

# Episcopal JOURNAL

10<sup>th</sup> ANNIVERSARY

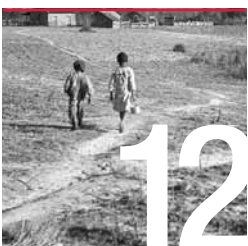
MONTHLY EDITION | \$3.75 PER COPY | VOL. 10 NO. 8 | SEPTEMBER 2020



**NEWS** Iowa storm spurs intense relief efforts



**FEATURE** Asians express kinship with 'Black Lives'



**ARTS** Film series explores roots of racism

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Episcopal churches and schools have made numerous changes in ministry and worship, responding to COVID-19. Episcopal Journal presents a roundup of news to date, however, for immediate updates check [www.episcopalnewsservice.org](http://www.episcopalnewsservice.org). For authoritative information on the pandemic, go to [www.cdc.gov](http://www.cdc.gov) and [www.who.int](http://www.who.int).

## Congregations take worship outdoors amid concerns over greater COVID-19 risk indoors

By David Paulsen  
Episcopal News Service

In a normal year, attending church generally isn't considered a risky behavior. Add that to the list of norms upended by the coronavirus pandemic.

With COVID-19 cases surging around the United States, few activities pose as much danger as congregating tightly with other people in an enclosed space for an hour or more. And inside a church, scientists say, the danger of virus transmission increases when the congregation starts singing.

Such warnings pose a bleak challenge to Episcopal dioceses and congregations interested in safely resuming some form of in-person worship, but not all worship is equally risky. While continuing to offer infection-proof online services, some congregations also are holding outdoor services, which may carry a lower risk of transmission than indoor services.

At St. Matthew's Cathedral in Dallas, the first "Mass on the Grass" was held on May 31. "We went ahead just as soon as we could," said cathedral Dean Robert Price. Dallas Bishop George Sumner allowed limited resumption of in-person services in the diocese, including



Christ Church in New Bern, N.C., holds evening outdoor worship.

Photo/via YouTube

outdoor services, starting on Pentecost Sunday (May 31).

"There's a certain amount of relaxation and friendliness that comes in an outdoor setting," Price told Episcopal News Service.

Several other congregations in the Diocese of Dallas have started offering weekly outdoor services as well, while taking additional health precautions, such as physical distancing, mask requirements and a bread-only Eucharist. The arrangements are similar at other outdoor worship services around the country.

At St. Paul's Episcopal Church in Riverside, Conn., worshippers are invited to sit in one of the circles painted on the church's meadow to maintain the required 6 feet of separation during "Church on the Grass." To prevent overcrowding, reservations are required to attend "Worship on the Lawn" at Christ Church in New Bern, N.C.

And on the Hawaiian island of Maui, worshippers are encouraged to gather "on the festival lawn" for Sunday services at St. John's Episcopal Church. Outdoor worship is nothing new on Hawaii's Big Island, where the "Beach Mass" has long been a popular offering of St. James' Episcopal Church. The difference now: In addition to his colorful lei, the Rev.

David Stout, St. James' rector, wears a blue surgical mask while leading the service.

In Prosper, Texas, north of Dallas, St. Paul's Episcopal Church now offers an outdoor service on Sundays at 9 a.m., with most parishioners able to sit in the shade of the church's portico. "People love it. Families come spread a blanket out with the kids," the Rev. Tom Smith, the church's rector, told ENS.

About 100 people have been attending, compared to the 225 who typically attended indoor services before the pandemic. A wooden table from the parish hall, covered with linen, serves as an outdoor altar. The services begin and end with singing, and they are kept short, Smith said.

"You're only out there for a half-hour, and it's really good to see everyone," he said, and for the most part, worshippers have been taking

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## As native elders succumb to COVID-19, culture is lost

By Heather Beasley Doyle  
Episcopal News Service

In early 2019, as an editorial committee began working on a new Lakota translation of the Book of Common Prayer, two of its members died "right off the bat." They were Indigenous elders whose language fluency had uniquely qualified them for the task, the Ven. Paul Sneve, who coordinates the project funded by a United Thank Offering grant in 2018, told Episcopal News Service in May.



Sneve

The loss hurt Sneve both personally and culturally: Losing two elders in short order was a reminder that

time is a critical factor in saving Native languages, stories and customs. Then, about a year later, the coronavirus began disproportionately affecting Native Americans, putting elders at particular risk. The pandemic is "scaring us to death," said Sneve, who also serves the Diocese of South Dakota as arch-deacon. "We're terrified of losing [our elders]. And our tribes are very aware of it."

Translating the Book of Common Prayer into Indigenous languages is just one way that



Photo/Lynette Wilson/ENS

The sun rises over Oceti Sakowin Camp just north of the Cannonball River where opponents of the Dakota Access Pipeline stayed during the 2016 protests.

the Episcopal Church, through Indigenous ministries, partners with Native Americans to preserve languages and rituals. The coro-

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## NEWS

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navirus has added new urgency to this work, as Indigenous leaders consider what knowledge and traditions could be lost. At the same time, they see hope in young people who are connecting with their heritage in ways that previous generations haven't.

The Lakota and Dakota of Standing Rock and the Navajo are three of more than 560 Indigenous tribes, including those in Alaska, recognized by the United States Department of the Interior.



**“[Indigenous youth] are growing up in a world that is very different from the world of my parents.”**

— The Rev. Bradley Hauff

Each tribe has its own culture and language, the Rev. Bradley Hauff, the Episcopal Church's missionary for Indigenous ministries, told ENS. He likens Native North American tribes to European countries and people; instead of Norwegians, Greeks and Slovenians, there are the Shoshone, Nez Perce, Ute, Northern Paiute, Tlingit and hundreds of others. According to the 2010 census, of 5.2 million Native Americans, one-third live on 326 reservations. The other 70%, the Indigenous diaspora, live elsewhere.

Most Indigenous people aren't fluent in a tribal language. According to a 2011 American Community Survey Brief, roughly 372,000 people speak Native North American languages. Babel magazine reported in 2017 that 175 such languages are spoken and that, “without restoration efforts, there will be at most 20 still spoken in 2050.” Sneve knew whom to recruit for the translation project: “Our fluent speakers are elders.”

Hauff noted that many Episcopal

churches with Indigenous members use a translated Book of Common Prayer, sing translated hymns, and incorporate Native rituals and spirituality into worship. The Diocese of the Rio Grande formed a group for a translation project in the Episcopal Church in Navajoland, an Episcopal Area Mission that serves the Navajo Nation. “They never had enough time to get together” before the pandemic, said the Rev. Cathlena Plummer, priest in charge and canon for spiritual formation at Navajoland's Good Shepherd Mission in Fort Defiance, Ariz.

The Book of Common Prayer is already translated into Gwich'in (spoken in northeast parts of Alaska) and Lakota, and the new Lakota translation project is focused on updating the book's 1928 and 1979 predecessors. “We're hoping to use a more contemporary Lakota” and to include the less common Dakota and Nakota dialects, said Sneve, whose mother was Sicangu Lakota and his father was of Norwegian descent. Growing up, he learned Dakota through Episcopal liturgical materials, but “conversational Lakota is a real struggle,” he said; Lakota wasn't spoken in his family's home.

The Episcopal Church's efforts to preserve Indigenous languages are part of a complex, conflicted relationship between the church and Native people that dates back to Jamestown, Hauff said. This is partly because the church was one Christian denomination that operated Indian boarding schools first established in the late 19th century to assimilate Indigenous children into white culture. “That

is a painful part of our shared history,” Hauff said. “It has not been a perfect relationship.”

Chaská Moore discovered the Episcopal Church because of church leaders' and members' support of the 2016 protests against the Dakota Access Pipeline. The protests brought together Native tribes in an unprecedented show of unity that resurrected the Indigenous rights movement in the United States. The protests also led Moore to reconnect with Indigenous culture. He joined the Episcopal Church and now serves as the Diocese of North Dakota's minister for Indigenous youth. At his previous church, Moore felt that he had to leave his Indigenous identity at the door; with readings, the liturgy and some hymns in Dakota, the Episcopal Church feels like home.

When he was very young, Moore spent every day with his grandmother. “I always said that my grandmother was my mom,” said Moore, whose father was a single dad. For her part, Moore's grandmother would tell her young grandson that he was taking care of her. Originally from the Fort Belknap Indian Community in Montana, Moore now lives in North Dakota on the Standing Rock Sioux Reservation. His family is from the Nez Perce, Blackfoot, Assiniboine, Dakota and Lakota tribes, and his dad's mom “taught me how to pray, about the ways of God,” and to be respectful and polite, said Moore, now 21 and a music education major at Bismarck State College. When that grandmother died, his maternal grandmother took over. From her, he learned how to have fun. Along the way, both grandmothers shared their Indigenous values, setting standards for him.

Moore's grandmothers both died before the novel coronavirus. But they, like other Indigenous elders, offered a link to Native American languages, stories, customs and spirituality.

Forrest Cuch, a member of the Ute

tribe, former director of the Utah Division of Indian Affairs and a senior bishop's warden at St. Elizabeth's Church in Whiterocks, Utah, sees the coronavirus as just the latest front of Indigenous elder loss. “We have been losing our cultures and our elders for the last 50 years,” he said. Cuch stressed that not every elder imparts shared history and culture. To think so simplifies the complexities of people's lives and the issues facing Native communities, while presenting a homogenized, romanticized view of older Native Americans.

Cuch and Sneve are hopeful that Moore and other young Indigenous people are committed to learning their people's real history and culture. “The young people that are coming into the world, they're very intelligent and quite gifted,” Cuch said; they're clued in to genocide and whitewashed educational narratives, which have downplayed the damage inflicted on Native Americans.

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## Letter to the Editor

July 21, 2020

Dear Editor,

Thank you for the Episcopal Journal. It is my only connection with the national church!

