really very romantic. Children are sweet, they're innocent, they're carefree. That is not necessarily true. So let's strip away these ideas, and let's take a look and see what the text brings forward. Let's recognize our own biases and clear them out as much as we can to see what the text shows us about children.

How does a childist perspective change how one reads those stories?

Well, the first thing is I think you notice them and you see the roles they play, and it helps you to appreciate children. It helps me to appreciate children around me "what children do, how children strategize.

I also teach a class called Moses, Miriam and More Children of the Bible, and the class is one-third theory, and then the bulk of the class we look at different texts that have to do with the stories of children, and then the final section

of the class we bring it to the life of the church "what can we do to recognize children's contributions and to support them in their own spirituality, in their own learning?"

We live in a very age-segregated culture. If you're an academic, for example, and you don't have children within your family or friend circles, it would be very easy to go through decades of your life without a significant conversation with a child. Not so in the ancient world. In the ancient world, it is age-integrated. There's no word for privacy in the Hebrew Bible. Everybody is together. ■



Photo/AP/Frank Augstein

Children walk through the Cathedral of Light as part of the illuminated trail through Kew Gardens in London.

pretation is, where it came from and why it can change not only the way people read the Bible, but also how they engage issues impacting children.

This interview has been edited for length and clarity.

What is childist biblical interpretation?

It's pretty new. The term "childist" itself really was introduced to the field in 2013, and work has been pouring off the presses since then.

Scholars are starting to look at children of the Bible the way feminist scholars have been looking at the women of the Bible. Before the 1970s, there were really almost no academic books on women in the Bible, and now there are hundreds, if not thousands.

People used to not see the women in the texts, and when scholars started lifting up these stories in new ways, people started noticing them a lot more. We're doing the same thing with children, and people are discovering them throughout the text because they're there.

How did you become interested in the stories of children in the Bible?

I'm ordained in the United Methodist Church. I worked full time in ministry until I had a dream on June 2, 1996, in which I believe God called me to teach



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



PITTSBURGH
THEOLOGICAL
SEMINARY

FEATURE

Young Episcopalians bring back stories from US-Mexico border

By Bridget K. Wood
Diocese of Massachusetts

With the migrant crisis on the U.S.-Mexico border in the news, a group of seven high school-aged Episcopalians, along with three adults, set off in August for a week in Nogales, Ariz., to hear the stories of people who are experiencing it firsthand.

Their trip was part of Las Fronteras: Faith in Action, a yearlong Diocese of Massachusetts program that helps young people from different congregations get to know one another and together explore issues relating to the border.

The goal is for those in the program to participate in community service projects across eastern Massachusetts and develop a community of faith and support among themselves, before ending the program with the week-long trip to the U.S.-Mexico borderlands. For four of this year's seven young pilgrims, crossing over the border into Mexico was their first time traveling out of this country.

The trip was organized by the diocesan youth missionary, the Rev. H. Mark Smith, who that he hopes the program allows young people to see that the Gospel is a call to action, by providing an opportunity to form real human connections. Smith said that the trip allows the young people to engage the world by engaging each other.

"We can't love each other across differences until we know each other across differences," Smith said.

The trip was organized in partnership



Photo/Bridget K. Wood/Diocese of Massachusetts

At the post-pilgrimage dinner, the youth participants, including Charlie Ives, left, and Helen Bradshaw, right, share their stories from the borderlands with Massachusetts Bishop Suffragan Gayle Harris, center.

with the Diocese of Arizona, specifically with the Rev. Rodger A. Babnew Jr., a deacon at St. Andrew's Episcopal Church in Nogales. He is also the convener and director of Cruzando Fronteras, an Episcopal ministry for border immigration and asylum-seekers in partnership with the Grand Canyon Synod of the Lutheran Church and the Southwest Conference of the United Church of Christ.

Cruzando Fronteras in Mexico offers shelter, food, clothing, medical care and English classes for asylum-seekers and migrants while they wait for a credible fear interview — a screening procedure toward applying for asylum that requires establishing a credible fear of persecution or torture if returned to their home country.

The pilgrims had the opportunity to visit migrant shelters and spend time



Photos/courtesy of the Diocese of Massachusetts

with migrants staying there. Despite the language barriers, the pilgrims played games like soccer with the migrant children and formed connections that stuck with them.

At a post-pilgrimage dinner, the young pilgrims shared stories and pictures with Massachusetts Bishop Suffragan Gayle Harris and their family members. Kaitlyn von Ehrenkrook from St. Chrysostom's Church in Quincy, Mass. told the story of how a young migrant girl named Lupita gave both Kaitlyn and her sister Mikayla one of her stuffed toys to hold.