Needless to say, I read it from cover to cover the day it arrives, well almost always.

A request — some coverage of the life of our Native Americans who have and are still suffering as a minority in this, their country. What we and our government have inflicted on these people is basically forgotten, especially by those of us in the East.

Tell us about their lives and of how this church is ministering to them.

Thank you,  
Michael Fill  
Hackensack, N.J.

## FROM THE EDITOR'S DESK



THANK YOU, READER Michael Fill, for taking us up on our call for letters to the editor (please see above). We here at Episcopal Journal hope that many other readers will follow his example! Our editorial email address and mailing address is in the box to the right of this editorial.

Mr. Fill, in his letter, asks for stories about Native Americans in the church context. By (divine?) coincidence, we have a story on page one of how COVID-19 is affecting Native culture, as elders succumb to the virus.

We take coverage of Native American issues seriously, as part of our commitment to reflect the broad diversity of the Episcopal Church. The Rev. Dick Snyder, who has often written about the Episcopal Area Mission of Navajoland, and Craig Wirth, communications director in the Diocese of Utah, have made essential contributions to these pages.

When I was a reporter for the Anglican Journal in Canada from 2000-2008, the issue of church-run residential schools for native children became

prominent. I sat in a talking circle in Sault Ste Marie, Ontario, and heard testimony of abuse suffered in the schools, including attempts to erase native culture.

I have also met many native people whose Christian faith is central to their lives — and others who want nothing to do with the church. Still others mix native spirituality with Christian observance.

As Mr. Fill mentions, those of us on the East Coast may think native issues belong to the Midwest and West. But if we think that way, we're wrong. European settlement decimated native populations, but native communities — and the church's relationship to them — can be found throughout the U.S.

As one example, in the Diocese of Long Island (next to New York City), St. Andrew's Episcopal Church in Mastic Beach in 2016 helped Native American residents of the nearby Poospatuck Reservation apply for recovery funds to rebuild or acquire housing after Hurricane Sandy.

This story is even older than the country and we'll continue to tell it. ■

## Episcopal JOURNAL

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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

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“They have to go through the process of dealing with the trauma,” he said. “It’s a very treacherous journey out there.”

Hauff took a more nuanced view of Indigenous youth. “They are growing up in a world that is very different from the world of my parents,” he said. Decades ago, Native languages and traditions were “being discouraged and assimilation was encouraged,” he said. “But many of our youth have challenges — disengaged parents, negative gang influences, substance abuse, domestic abuse and mental health issues reflected by an alarmingly high suicide rate.”

The inequities currently at play are legacies of the genocide that white European settlers and their descendants perpetrated on Indigenous people. By the late 19th century, the Native American population had diminished from upwards of 15 million in the mid-1400s to 238,000. Along the way, forced relocation disrupted Indigenous cultures, making them harder to sustain, even as the Indigenous population gradually grew to more than five million. “Our entire genetic makeup has had to adapt,” said Warren Hawk, a member of the Lakota and Dakota nations who lives on the Standing Rock Sioux Reservation. “Should this pandemic infiltrate itself [into our communities] ...

I think our death rate would be devastating.”

“We’ve lost a lot of elders just reservation-wide, and it’s a great loss, a tremendous loss,” Plummer of Good Shepherd Mission said. During the pandemic, as she and the Rev. Leon Sampson delivered groceries to Navajo elders, they noticed families becoming more protective of their grandparents and great-grandparents. In the Navajo tradition, elders with the family’s teachings are known as “pot carriers,” she said; they carry the history and meaning of their clans, told through story. “Some of them have passed on not sharing the story, not sharing what they knew about their clan because it’s not written down. No one knew this was going to happen, and no one knew that we should be writing our story as we live,” Plummer said.

Elders also keep track of who’s related. Sneve notes that without that institutional knowledge, no one will ensure that “you don’t accidentally marry your cousin.” And Hawk recalls his parents and grandparents teaching him Lakota values. “Everything is sort of a teachable and learning environment for us, and so that is what is held by our elders,” he said. He learned that everything is connected and has meaning and purpose — and he sees younger people balancing those values with the broader world. Hawk, who is councilman-at-large of the Standing Rock Sioux Tribe and chairman of the Standing Rock Mission Council, grew up in a bilingual home. When he and his siblings went to school, though, their

parents spoke English to them. Today, at age 58, he’s trying to relearn his parents’ language. Hawk mentioned that now there is an immersion language program at Standing Rock.

Moore took Lakota classes in high school. “The schools here consider our language a foreign language,” he said wryly. Many interviewed for this article expressed optimism that education (rather than just at-home learning) is critical for Indigenous languages. There are preschool immersion programs, and the University of Nevada, Reno, offered its first Northern Paiute language class last fall. Sneve points to tribal universities as a particularly rich resource. “Our tribal universities are enabling the resurgence of the language, the resurgence of spirituality, the older traditional ways,” he said, highlighting the Lakota language and spirituality classes at Sinte Gleska University on Rosebud Reservation in South Dakota. “They are, in many ways, becoming kind of a clearinghouse of elder wisdom and information because they use the elders to teach classes.”



Courtesy photo

At Sinte Gleska University on the Rosebud Reservation in South Dakota, the Lakota Studies Building is in the shape of a teepee.

And there’s more: “I’m also meeting more and more young adults ... and they’re only speaking to their kids in Lakota,” Sneve said. “It’s really neat to hear little kids speaking Lakota.”

Moore and others emerged from the Dakota Access Pipeline protests steeped in their Indigenous identity. “With that fight, out came people speaking their language, going to their ceremonies, knowing their stories, praying in their language ... getting more in touch with mother earth,” he said. But Moore has two groups of friends: those moving away from traditional Indigenous values and others striving to maintain them. “I’m the middle way for those two schools of people,” he said.

Moore aims for balance, yet feels responsible for the Lakota way. “The way I see it is, if we’re going to lose some of our tradition or all of it, it’s going to be my fault. It’s not going to be the fault of losing elders. It’s going to be my fault ... and my peers’ and my generation’s fault because we didn’t seek that knowledge,” he said. “Because it’s always there. I know at least five different men that I can go to for cultural teachings. And it’s my fault if I didn’t go to them and learn those things from them.”

As states and tribes calibrate reopening and their response to the coronavirus, it’s impossible to know if another tribe could experience the same degree of loss as the Navajo Nation. Or how much cultural wisdom tribes will lose

because of the pandemic — or will eventually lose with time.

It won’t be everyone or everything, though, Sneve noted. “We’ve survived smallpox, influenza epidemics, you know, we’re surviving diabetes. We’re going to be OK. We’re going to lose some important people. It’s going to happen,” he said. “How we look at time is very different than a Western European way, so when someone dies, they’re not gone forever. We can still communicate with them, and they can come back and visit us. So even though we may lose

**‘We have been losing our cultures and our elders for the last 50 years.’**

— Forrest Cuch



their physical body, we know they’re not gone forever and they can still communicate with us if they need to. So we’re optimistic, as much as we can be.” ■

Heather Beasley Doyle is a freelance journalist, writer and editor based in Massachusetts. She has previously written about education and racial reconciliation for Episcopal News Service.

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## AROUND THE CHURCH

## Security fences to be removed at St. John's in Washington

By David Paulsen  
Episcopal News Service

Security fences have surrounded St. John's Episcopal Church, Lafayette Square, across from the White House since June, a precaution implemented by the city of Washington in response to the nearby protests against racial injustice after the May 25 killing of George Floyd. Church leaders also had plywood installed over the stained-glass windows for protection.

Now the city is expected to remove the fences by the end of August, the Rev. Robert Fisher, the church's rector, said in an Aug. 13 video update on Facebook, and the plywood is getting an artistic makeover.

Many in the congregation will be happy to see the fences go, Fisher said. "That's something that we've been looking forward to." The plywood will remain, but a local arts organization has agreed to paint over the outside of the boards with artwork illustrating themes of healing, love, compassion and peace.

Stained glass typically is appreciated by those inside a church, Fisher said, but through this initiative, St. John's will be "putting art facing outward into our city." Fisher added that the Smithsonian Institution has asked to add the plywood



Photo/Reuters

**Police stand outside St. John's Episcopal Church in Washington, D.C., on June 25 while protesters march against police brutality.**

art to its museum collection when it eventually comes down.

Nationwide protests followed Floyd's death, and the church became a major flashpoint during weeks of unrest related to systemic racism and police brutality.

On June 1, federal officers violently forced peaceful protesters and clergy out of the area in front of St. John's so that President Donald Trump could pose for photos holding a Bible in front of the church, an action harshly condemned by Episcopal leaders.

Church leaders told parishioners in a June 25 email that they had accepted the city's offer to put up fencing around the property, which had been tagged with graffiti and damaged by fire during protests. Church leaders also expressed concern over the unsafe activities of people camping near the church. ■



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## OBITUARIES

### Former Northwest Texas Bishop Sam B. Hulsey

Bishop Sam B. Hulsey, former bishop of the Diocese of Northwest Texas and assisting bishop in the Diocese of Fort Worth, died on Aug. 6 at Selby Hill, his beloved family homestead in Parker County. He was 88 years old. A memorial service will be held when it is safer to gather.



Hulsey

Hulsey was born on Feb. 14, 1932, to Ruth and Sim Hulsey in Fort Worth. He had a long and distinguished career in the Episcopal Church, which culminated in his tenure as bishop of the Diocese of Northwest Texas from 1980-1997. He held a Master of Divinity degree from Virginia Theological Seminary.

In the early 2000s, he ministered to those Fort Worth Episcopalians seeking to remain in the Episcopal Church when the diocesan leadership was threatening to leave. After the bishop and other diocesan leaders left the Episcopal Church in late 2008, Hulsey continued his spiritual guidance of those who were rebuilding the diocese.

For several years following reorganization, he was one of the clergy who traveled around the Fort Worth diocese to ensure displaced congregations could worship together. He was appointed assisting bishop in 2016.

The diocesan offices in Lubbock are in the Sam Byron Hulsey Episcopal Center. After his retirement, he moved back to his home town of Fort Worth.

He is survived by his wife, Isabelle; his daughter, Ashley Louise Hulsey and

her husband, Marc Kittner, of Philadelphia, and his son, Byron Christopher Hulsey and his wife, Jennifer, of Woodberry Forest, Va. Stepchildren include Ruthie Porterfield of Houston, and Beth Phillips and Huck Newberry of Fort Worth.

— Diocese of Northwest Texas

### Bishop Robert Shahan of Diocese of Arizona



Shahan

Bishop Robert Shahan, who led the Diocese of Arizona from 1992 to 2004, died on August 14 at the age of 80.

Shahan, a native of Kansas and lifelong Episcopalian, was a graduate of the University of Kansas and earned a master's degree in Business Administration from Michigan State University. In 1979, he was awarded a Doctor of Philosophy degree from Northwestern University. In 1994, Seabury-Western Theological Seminary awarded Shahan the Doctor of Divinity degree.

He entered seminary at Nashotah House in Wisconsin in 1970, after serving eight years in the U.S. Navy and a year as a market analyst with Hershey Foods Corp. He received the Master of Divinity degree from Nashotah House in 1973.

He also taught at Seabury-Western Theological Seminary from 1975 to 1981. He was dean of Grace Cathedral, Topeka, Kan. from 1984 to 1992.

He and his wife, Mary Carol, retired to Lenexa, Kan. Besides Mary Carol, he is survived by daughters Sarah and Susannah, and several grandchildren.

—Diocese of Arizona

## Earthquake in northwestern North Carolina damages church in Sparta

By Egan Millard  
Episcopal News Service

An earthquake that shook northwestern North Carolina awake on the morning of Aug. 9 caused minor damage to a church in Sparta, the town closest to the epicenter.

No one was inside Christ Church at the time because it has not been holding in-person services due to the pandemic, said Senior Warden Jann Boggs, "so that was a blessing."

With a preliminary magnitude of 5.1, the earthquake was the largest one to hit the region since 1916. No deaths or serious injuries were reported, though some buildings in Sparta were damaged.

At Christ Church, there was damage to the drywall seams in the sanctuary's walls and ceiling, the well line was broken, some altar candlesticks broke when they came crashing down and "the sacristy was pretty much a shambles," Boggs told Episcopal News Service.

"We haven't had a chance to even get in there and do anything with it, but



Courtesy photo

**Christ Church is located in Sparta, N.C.**

there's stuff strewn all over the floor," she said. "We have no idea what we've really sustained as far as damage [in the sacristy]."

The church — which is between rectors since the previous one left just a week before the earthquake — fared better than other buildings in town that were shaken off their foundations or in danger of collapsing, Boggs said. And there was one upside to the earthquake.

"When I tell someone in North Carolina that's not from here that I live in Sparta, their eyes glaze over. I think now they'll know where Sparta is." ■



## AROUND THE CHURCH

## Episcopal martyr Jonathan Myrick Daniels honored in online commemorations

By David Paulsen  
Episcopal News Service

Annual commemorations of the life of Episcopal martyr Jonathan Myrick Daniels shifted online this year due to the coronavirus pandemic, with church leaders participating from New Hampshire to Alabama.

Daniels, a 26-year-old seminarian originally from Keene, N.H., was killed Aug. 20, 1965, in Hayneville, Ala., near Selma, where he had joined others advocating for African Americans' civil rights. When a white, part-time deputy sheriff confronted Daniels and other activists at a small store, Daniels shielded 17-year-old Ruby Sales from the deputy's shotgun blast, taking the fatal wound himself.

"He was representative of a number of people from our church and tradition who were deeply involved in the nonviolent movement to change American society, and that's a story that's not often known even among Episcopalians," President Bishop Michael Curry said during an online conversation with clergy

at St. James Episcopal Church, Daniels' home church in Keene. New Hampshire Bishop Rob Hirschfeld also participated.

"Jonathan Daniels is someone who was an ordinary, normal seminarian who actually paid attention to the Gospel of Jesus and then did something about it," Curry said in video of the St. James commemoration. "I just know that when he

sensed a call deep within, he responded."

(Curry also talked about Daniels with Sales, a leader in the civil rights movement, in a recent episode of his "Way of Love" podcast.)

Daniels is commemorated in the Episcopal calendar on Aug. 14. After graduating from Virginia Military Institute as class valedictorian in 1961, he enrolled in graduate studies at Harvard University but soon felt a call to ordained ministry and began attending Episcopal Theological Seminary in Cambridge, Mass.

In 1965, Daniels responded to the Rev. Martin Luther King Jr.'s call for clergy and other people of faith to come to Selma and work for passage of voting rights legislation. His attacker, Tom Coleman, was charged with manslaughter but found not guilty by an all-white jury.

"One of the most heroic Christian deeds of which I have heard in my entire ministry was performed by Jonathan Daniels," King said after Daniels' murder.

For the past two decades, the Diocese of Alabama has honored Daniels by organizing a pilgrimage to

Hayneville with support from the Diocese of the Central Gulf Coast. The pilgrimage typically includes stops at the jail where Daniels and other arrested activists were held, the site where he later was killed and the courtroom where his killer was acquitted.

This year, the pilgrimage was held Aug. 15 as a nearly two-hour livestream.



Photo/Archives of the Episcopal Church

*During his time in Alabama, Jonathan Daniels lived with the West family in Selma.*



Photos/video screenshot

*Among the speakers at the virtual Jonathan Daniels Pilgrimage were, upper right, Gene Williams; center right, the Rev. Dr. Glenda Curry, and lower right, the keynote speaker, the Rev. Kelly Brown Douglas.*

It included footage of the 2015 pilgrimage, as well as newly recorded remarks by the bishops from the two dioceses and a testimonial by Richard Morrisroe, who was with Daniels when Coleman attacked. Morrisroe also was shot by Coleman but survived.

The pilgrimage's keynote speaker was the Rev. Kelly Brown Douglas, dean of Episcopal Divinity School at Union Theology Seminary in New York. The seminary attended by Daniels was its precursor.

"To claim to be a people of faith means that we have committed ourselves to partnering with God in mending and healing the Earth, thus moving it closer to God's promised just future," Douglas said. She framed the legacy of Daniels' martyrdom within the present context of the growing Black Lives Matter movement.

She also referenced Daniels' own words, delivered in his 1961 valedictory



speech at Virginia Military Institute: "We stand poised for flight into a new world and a new vision." ■



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## NEWS

# Iowa Episcopalians join neighbors in recovery efforts after windstorm

By David Paulsen  
Episcopal News Service

Episcopal congregations in Iowa are helping their neighbors rebound from a devastating windstorm that hit on Aug. 10 with the force of a hurricane, downing trees, damaging homes and businesses, knocking out power for about a half million residents and destroying about 10 million acres of farmland.

The Diocese of Iowa also issued a call for donations to support relief efforts after the straight-line windstorm, known as a “derecho,” which has been blamed for at least three deaths. Winds in some places were reported to have topped 100 mph during the storm.

“The damage is so massive, it is hard to accurately wrap your head around it,” said the Rev. Meg Wagner, the diocese’s communications missionary. Communities had no warning, as they would with the approach of a hurricane, she told Episcopal News Service in an email, and the damage spans many counties, as opposed to the narrow path typically cut

by a tornado.

Most of the diocese’s church buildings made it through the storm untouched or with only minor damage, Wagner said. Many congregations have reported downed trees on church property.

The cities of Cedar Rapids and Marion were hit particularly hard, with nearly all homes in that area sustaining some damage or losing power. Top winds there were estimated at 140 mph. Congregations in eastern Iowa are supporting existing feeding programs that have struggled to respond to local needs because of the continued power outages.

The Rev. Lauren Lyon, rector of Trinity Episcopal Church in Iowa City, lives in Cedar Rapids and reported prolonged and dangerous disruptions to normal life in the days after the storm. In addition to lost power, internet and cellular service, the storm forced restaurants to close, and food options were limited at the grocery stores that remained open.

“Winds tore roofs from houses and apartment buildings. Fallen trees blocked streets,” Lyon said in an emailed statement. “Disabled traffic signals and

reduced visibility due to debris made driving especially hazardous for several days after the storm.”

At Grace Episcopal Church in Cedar Rapids, the front doors were blown open during the storm, causing some water damage. The congregation has been more focused on providing assistance to others in the community, according to an email from the rector, the Rev. John Greve.

“When these things occur, there is always a blessing that rises up in the midst of the rubble,” Greve said. “Many churches and civic organizations have used their resources to help feed and comfort their neighbors. The city has established neighborhood centers to assist



Photo/courtesy of Wendy Abrahamson

*Dustin Smith cuts through a branch at St. Paul’s Episcopal Church in Grinnell, Iowa, as he and Dave Ford help remove a tree downed by a derecho windstorm.*

residents.

“When the world seems to be divided irreconcilably, these things prove that we are indeed a community and will do what it takes to care for one another.”

The derecho storm comes amid heightened awareness of weather extremes that scientists fear could be worsening because of climate change. Death Valley in Southern California logged a scorching 130 degrees on Aug. 16, said to be the hottest temperature ever recorded worldwide. Wildfires were forcing evacuations in Northern California, while East Coast residents were cleaning up after Tropical Storm Isaias, which barreled through the region earlier this month.

In Iowa, the Federal Emergency Management Agency, or FEMA, announced Aug. 17 that President Donald Trump had approved a disaster declaration to provide emergency relief to 16 counties from central Iowa east to the Mississippi River. That initial assistance will help remove debris and repair government facilities.