"I thought that was moving because those are probably one of the few possessions she has," von Ehrenkrook said, "She gave them to us to hold, and we're strangers."

Throughout the trip, the Massachusetts high schoolers heard from multiple sides of the border story. They were able to go to a "Border Patrol 101" presentation to hear directly from U.S. Customs and Border Protection.

They sat in on court hearings for Operation Streamline, a joint initiative of the Department of Homeland Security and the U.S. Department of Justice that adopts a zero-tolerance approach to unauthorized border crossing and pursues criminal prosecution.

Helen Bradshaw, a young parishioner at the Parish of St. John the Evangelist in Hingham, shared her experience visiting the court proceedings.

"As [the migrants] were leaving, I saw their legs were chained together and their hands were in handcuffs and chained at their waist, and it almost made me cry," Bradshaw said. "It was insane to imagine that our country can treat people that are just looking for asylum like legitimate criminals."

Freddie Collins, a young pilgrim from

St. Elizabeth's Church in Sudbury, told the story of a migrant the group met in one of the shelters who was in fear for her life. A young graduate student, she was filmed being part of student protests on her school campus, and because those protesters were having their homes targeted and burned as a consequence, she had no choice but to flee her home country.

Collins shared with those at the dinner what the migrant wants people in the U.S. to know: "Most people don't want to leave, but when the only safe place that you have — your home — is no longer safe, where else do you have to go?"

While on the trip, the pilgrims were able to do a water drop in which they hiked three miles of a migrant trail in the desert in 103-degree heat to leave water for the migrants who might go along that same path.

At the dinner after the trip, one of the adult pilgrims, Matt Miller from St. Elizabeth's Church in Sudbury, shared with the group the impact that the water drop had on him personally.

"I realized that that activity of leaving water for people in the desert was the closest I had ever come to giving life to someone else," Miller said. "The ability to have water or not have water in a desert when it's 103 degrees out — it was really an eye-opening experience that that water I was leaving could save someone's life potentially. It was sort of the most meaningful thing I feel like I've ever done that could have helped someone in a really significant, very sort of primal, basic way."

On the trip, the pilgrims visited the place where the body of José Antonio Elena Rodríguez was found. Rodríguez was a 16-year-old boy who, while on the Mexican side of the border, was shot and killed in 2012 by a border patrol agent who claimed Rodríguez was throwing rocks at him.

During the dinner, the pilgrims also shared the story of a Mexican artist whom they met less than two weeks after the Aug. 3 shooting in El Paso, Texas, when a gunman killed 22 people.

Left, Massachusetts pilgrims hike part of a migrant trail in the desert to leave jugs of water for those who might need it.

Below, pilgrims Helen Bradshaw and Freddie Collins work on puzzles with young migrant children.



"One thing that really stuck out to all of us, I think, is that [the artist] said every year he goes to San Diego to sell his artwork and to try to start making a name for himself, but he said that this year he might not even go," one of the young pilgrims, Charlie Ives from St. Paul's Church in Newburyport, explained. "He said, 'Americans like shooting people who look like me.'"

In order to document their pilgrimage and share their experience, the pilgrims wrote blog posts before, during and after the trip. In their final reflections, the young people wrote about all they had seen and heard and what it meant to them.

"One of the most basic teachings in religion is to love your neighbors. Unfortunately, migrants are being turned away by their closest neighbor, the U.S.," Kaitlyn von Ehrenkrook said in her final reflection. "We have created boundaries and left them to face death as they struggle to cross the desert, traveling miles just to be met with a wall blocking their hope for a new life — a safe home to bring their families to."

"It is my hope that every person I share these stories with can at least have more insight into the truths of the dangerous conditions that are causing these migrants to leave their homes, and that we may have compassion for these people," Bradshaw wrote in her final reflection. "The most powerful thing I can do to help is to share the stories and experiences I collected and keep them raw. No modifying, no sugarcoating. These sacred narratives must remain how they were told by the people who lived them."

At the end of the post-pilgrimage dinner, Harris asked the teenagers, "What should the church be doing about this issue that we're not doing? What should we do as a diocese or at your particular parish?"