Some Iowa leaders, however, have expressed concern that the declaration does not yet extend aid directly to homeowners and business owners. Gov. Kim Reynolds had applied for \$82.7 million in federal disaster relief, citing the 8,273 homes damaged or destroyed in the storm. She requested an additional \$3.77 billion to cover agricultural damage and \$100 million for utility repairs. Federal officials said Aug. 18 that it could be another week before they determine whether to approve such individual assistance.

In Grinnell, the Rev. Wendy Abrahamson said her power was out for nine days, and her parish, St. Paul’s Episcopal Church, lost several trees in the storm. One grazed, but didn’t damage, a window in the parish hall. Parishioners have joined other volunteers in helping residents remove trees from yards, putting them in piles for city crews to pick up.

“Things are getting cleared up a bit better, but there are still a surprising number of people without power ... the power lines looked like giant balls of yarn that had been beaten about by some cat,” Abrahamson said in an email to ENS. ■

## Episcopalians, Anglicans organize relief efforts after catastrophic explosion in Beirut

By Egan Millard  
Episcopal News Service

In the aftermath of the devastating explosion that caused widespread damage across Beirut, on Aug. 4, Episcopalians are reaching out to their Anglican counterparts in the region to assess their needs and offer assistance. The explosion, which killed at least 135 people, injured more than 3,000 and left 300,000 homeless, leveled much of the city’s port when a fire ignited a massive amount of explosives that had been warehoused there for six years.

All Saints Church, part of the Anglican Communion’s Episcopal Diocese of Jerusalem, sits about a mile from the site of the explosion. Surrounded by skyscrapers, the church sustained relatively minor damage given its location; all the glass doors in the parish hall were shattered, but the sanctuary was not seriously damaged, the church’s leadership wrote on Facebook. There were no known deaths from the explosion among the church’s Arabic-speaking Lebanese and international congregations, according to the church.

“For this we thank the Lord, while we also very much grieve at the tragic accident,” the church’s leadership wrote.

The Anglican Center at the Near East School of Theology, two miles away from the blast, was also damaged, while a diocesan school for children with disabilities farther from the city



Courtesy photo

*Glass doors were shattered at All Saints Church in Beirut, after an explosion at the city’s port on Aug. 4.*

center was not, according to Archbishop Suheil Dawani of the Diocese of Jerusalem.

The explosion dealt a crippling blow to a country already suffering from the simultaneous disasters of COVID-19 and a catastrophic economic collapse. In recent weeks, food shortages, power outages and violent protests against government corruption and mismanagement have been the norm.

“We are all facing a new catastrophe, on top of the very challenging COVID and economic problems Lebanon is dealing with,” the All Saints leaders wrote.

The Rev. Robert D. Edmunds, the Episcopal Church’s U.S.-based Middle East partnership officer, described the additional crises that will complicate any response to the explosion.

“As challenging as things are in our country on so many levels, at this point,

for Lebanon, it’s exponential,” Edmunds told Episcopal News Service.

Since the country’s main port has been destroyed, importing repair materials — like the vast amounts of glass that will be needed — will be exceptionally difficult, Edmunds said. Even getting money into the country is a problem because of the collapse of the Lebanese banking system, Edmunds learned during a call with his ecumenical partners.

Dawani issued an appeal to the Diocese of Jerusalem’s international partners for relief funds to repair All Saints Church and the Anglican Center, “but also to engage in a larger outreach effort to those members of the communities in Beirut most stricken by this tragedy.” All Saints, being close to the blast but relatively unscathed, might be well positioned to help with relief efforts, Dawani said.

In the U.S., that appeal is being implemented by the American Friends of the Episcopal Diocese of Jerusalem, which has set up an emergency relief fund. The Middle East Council of Churches is also organizing an appeal, Edmunds said.

Dawani and All Saints’ leadership also asked for prayers as Lebanon endures yet another crisis.

“Thank you for your prayers as we continue to seek to be a light for Christ in this bleak city which is suffering so much,” the All Saints leaders’ letter concluded. ■



## NEWS

OUTDOORS continued from page 1

precautions seriously, by wearing masks and refraining from handshakes and hugs.

At St. Matthew's Cathedral, the "Mass on the Grass" at 8 a.m. Sunday is promoted as a BYO service: Bring your own chair, mask and bug spray.

"We're in the bugs' world. We are guests on their lawn," Price said. Thankfully, the Texas heat isn't as oppressive under the shade of the cathedral's oak trees.

The outdoor services have been a blessing for longtime parishioner Adele Ichilian. She lives about a mile from the cathedral, and each Sunday, she brings her own chair, water and mask to the cathedral lawn. With Texas averaging about 10,000 new COVID-19 cases a day, Ichilian, 74, said she is in no rush to resume attending indoor services, but the outdoor services have eased the strain of not seeing Price and her fellow parishioners in person.

"I'm thoroughly enjoying 'Mass on the Grass,'" Ichilian told ENS. "It's been

ly superspreader events during the pandemic, but that article and the NPR report both noted that taking precautions can help reduce the risk of transmission at church services.

One of the most effective precautions may be to avoid indoor services and gather outside instead. Although scientists are still studying how the coronavirus spreads from person to person, health experts suggest that outdoor activities pose less risk than gathering indoors, due to the ample fresh air and greater ability to stay a safe distance away from others.

Price said celebrating Pentecost together outdoors brought "a little bit of that Easter celebration" to St. Matthew's Cathedral, after in-person Easter services were canceled earlier in the year. "It was kind of a rising to new life together."

And apart from the bugs and the Texas heat, congregations in the Diocese of Dallas are finding that outdoor worship is a rewarding experience on its own. Price compared it to a backyard party — though one that follows liturgical traditions.

In the northern Dallas suburb of Richardson, the Church of the Epiphany holds its outdoor service early, at 7 a.m., to beat the heat. The church doesn't have any shade trees, said the Rev. Betsy Randall, Epiphany's rector, and "if it's raining, it's like a baseball game: called off."

For Epiphany's services, worshippers claim one of the purple circles painted on the church's parking lot. They are required to wear masks and may take pre-consecrated wafers. During the pandemic, the liturgy will always be familiar, Randall told ENS, but "the rest of it is kind of strange right now."

Other Episcopal congregations have resumed traditions of outdoor worship that predate the pandemic, such as Church of the Woods in Canterbury, N.H. Outdoor worship also is a feature of some homeless street ministries, like Common Cathedral in Boston, where worshippers have continued to gather on Boston Common for services led by clergy from St. Paul's Episcopal Cathedral.

Gathering outdoors is a common practice for special occasions, such as pet blessing ceremonies, but some congregations are trying full outdoor worship for the first time. Christ Episcopal Church in Charlottesville, Va., tried its first outdoor service on June 28 on a farm outside the city owned by the Rev. Marilu Thomas, the church's associate rector. More than 100 people attended the service, which lasted a little more than an hour.

"Even with the masks and everything, it was great just to be together," the Rev. Paul Walker, Christ Church's rector, told ENS. The congregation continues to worship regularly online.

And in Bloomfield Hills, Mich., a northern Detroit suburb, Christ Church Cranbrook invested in an elliptical awning that the Rev. Bill Danaher says "looks like a Pringle." It now provides



Photo/Screenshot, Diocese of Hawaii

Left, the Rev. David Stout of St. James Church presides at "Mass on the Beach," Maui, Hawaii.

Below, Worshippers at St. Luke's Episcopal Church in Wilton, Me., gather for an outdoor worship service.



Photo/Diocese of Maine

additional shade for two weekly outdoor services, held Saturday evenings and Sunday mornings on a triangle of lawn in front of the church. The first outdoor services, on July 4 and 5, drew about 100 people, a good turnout for a summer holiday weekend.

Before the pandemic, the congregation's in-person Sunday attendance averaged over 500, with that number typically dipping below 400 during the summer. The church is large enough to seat about 900 people inside, Danaher told ENS, so it easily could accommodate small indoor services with space for everyone to keep their distance. "We're just being careful with having it outdoors," Danaher said.

Worshipping outside is something of

a return to the congregation's roots. Although the church dates to the 1920s, the congregation began as a tent meeting in 1904 on the campus of the newly founded Cranbrook Educational Community. This year, the congregation added online worship services in response to the pandemic, "but what happens is people still need to be next to each other," Danaher said. "They still need to congregate, even if it's 6 feet apart." ■



Photo/Kimberly Durnan/Diocese of Dallas

Dean Robert Price celebrates "Mass on the Grass" outside St. Matthew's Cathedral in Dallas.

a real feeling of camaraderie."

Despite the growth of outdoor worship around the Episcopal Church, online services continue to offer the safest alternative to traditional in-person worship. Congregations that have resumed or are planning to resume indoor worship services generally have implemented tight restrictions — attendance limits, handshake bans, mask mandates and cleaning protocols, for example — aimed at preventing a "superspreader" event, in which one infected worshipper spreads the virus to many others.

The concern is justified, health experts say. Gathering inside a church nearly tops the list of pandemic risks.

An NPR report on summer activities identified attending an indoor religious service as "high risk." And the Texas Medical Association recently released a chart of how physicians assess the risk level of common activities. The physicians rated "going to a bar" as the highest risk, just above "attending a religious service with 500+ worshippers."

The risk isn't eliminated at smaller religious services. The Michigan news site MLive asked four public health experts to rate the risk level of various public venues on a scale of 1 to 10. Bars and large music concerts were deemed most hazardous, with risk levels of 9. Churches were assessed a risk level of 8, on par with sports stadiums, gyms, amusement parks and buffets.

One of the MLive experts noted that churches have been the sites of some ear-



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## FEATURE

# In 1918 church registers, traces of another pandemic emerge

By Mary Frances Schjonberg  
Episcopal News Service

As the coronavirus began its spread in the United States in the spring, Episcopal clergy and parish historians began searching weekly service registers and records of baptisms, marriages and burials for clues about the 1918 flu pandemic's impact on their congregations and parallels with COVID-19.

In some places, records showed an uptick in burials — one after another for days. Some show notations of canceled worship services, and many people have found inklings of stories about which they wish they knew more.

The 1918-19 influenza, caused by an avian H1N1 virus, came in three waves. At least 50 million people died worldwide, including approximately 675,000 in the United States. The three-month period from September to November 1918 saw the height of the second wave; an estimated 195,000 Americans died that October alone.

In the current pandemic, more than 176,000 people have died and more than 5.6 million have been infected with the coronavirus in the U.S. as of Aug. 22. Worldwide, the virus has infected more than 23 million and more than 800,000 people have died.

In mid-March of this year, as the Diocese of Newark (N.J.) began gradually shutting down in-person worship, the Rev. John Mennell, rector of St. Luke's Episcopal Church in Montclair, N.J., pulled out the 1918 service register.

"It doesn't look like things slowed down dramatically," he told Episcopal News Service.

Mennell found that while Sunday services were canceled on Oct. 13 and 20, weddings took place on Oct. 12 and 17, the latter with 60 people present. When services resumed on Oct. 27, 414 came for Morning Prayer. Another 19 attended an early morning Communion service, and 58 gathered for Evening Prayer. The Nov. 1 celebration of All Saints' Day fell on a Friday that year and 125 came for Holy Communion. Two days later, 438 came for the Communion service on the first Sunday of the month.

Five children were baptized during the height of the pandemic's second wave: two in late September and three in mid-November. And then there were the burials. "It's pretty steady," Mennell said. The register shows 14 burials from Oct. 8 through the end of the year, with half of those occurring in October, six between Oct. 8 and Oct. 15 alone.

"While services may have been shut down for a couple of weeks, it doesn't look like much else was down," he said. A century later, St. Luke's has taken a different approach to Sunday services and has not held in-person worship since mid-March.

Jamie Green, parish historian for

Christ Church in Shrewsbury, N.J., consulted yet another source of information about the life and times of the 318-year-old congregation. Reading the vestry minutes from 1917 to 1920, he found



Photo/Holy Spirit Episcopal Church video screenshot

*The Rev. Terri Ann Grotzinger, rector of Holy Spirit Episcopal Church in Missoula, Mont., preaches an Easter sermon near the graves of parishioners who died in the 1918-19 influenza epidemic.*

no mention of the pandemic "or the war, for that matter," he said. "Then again, the record of those meetings is pretty thin."

Green also searched the pages of the Red Bank Register, then the local newspaper. An article from Oct. 9 reported the local health board's closure of "all motion picture places, churches, schools, dance halls, pool rooms, lodge rooms, saloons, soda fountains and other places where numbers of people congregate." The article noted that people who died of influenza or pneumonia could not have "public funerals."

The Oct. 16 issue of the Register featured a short story about John Lang, the church's sexton. Due to the church building's closure, Lang was supposed to have Sunday, Oct. 13, off, his first in 28 years as sexton. "He was eating breakfast Sunday morning when a party called at his home and said a grave was wanted in one of the church yards and that the work would have to be done immediately," the article said.

In all, 10 people were buried from Christ Church in 1917 and seven in 1918, Green found.

As the coronavirus continues to spread quickly in the South, Midwest and West, states that recorded high infection rates and deaths early in the pandemic — such as New York, Connecticut and New Jersey — have slowly begun to reopen. Christ Church, with permission from the Diocese of New Jersey, resumed in-person worship July 5 after almost four months.

In Montana, where as of Aug. 2 cases had increased by 10% from the average two weeks earlier, Holy Spirit Episcopal Church in Missoula decided not to resume in-person worship until at least September.

The Rev. Terri Ann Grotzinger, rector of Holy Spirit, went to the church's records to see what happened during the 1918-19 pandemic in the then-36-year-old congregation. The city's infection rate between October 1918 and March 1919 reached about 25%. An estimated 5,000 Montanans, or about 1% of the population at the time, died.

The October deaths listed in the

church's records begin with a famous Montanan, Granville Stuart. Described as a pioneer, gold prospector, businessman, civic leader, vigilante, author, cattleman and diplomat, Stuart died at his Missoula home on Oct. 2. Heart failure is the cause of death listed in the burial register, but Stuart was known to have suffered from bouts of influenza and other respiratory illnesses. He was 84.

The next entry in Holy Spirit's burial register is Marjorie Mary Hogue, 9, who died on Oct. 16. "Spanish Influenza" is listed as the cause. She was buried two days later near Hope Avenue in the Missoula City Cemetery.

Incidentally, it was called the Spanish flu, not because it originated in the Iberian peninsula, but because Spain remained neutral during World War I and, unlike other nations engaged in war, did not suppress the story.

Two other parish members are buried nearby. Sidney Dunbar, a 19-year-old from Potomac, Mont., and the first flu fatality from the Student Army Training Corps on the University of Montana campus in Missoula, died Oct. 18. Anna Pabst Agethen, 70, died two days later of "heart trouble," according to the register.

Grotzinger preached her Easter sermon in the cemetery near the graves of Hogue, Dunbar and Agethen. The Easter story is about hope, she said, so preaching near the graves of Holy Spirit members buried along a street called Hope seemed fitting. Grotzinger's sermon was part of a Liturgy of the Word service recorded in various places around Missoula.

Twenty Holy Spirit members died between Oct. 2 and Dec. 28, nearly all of them from influenza and related causes such as pneumonia. Most were in their teens, 20s and 30s. In addition to 9-year-old Hogue, another girl the same age, Harriet Louise Oates, died on Christmas. The register lists similar deaths into 1919, but in all, just 11 deaths are listed for the entire year.

Grotzinger also found an entry in the parish's baptismal register for Sept. 19, 1918, that lists the baptisms of two girls whose mother was "too weak to come to church." Martha had been born two days earlier and Margaret was nearly 18 months old. While the mother might have been too weak because of her labor, Grotzinger said she found no other reference to a mother's health and only one other instance of baptisms conducted in a family's home, when a 5-day-old girl and her 1-year-old sister were baptized at home on Dec. 17.

In Fort Worth, Texas, Jane Gillett, the office and events coordinator for Trinity Episcopal Church, found something that many register explorers have encountered: The records are often incomplete. There are 14 deaths listed on Trinity's 1918 register. None list influenza as

the cause of death, but the virus raged through the area that fall.

In September 1918, Dr. A.W. Carnes, a health officer, said that the "general health situation in Dallas is good." A month later, 1,200 people in that city and neighboring Fort Worth were dead, according to the Fort Worth Star-Telegram.

Trinity's only burial entry that does list influenza comes on July 10, 1919, about the time that the third and final wave of the pandemic was subsiding: Archie Edward Parnum, who was born July 17, 1917, and had been baptized on Oct. 7 of that year; he was just shy of his second birthday.

Gillett, who has been using the closure of Trinity's buildings to update the parish's membership records and registers, found 22 blank lines in the burial register after an April 29, 1919, entry. She wonders if there had been mass burials or if the person responsible for maintaining the register was sick or caring for family members.

Trinity had a firsthand experience of the current pandemic when its rector, the Rev. Robert Pace, started feeling sick the day after Ash Wednesday. He was hospitalized and has since recovered. He and a small altar party have been broadcasting services from the sanctuary via Facebook Live and YouTube.

"We've been doing some old things and some new things," the Rev. Tracie Middleton, Trinity's deacon, said during her sermon from a Plexiglas-shielded pulpit on July 26. "We've been remixing church."

To make her point, as Middleton preached, Associate Rector the Rev. Amy

DATE	CHRISTIAN NAME	SURNAME	AGE	PLACE OF BURIAL
1918				
Oct. 1	Anthony J.	Schmidt	70 yrs	St. Hedden
Oct. 4	Arthur Edward	Threlka	19 yrs	St. Hedden
Oct. 11	Stevenson	Robber	20 yrs	Dalhousie Ind.
Oct. 13	Louis J.	Brown	20 yrs	
Oct. 14	Lillian Shackleton	Allogg	19 yrs	Roundale
Oct. 15	Wilbur Fullert	Unger	20 yrs	St. Hedden
Oct. 28	Lillie Glover	Tankers	20 yrs	London, N. Y.
Nov. 4	Edward James	Chasterton	20 yrs	St. Hedden
Nov. 18	Cornelia Conger	Redmond	20 yrs	Greenwood
Nov. 18	Lois Moore	Levensch	20 yrs	St. Hedden
Dec. 12	Frank J. J. J.	Threlka	20 yrs	Dalhousie Ind.
Dec. 14	Mary Alice Hart	Cosmer	20 yrs	Roundale
Dec. 15	Hannah Lawson	Francis	20 yrs	Roundale
Dec. 22	Mrs. Sarah D.	Barnett	20 yrs	St. Hedden

Photo/John Mennell/St. Luke's Episcopal Church

*St. Luke's Episcopal Church in Montclair, N.J., had 14 burials from early October 1918 through the end of the year, with half of those occurring in October, six between Oct. 8 and Oct. 15 alone.*

Haynie and parishioner Luanne Bruton posted comments, questions and links in the Facebook comments section. Middleton also used the barrier as a see-through bulletin board on which she taped pieces of paper to illustrate how Matthew's Gospel is a remix of other material.

The parish's Regathering Task Force recently announced that nearly 65% of the 137 people who responded to a congregational survey said they or a member of their household are at high risk of developing serious complications from COVID-19. Slightly more than 26% said they plan to wait until a vaccine is widely available before they return to in-person worship. Trinity has not made a decision about when its members will gather once more in person for worship. ■



## FEATURE

## Chicago church's Greenlining Campaign works to reverse effects of racism in housing

## Diocese of Chicago

On May 31, Pentecost Sunday, six days after George Floyd was killed by police officers in Minneapolis, 47 people at All Saints' Episcopal Church in Chicago attended an online evening prayer service to mourn him and other Black people killed by racist violence.