"Keep doing this trip," Collins replied. ■

NEWS

Minnesota Episcopalians want bishop's name removed from federal building

By David Paulsen
Episcopal News Service

Bishop Henry Whipple is kind of a big deal in Minnesota. Consecrated as the Diocese of Minnesota's first bishop in 1859, Whipple spent more than four decades establishing the Episcopal Church's roots in the newly founded state while leading missionary work among the American Indian tribes of Minnesota. In 1862, he successfully lobbied President Abraham Lincoln to spare most of the 303 Dakota warriors who had been sentenced to death for an uprising that year.

Today, his name graces the Bishop Henry Whipple Federal Building in Minneapolis — a rare honor for an Episcopal bishop, but one that local Episcopal leaders now say runs counter to Whipple's legacy. They want his name removed.

"All of us drive by this building all the time, but very few people actually know what's going on in there," said the Rev. Devon Anderson, one of the Episcopal priests organizing a campaign to rename the building.

What's going on in the Whipple building, they say, is a microcosm of the Trump administration's crackdown

on immigration violations, which the Episcopal Church has criticized for upending lives, separating families and disrupting communities.

Minneapolis and its next-door city, St. Paul, are known as a hub for federal immigration enforcement across five states — Minnesota, Wisconsin, Iowa, North Dakota and South Dakota — and at the center of that hub is the Whipple building, which houses an immigration court.

U.S. Immigration and Customs Enforcement (ICE), is a constant presence.

"Any immigrant who is arrested in that region, for the most part, has court in that building," said the Rev. Daniel Romero, a United Church of Christ minister and volunteer with the Minneapolis-based Interfaith Coalition on Immigration. "The Whipple building is both their first stop and their last stop on their deportation journey."



Photo/Minnesota Historical Society

Bishop Henry Whipple led the Episcopal Church in Minnesota from 1859 until his death in 1901.

The Interfaith Coalition holds monthly prayer vigils outside the building to show solidarity with immigrant detainees and their families. On Oct. 29, the coalition will be joined by



Photo/Interfaith Coalition on Immigration, via Facebook

An Interfaith Coalition on Immigration prayer vigil is held outside the Bishop Henry Whipple Federal Building in Minneapolis.

the Episcopal Church in Minnesota and the Minnesota Council of Churches in an expanded vigil and rally to kick off the "What Would Whipple Do?" campaign, calling for the removal of Whipple's name or the eviction of ICE from the building.

Compassionless enforcement is "not our theology. That's not who we are as a church," Anderson said in an interview with Episcopal News Service. She serves as rector of Trinity Episcopal Church in Excelsior, Minn.

The Rev. Robert Two Bulls Jr. is another Episcopal priest on the team organizing the campaign. In addition to serving as missionary for the diocese's Department of Indian Work and Multicultural Ministries, Two Bulls is vicar at All Saints Episcopal Indian Mission in Minneapolis. About a year ago, his congregation rallied to support a parishioner whose partner was picked up by ICE and eventually deported to Mexico.

Two Bulls told ENS it always seemed odd that a federal building would be named after an Episcopal bishop, and with ICE conducting enforcement from the building, the association with Whipple troubles him.

"Given who he was, I think he would be very much against something like that," Two Bulls said.

Whipple's reputation isn't immaculate. His approach to the Dakota and

Ojibwe in Minnesota was that of a colonizer, seeking to assimilate native people into white culture while spreading Christianity, Romero told ENS. But Whipple also was "a man who was trying to do the right thing by the people he encountered."

Two Bulls, who is Lakota, called Whipple "a man of his time and, in some respects, ahead of his time." And the Rev. Letha Wilson-Barnard, rector at Holy Apostles Episcopal Church in St. Paul, noted how Whipple in 1863 ministered to the hundreds of Dakota people who were held in an internment camp at Fort Snelling before the federal government forcibly relocated them to South Dakota.

More than a hundred years later, part of Fort Snelling would become the site for the Whipple Federal Building, built in 1969.

"It's tied to this really shameful event

continued on page 16

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-1019

Episcopal JOURNAL

VOL. 9 NO. 8 | SEPTEMBER 2019
MONTHLY EDITION | \$3.75 PER COPY

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

FEATURE
9 Bell ringing to commemorate the enslaved

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.



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

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

Agents from U.S. Immigration and Customs Enforcement targeted several plants in central Mississippi that were suspected of employing workers who lack proper immigration documentation. The raids were conducted so far under the largest conducted so far under President Donald Trump, who 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. "It won't be enough until all families are reunited — and [until] others who dare to have an American dream and dare to 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. "Horrible to see children being separated from their parents," he said. "And children coming home empty house."