"We reflected on how people felt powerless in this moment," said Elizabeth Moriarty, a member of the parish and volunteer leader with United Power for Action and Justice. "We all had stories of shame and grief. But the organizer in me said, Oh no, we don't know our power."

Two months later, the congregation announced that it had raised \$232,600 to support Canaan Homes, a housing and community organizing initiative in Lawndale, a West Side neighborhood devastated historically by predatory lending and the discriminatory housing policies known as redlining. The fundraising effort, which All Saints' called the Greenlining Campaign, was launched a few weeks after the Pentecost prayer service "with the idea that we would be leaven," said the Rev. Stephen Applegate, the parish's interim rector. "Leaven for the 1,000 homes Lawndale Christian Development Corporation hopes to build and leaven for others to join in this campaign."

All Saints', a North Side congregation with more than 600 members, moved beyond its initial sense of powerlessness using a community organizing ministry that began in 2018, Moriarty said. With the support of Bishop Bonnie Perry of the Diocese of Michigan, then rector of All Saints', Moriarty established the ministry through one-on-one interviews with members of the congregation "to build relational power."

In the language of the Industrial Areas Foundation, the community organizing network founded in Chicago by legendary organizer Saul Alinsky, the phrase "relational power" refers to the power that can be amassed through strategic, mutual relationships between people and organizations.

At All Saints', the movement grew quickly. When the parish joined United Power in February 2019, 40 people from the congregation went to Lawndale to deliver the annual dues check. Seven months later, 142 All Saints' members participated in a United Power meeting with Chicago Mayor Lori Lightfoot, during which more than a thousand people asked her to release a thousand vacant lots in Lawndale for affordable housing.

"This is what All Saints' does through the power of the Holy Spirit. We take these kinds of risks and make these kinds of things happen," Applegate said.



Photo/Paul R. Burley/Wikimedia Commons

*All Saints' Episcopal Church, located on the North Side of Chicago, is supporting a housing initiative on the West Side.*

This spring, the organizing momentum was slowed by Perry's departure and the pandemic. But shortly after the Pentecost prayer service, Moriarty received an email from Richard Townsell, executive director of Lawndale Christian Development Corporation, calling on United Power members to respond to systemic racism with "persistent and targeted action that is built on relational power."

"Our goal," wrote Townsell, "is to re-

build Lawndale with homes that working people can afford; to rebuild the public square with local leaders that care about the issues that affect us, and to not give in to fear or the market driven ideology that has taken over our country's polity."

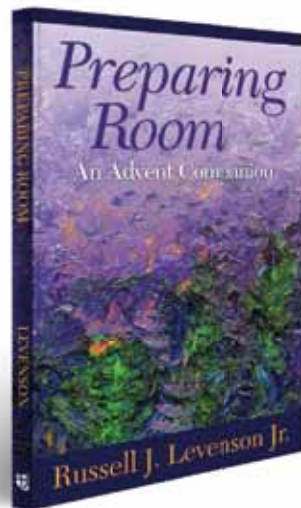
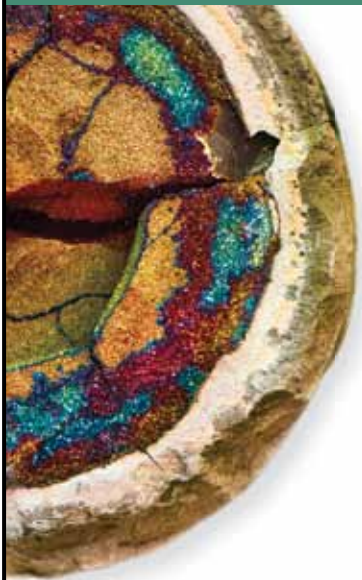
The next day, Moriarty called Townsell and asked how much money he needed. He sent her a 50-page plan for Canaan Homes, she recalls, and she thought, "Oh, a church can raise money for the Promised Land. This is our chance!"

The All Saints' vestry endorsed the project on June 16, and the Greenlining Campaign launched six days later with the goal of raising \$215,000 in a month. On July 27, the campaign committee met with Townsell to announce that they had exceeded the goal by more than \$17,000. Half of the gifts were for \$100 or less, and 56% of donors are not members of All Saints'. Chicago Bishop Jeffrey Lee and five other Episcopal congregations — St. Mary's, Park Ridge; St. Augustine's, Wilmette; St. John's, Irving Park; Church of the Atonement, Edgewater, and Grace Place Episcopal Church, South Loop — were among the donors, as were several ecumenical congregations.

All Saints' co-warden Scottie Caldwell was one of the parish leaders who helped raise the funds. In a letter to the congregation, she wrote about her anger and sense

continued on page 11

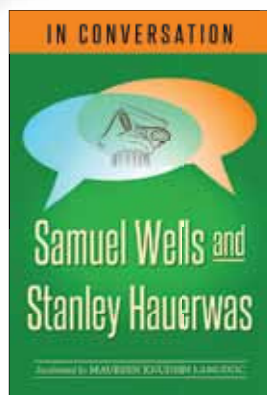
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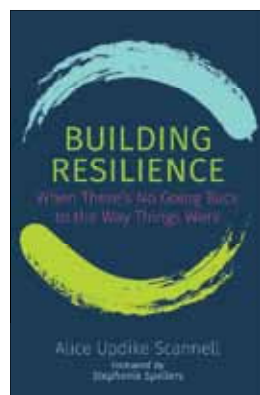
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—Max Lucado, author

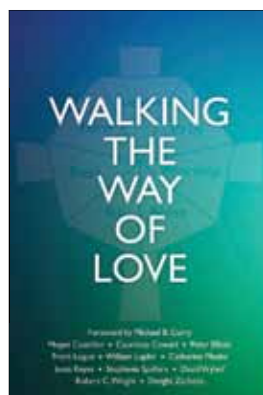
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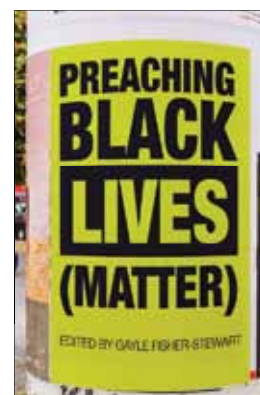
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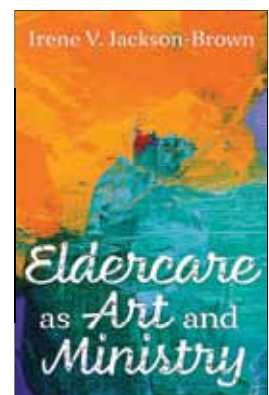
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## FEATURE

## Pacific Islanders, Asian Americans show solidarity with Black Lives Matter

By Pat McCaughan  
Episcopal News Service

With passing cars honking approval, the Rev. Peter Huang and hundreds of Asian and African Americans gathered Aug. 1 in South Los Angeles' historic Leimert Park neighborhood raising fists; praying on bended knee; singing; chanting in solidarity, "Your liberation is our liberation"; affirming that Black lives matter.

The Gathering: A Space for Asian American Spirituality participated as a co-sponsor and helped to plan the socially distanced and livestreamed "Vigil for Solidarity and Love." The group's involvement signaled a shift for this Diocese of Los Angeles ministry, created in 2019 to affirm and explore Pacific Islander and Asian American identity within the Episcopal Church. The nation's current conversation about race has led the ministry to further define that mission through the question: How do we fit into this work, this dialogue?

For Huang, co-founder of The Gathering, and for others, engaging means reckoning with Pacific Islander and Asian American complicity in narratives that pit communities of color against each other — a theme echoed frequently during the Aug. 1 vigil. And it means grappling with frustration over the relative invisibility of Asian Americans within the nation's — and the church's — Black-white conversation.

"We get a lot of Episcopalians coming forward and saying, 'I thought I was the only one.' For many Americanized Asians, the choice is between going to an all-white church and a Chinese-speaking church. For many Asian Americans, you're white until you're not," Huang said.

Holding the vigil at Leimert Park, a center of African American art and culture, signified "that we want to and do work together," Huang said. "And that the Black community and Asian American Pacific Islander (AAPI) communities have had shared histories of working in civil rights, even though sometimes the larger narrative drives a wedge between these two."

The Gathering was among 34 ministries funded by the Episcopal Church's Executive Council at its October 2019 meeting. The grants were for new church starts and Mission Enterprise Zones. The Gathering's \$20,000 grant was one of 11 seed grants. The group planned and co-sponsored the vigil with the Los Angeles chapter of the Union of Black Episcopalians, the diocesan Program Group on Black Ministries and AAPI Christians for Black Lives.

"There is a very real moment happening in the AAPI community," said Suzanne Edwards-Acton, chair of the Diocese of Los Angeles' Program Group on Black Ministries. "They are honest about the fact that, while they have been hurt by the 'model minority' myth, there is also a reckoning that it has benefitted them."

The moment has created opportunities to "see the need and opportunities for learning more about our own and each other's histories ... the intersections, breaches, commonalities, wounds and opportunities for repair," she said. "We are all committed to creating spaces and opportunities for truth-exploring, truth-learning, truth-telling, healing and repair."

#### 'Our communities belong to each other'

Amid choruses of "amens," the Rev. Kevin Doi, a chaplain at Fuller Theological Seminary in Pasadena, told vigil attendees the AAPI community repents of complicity in anti-Black racism and "we proclaim that Black liberation is our liberation also."

The time has come, Doi said, "to change the divisive narrative. American society, white supremacy, the media, have long pitted the AAPI and Black communities against each other, using the model minority myth to drive a wedge between us." The model minority myth stereotypes Asians as higher achievers — academically, professionally and socioeconomically — than other people of color.