Federal authorities said they've cautioned so children were not left v



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

NEWS

RESOURCES continued from page 12

The Kickstarter project she launched last summer to fund the endeavor quickly exceeded its \$50,000 goal.

The book, titled “Holy Troublemakers and Unconventional Saints” should be released in time for Christmas, she said. Aimed at middle grades, it will tell the stories of people of different faith backgrounds from the past and present who work for love, justice and kindness.

“Once you’re in that place, you really can’t read your kids the books you had from Focus on the Family or LifeWay Christian Stores, Akers said at the time.

The need these parents feel for children’s resources goes beyond books.

Science for Youth Ministry gathered more than 200 people interested in or involved in youth ministry for a conference last year called “Jesus Rode a Dinosaur and Other Silly Tales” aimed at helping them better discuss science with students. The organization has also created a video curriculum for church youth groups that takes a different approach than creationist materials published by ministries like Answers in Genesis.

Adam Walker Cleaveland, who grew up in a conservative Christian home and previously served as an ordained minister in the mainline Presbyterian Church (USA), saw a need for different kinds of materials for children’s ministries and families of young children.

In 2015, Cleaveland launched Illus-

trated Ministry to create those resources, including coloring pages and posters, worship bulletins and children’s ministry curriculum. Since then, it has grown into an intergenerational ministry, producing coloring materials for all ages.

Oftentimes, people end up taking the well-packaged conservative resources that are readily available and “tweak it a ton.”

“We are really creating the things we always wish we had, and that is just constantly what we hear from our customers — that it’s so hard to find children’s stuff that is progressive,” he said.

“It’s about creating safe spaces for theological reflection that really doesn’t shy away from, but embraces, mystery and imagination and doubt. It’s not about trying to instill certain facts or to make sure the kids learn the right way to interpret certain Bible stories.”

More than 60 denominations around the world have used Illustrated Ministry resources — from conservative Southern Baptists to progressive Unitarian Universalists, Cleaveland said.

He said he and his team occasionally will hear from more conservative churches who won’t use some materials like the curriculum based on the Lord’s Prayer because it begins with the gender-neutral “Our loving God” rather than the traditional “Our Father.”

Gendered language is something the Illustrated Ministry team tries to be aware of, he said. Ableist language, too. And they’ll never depict Jesus as white.

As a company independent of any denomination, Cleaveland said, “We can speak out and have a progressive voice to people who are looking for that in issues of gun violence and immigration and LGBTQ issues.” It can offer a different picture of who God is and what God cares about.

More often than criticism, he said Illustrated Ministry receives emails expressing gratitude for its resources. People are thankful to have a company that cares about the same things they do and “is willing to take a stand.”

“I think that’s important for us to be able to speak into that space,” he said.

Turner now is working on his next children’s book, “When God Made the World,” which will release in January 2020 and offer a different picture of creation.

“When I think about the things I want my kids to know about God, it’s so foreign from what I experienced as a kid,” he said.

The author said he wants to hold true to the Scripture that has been so important to him his whole life. He also wants to make space for the Big Bang.

And he wants to leave the door to faith open for his own children to walk through.

“I just consider a cracked-open door to be grace — to just leave room for belief and a faith and curiosity and knowledge to have some room to grow and to not fear that,” he said. ■

MINNESOTA continued from page 15

in Minnesota history, where he was on the side of advocacy and treating people humanely,” Wilson-Barnard said.

Before joining the campaign to rename the building, Wilson-Barnard had been attending the prayer vigils at the Whipple building for about a year. Immigrants, especially ethnic Hmong people from Southeast Asia, make up a large part of her congregation, and she has accompanied some of them to immigration court in the Whipple building.

“Whenever I’ve gone to that Whipple building, it just slays me that his name is on that building,” she said.

Whipple, who died in 1901, was not mentioned by name in the program for the June 9, 1969, dedication of the building, but Congress soon gave the building its present name based on a proposal by then-Sen. Walter Mondale, Romero said.

Today, while the building houses offices of a number of federal agencies, including Veterans Affairs, it has become “the center of oppression” for immigrants in the region because of ICE’s activities, Romero said. He thanked the Episcopal Church in Minnesota for supporting efforts to raise awareness.

One of the ultimate goals of the Interfaith Coalition on Immigration in Minnesota is to win passage of legislation making Minnesota a sanctuary state. ■

LIMITLESS MINISTRY

Online seminary education that’s
relevant, real, and rich in deep
understanding and practical experience.

LEARN MORE!

lextheo.edu

lexington
THEOLOGICAL SEMINARY