Doi and others recalled that former slave turned statesman Frederick Douglass spoke out against the Chinese Exclusion Act of 1882. It was the first restrictive immigration law passed by the U.S. Congress at a time when Americans on the West Coast were concerned about white racial purity and blamed Asians and Asian Americans — who represented about 2% of the population — for a faltering economy and declining wages.

They also recounted when the Rev. Jesse Jackson took time out from a presidential bid to support a national campaign to seek justice for Vincent Chin, a Chinese American who was killed in Detroit in 1982. Two white autoworkers, angry about the industry's slump and the popularity of Japanese cars, beat Chin with a baseball bat. He died four days later. In 1983, a Wayne County Circuit Court judge found Ronald Ebens and Michael Nitz, guilty of manslaughter. The judge sentenced each to a \$3,000 fine, \$780 in court costs and three years' probation, but no prison time.

"We owe a great debt of gratitude for the struggles of Black activists, Black

churches, Black ministers and the Black community," Doi told those attending the vigil. "Their sacrifices have benefited all Americans, including Asian Americans. Our communities belong to each other."

The Rev. Yein Kim, rector of St. Alban's Episcopal Church in the Westwood neighborhood of Los Angeles and co-founder of The Gathering, believes embracing social justice is a natural shift for the group.

Since the coronavirus pandemic, "many Asians have realized the myth of them as a model minority is just that, a myth," Kim said.

Earlier this year, President Donald Trump repeatedly referred to the virus as the "China flu" or "Kung-flu" in efforts to deflect blame for his administration's handling of the outbreak. Trump's inflammatory political rhetoric and the United States' history of racism and discrimination against Pacific Islanders, Asian Americans and Asian-born Americans have led to a rise in hate speech and hate crimes against Americans of Asian descent.

In late April 2020, The Gathering hosted "Being Asian American in the Age of Coronavirus," a webinar to address harassment and hate attacks against Asian Americans. A July 1, 2020, report identified 832 incidents from May to June in the state of California alone. The report was compiled by Stop AAPI Hate, a website developed by the Asian American Studies Department of San Francisco State University and others.

Kim experienced one such attack. "I was really scared. I never thought it would happen to me. I was dumbfounded, just standing there" unable to move or speak as someone screamed at her from a car to go back to her own country, she said.

The experience strengthened her resolve to work for racial reconciliation. Citing the complicated historical tensions between Black and Korean communities, she acknowledged, "In my experience, Asians do have a lot of racism existing in our culture."

Simmering tensions erupted during the 1992 Los Angeles riots, for example, when nearly 2,300 Korean American businesses were burned or looted, at a cost of about \$400 million. As recently as 2017, past grievances resurfaced and Black activists picketed a Korean American-owned business in Leimert Park, citing its treatment of customers.

"We want an end game to end racism, to defund police ... finding our true solidarity with other people of color, especially our Black brothers and sisters, especially after the murder of George Floyd, and also providing a safe space for



Clergy and laity from Southern California churches acknowledge complicity with racist structures and systems as they participate in a "Vigil in Solidarity and Love" in Los Angeles.



The Rev. Peter Huang, right, a co-founder of The Gathering, and Christine Ma join hundreds of Asian and African Americans for a Vigil in Solidarity and Love in Los Angeles.

Asian Americans, Pacific Islanders and white allies that had already existed in The Gathering group," Kim said.

Floyd, an unarmed black man, died May 25, 2020, while in police custody in Minneapolis. His death sparked worldwide protests and revived and expanded the Black Lives Matter movement to include other minorities.

Asian Americans are finding solidarity with others, Huang said. "We have experienced similar, but different, injustices, and we too want to be a part of this conversation. The addition of our voice makes the conversation richer. This is not just Black and white. It is how we engage diversity and prejudice and economic injustice — all of that is part of the conversation."

#### 'A real oasis' for Asian Americans

Kim, rector of St. Alban's, is the daughter of retired South Korean Anglican Archbishop Paul Kim; the granddaughter of the Very Rev. Elijah Kim, former dean of the Cathedral Church of St. Mary the Virgin and St. Nicholas in Seoul; and the great-granddaughter of the Rev. Michael Lee. Lee died during the Korean War after sending his family and congregation to safety in South Korea but choosing to remain with his church, she said.

Kim speaks Korean yet serves a predominantly white congregation, and like other Asian American clergy, she wanted "to claim my Korean-ness, and I needed a way to do that," which led her to help establish The Gathering.

As a successive generation of immigrants has assimilated into mainstream America, many have experienced similar yearnings.

For example, after the World War II camp experience, when 120,000 Japanese Americans were forcibly relocated to U.S. detention centers, many Asian Americans "abandoned the Buddhist church and joined Christian churches," Huang said. "It was deemed as more American to be Christian, and the Episcopal Church in many ways was perceived as more mainstream than other denominations."

Mel Soriano, who was born in the Philippines and moved to the United

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## NEWS

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States at age 5, was dogged by a sense of, “Where do I belong because I am an immigrant but spent most of my life in this country? How do I identify?”

After several decades away from the church, he joined All Saints in Pasadena and discovered The Gathering. “I didn’t realize how much I missed a fellowship with people who had a similar experience to me, with an experience of a different kind of racism.”

But The Gathering is for everyone,” he added. With its cultural immersion and educational events, as well as YouTube videos addressing current issues, “the idea is that we can also be a resource to rectors and vicars, for those looking to find ways of understanding the people in their pews who come from all sorts of backgrounds and are in mixed marriages.”

Erika Gieschen Bertling, 48, of Culver City, grew up in Okinawa, Japan, with a Chinese mother and a German American father. She feels “very ethnically Asian” and embraced the church and The Gathering because of its inclusivity.

“I am all about bringing diversity in every way,” she said. “When I discovered its Beloved Community’s foundation for racial reconciliation, I was hooked. I joined the Episcopal Church.”

Similarly, Dustin Nguyen, 25, grew up in a non-religious home but discovered The Gathering through a group of progressive Christians “who are trying to get away from patriarchy, racism, anti-

LGBTQ versions of Christianity. It was wonderful to be around like-minded individuals who shared a similar lived experience.”

Although “the pandemic has brought out tons of racism towards Asian Americans,” the concurrent desire for solidarity is a blessing, Nguyen said. “My values are ultimately hollow if I only speak for myself and not for other oppressed groups.”

Of 25 people who registered for an online book club taking place this August led by Kim, only three are Episcopalian, she said. Their interest in “Pachinko” by Min Jin Lee and “The Best We Could Do” by Thi Bui drew them, along with the opportunity for spiritual engagement. “That’s something they said they can’t get in another book club,” Kim said. “I call it #digitalevangelism.” Click here to register for the book club.

The Gathering and its online presence have been “a real oasis for a lot of Asian Americans” across the country and beyond, said Huang, who is Chinese, Taiwanese and Japanese. “If you think about ... Episcopalians in places without much of an Asian American presence in their communities, they can feel very alone.”

Ultimately, “this whole recent national conversation about George Floyd and countless others is part of the story The Gathering has to tell,” Huang added. “And what Presiding Bishop Michael Curry talks about, ‘loving, life-giving and liberating,’ is part of our Gospel message, too.” ■

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of powerlessness on the night George Floyd was killed. But then, she wrote, she had a realization: “I know what to do. All Saints’ is with me. ... Because we have been working with United Power for Action and Justice, because we have been talking about racism and power and organizing, and because I have seen, again and again, the transformative power of a community that believes in what’s possible and what makes the world new, I remembered that I am not alone.”

“The biggest thing I can say is that it is unprecedented,” Townsell said of the campaign. “I have had so much difficulty reaching into some of the big name white evangelical churches in Chicagoland trying to get them to support our work and I have struck out. They won’t even return my phone calls. It’s to All Saints’ credit that they are really willing and able to do the Gospel and to do something outside of their congregation.”

The money will pay to build the first model home in the development and three months of salary and benefits for a community organizer from North Lawndale. The organizer, Townsell said, will “get muscle politically to defend” the project.

“When we built the Ezra Project in the late 1990s, we had a lot of enemies,” Townsell said, referring to an affordable housing initiative in which the Diocese of Chicago invested a million dollars. “The street gangs weren’t happy, the

banks weren’t happy because we went with one preferred bank, the developers weren’t happy because they wanted to build more market rate homes. We build 100 houses, and then the opposing forces shut us down.

“Now we’re starting with the organizing,” he said. He is counting on what he calls the “All Saints troublemakers” to be part of the organizing power. “The mayor should not just be hearing from our alderman.”

Applegate, who arrived at All Saints’ in February just three weeks before the pandemic forced the suspension of in-person worship and programs, said Perry’s legacy helped the congregation deliver such impressive results. “Bonnie’s ability to create and empower leaders means that she left behind a whole group of capable, committed, and energetic leaders,” he said. “When she left, she left them with a legacy of risk and risk and risk again. She was very successful in creating a DNA that has outlived her and will outlive her.”

To Moriarty, the Greenlining Project’s success can be measured not just by the money raised, but also by the relationship it has formed between All Saints’ and Lawndale Christian Development Corporation. “Part of our power at All Saints’ is our white privilege and our ability to leverage relationships across the city,” she said. “This project allowed us to move our money back to where it was taken from and say to Richard, ‘We believe in you, we’re following you.’ We’re learning the story of Lawndale.” ■



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## FAITH AND THE ARTS

# Finding 'Sacred Ground': Thousands connect with Episcopal Church's film-based series on racism's historic roots

By David Paulsen  
Episcopal News Service

When protests against racial injustice erupted nationwide in late spring, the dioceses of Northwestern Pennsylvania and Western New York invited Episcopalians to participate in "Sacred Ground," the Episcopal Church's 10-part, film-based discussion series. The curriculum confronts the historical roots of systemic racism and examines how that history still shapes American institutions and social interactions today.

About 200 people signed up for the dioceses' discussion circles.

Interest was just as strong in the Diocese of San Diego, where at least 11 congregations recently signed up to form Sacred Ground circles. And in Stevens Point, Wisc., the Rev. Jane Johnson started a discussion circle at her Episcopal-Lutheran congregation hoping at least a handful of people would join her. The circle widened to more than 60 participants from four local congregations and across the Diocese of Fond du Lac.

Such examples highlight the church-wide growth in Sacred Ground participation since the May 25 police killing of George Floyd, a Black man, in Minneapolis, fueled widespread protests. Previously, about 400 discussion circles had taken up Sacred Ground from its launch in February 2019. Two months after Floyd's death, that number doubled to more than 800 groups.

[Information about how to register for Sacred Ground is at [www.episcopalchurch.org](http://www.episcopalchurch.org).]

"The response has given me hope this

is not going to be just a moment, but a movement," Johnson told Episcopal News Service. "It's sad that it takes so long to wake up to something ... but we're finally willing to do something."

A discussion circle may sound like a

hear."

Sacred Ground is part of the Episcopal Church's Becoming Beloved Community initiative on racial reconciliation. Unlike other anti-racism programs, Sacred Ground doesn't require an experienced trainer, only volunteer

facilitators. The curriculum is ready to go for any groups that commit to engage with the material and have honest and open conversations about what they learn. And though the curriculum doesn't prescribe specific real-world responses, it presumes participants will be moved to work for social change in their own ways when they are done.

It also presumes most participants will be white. That is by design, said Katrina Browne, the "Traces of the Trade" filmmaker who developed the Sacred Ground curriculum: "written by a white Episcopalian for white Episcopalians."

Episcopal Church leaders welcomed a new resource "targeting white folks to help with the kind of re-education that we need," Browne told ENS, "given how little we get taught in schools about the history of racism and the actual depth and extent of it." Rather than exclusion, this approach encourages fair expectations: People of color are welcome to participate but shouldn't feel obligated to explain racism to their white neighbors, Browne said.

"It's very common in my experience for people of color to say, 'It would be great for you all to learn more and not have us be the teachers all the time,'" she said. She also has found that well-meaning white people often don't think they can talk about race without a person of color present, a common scenario in the Episcopal Church given its predominantly white membership. Sacred Ground encourages those Episcopalians not to let their congregations' homogeneity stop them from increasing their own understanding of racism.

Church leaders also have increasingly found that white Episcopalians desire those conversations.

"Sacred Ground has clearly filled a deep need and hunger across the church and beyond. Especially among white folks, there is a growing recognition that racism is not just a problem for people of color," the Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation and stewardship of

creation, said in a statement to ENS. "If anything, systemic racism has been built for white flourishing; that means it is best dismantled and addressed by white people."

Fife's experience with Sacred Ground in Roanoke is a common one. "It's been pretty profound for me personally," she said. "I've done a 180-degree turn."

A self-described "child of the South," Fife grew up in Richmond, Va., blind to the vestiges of white supremacy all around her in the one-time capital of the Confederate states, from the prominent monuments to Confederate figures to the slave owners and overseers in her own family tree. She was given the middle name, Lee, in honor of her grandfather, who had been named after Robert E. Lee, the Confederate general.

She first learned about Sacred Ground from a woman she met in August 2019 while she and her husband participated in the Pilgrimage for Racial Justice organized by the Diocese of Southwestern Virginia. Fife then began developing a Sacred Ground circle at St. John's Church, and by the time the church hosted its first session in January 2020, more than 50 people had signed up from St. John's and other Christian congrega-



Photo/courtesy of Jenny Fife

Jenny Fife introduces Sacred Ground to the discussion circle that Fife formed at St. John's Church in Roanoke, Va.

rather passive form of action, especially in light of the fervent protests against recent instances of deadly police brutality. But Sacred Ground goes beyond a book club or Bible study, facilitators say. They describe some of the curriculum's videos and reading assignments as intense and the conversations direct, even uncomfortable — all intended as a springboard for action.

"This is tricky stuff to navigate," said Jenny Fife, an Episcopalian who organized a Sacred Ground circle this year in Roanoke, Va. Examples she cited from the curriculum include European Americans' forced relocation of Native Americans, racial discrimination in 20th-century federal housing policy and the various barriers that made it difficult for Black World War II veterans to obtain G.I. Bill benefits.

"There's some awful stories out there," she said, "awful stories that we need to



Photo/Arthur Rothstein, via Library of Congress

Children in 1937 walk along dirt paths connecting farm cabins on land once known as the Pettway Plantation in the isolated central Alabama community of Gee's Bend. The Black families photographed by the Farm Security Administration were "living under primitive conditions." Many of them, descendants of slaves, still bear the last name of the former plantation owner, Pettway.

tions around Roanoke.

Fife, a 67-year-old retired elementary school teacher, had considered herself a "typical liberal do-gooder," but she soon realized how little she understood of systemic racism, the institutional systems and structures designed to disadvantage African Americans. She never had been challenged to go beyond a white perspective to reexamine the racial arc of American history.

"As a Christian, I believed that we were all made in the image of God. I just didn't kind of get that there are two Americas. There's Black America and there's white America," Fife said. "And I live in white America. And African Americans live in both Americas." Institutional racism, she said, is "just so hard to see" — until it becomes obvious.

Browne, a lifelong Episcopalian who lives in the Washington, D.C., area, came

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THE EPISCOPAL CHURCH



## FAITH AND THE ARTS

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up with the idea for Sacred Ground after the Episcopal Church's 2017 launch of Becoming Beloved Community, invoking a term popularized by Martin Luther King Jr.

Renewed focus on racial reconciliation drives interest in Becoming Beloved Community webinars.

Becoming Beloved Community's four parts often are illustrated as a labyrinth: telling the truth about the church and race; proclaiming the dream of Beloved Community; practicing the way of love in the pattern of Jesus, and repairing the breach in society, such as through advocacy for reform.

Spellers' team offered it to dioceses and congregations to guide their efforts at racial reconciliation, which the church set as one of its top priorities at the 78th General Convention in 2015. Within that framework, Browne saw an opportunity to get white Episcopalians to lower their guard and engage with the subjects using documentary films as educational tools and as prompts for discussion.

Browne is best known for her 2008 documentary "Traces of the Trade," which followed her and her family members' researching and coming to grips with the truth about their slave-trading ancestors in Rhode Island. "I was certainly steeped in an appreciation for the power of documentary film to generate more heartfelt dialogue," she said. "This is an emotional, spiritual journey, and there is something about the power of film to open things up."

In fall 2017, Spellers embraced Browne's pitch of a film-based series on the roots of the racism still built into American institutions — and perpetuated, often unknowingly, by the individuals who fill those institutions.

Browne, originally from Philadelphia, doesn't exempt herself. As a white Northerner who once clung to a "presumption of innocence," she learned in making "Traces of the Trade" that much of the economy in the North had been tied to slavery, even after slavery was outlawed there. Browne also began examining her own perceptions. "I may not be an intentionally racist person, but I still have implicit racial bias. I still have loads of white privilege and class privilege."

Browne developed a series of 10 sessions, each requiring participants to prepare themselves before meeting by completing reading assignments and viewing one or more videos. Sacred Ground participants also are expected to read the curriculum's two core books: "Waking Up White," a 2014 memoir by Debby Irving, and "Jesus and the Disinherited" by Black theologian Howard Thurman, originally published in 1949.

One of the first assigned videos is titled "The Myth of Race Debunked in 3 Minutes." Others are longer, such as an hourlong episode of the PBS series "The African Americans," hosted by historian and scholar Henry Louis Gates Jr. Browne also identified the TV news program episode "White Anxiety" hosted by Katie Couric as a highlight for its discussion of class issues, as well as the final session's assignment "Dawnland,"

a 2018 documentary that details Maine's efforts to atone for taking Native American children from their families to be placed in foster homes and boarding schools.

The sessions follow a roughly chronological line, starting with a look at the persecution in Europe that motivated the early colonists to leave their home countries and journey to North America. The new arrivals soon began persecuting the continent's Indigenous people and enslaving Africans. Other sessions examine Latino and Asian/Pacific American experiences in the United States. Participants also examine examples of systemic racism in today's America, such as mass incarceration and its disproportionate effect on people of color.

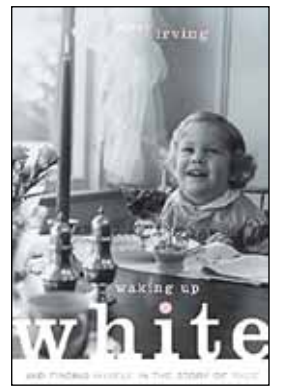
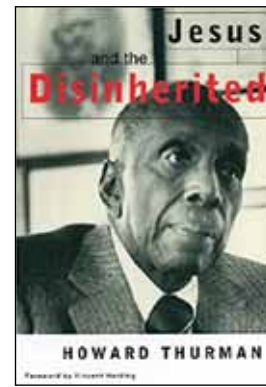
The curriculum isn't intended as a comprehensive summary, but rather a starting point for discussion as participants connect historical narratives with their own life experiences.

"Sacred Ground is a time and opportunity to hear the story of our past with regard to race, to hear our stories of our pasts," Presiding Bishop Michael Curry said in a video statement released with the curriculum's February 2019 launch. "From the travail and the reality of all those stories may emerge hope for a new day."

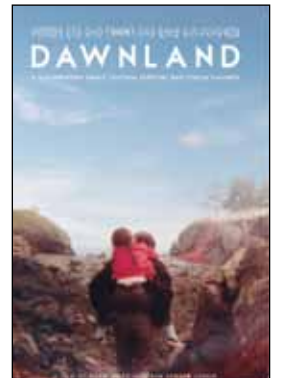
The Rev. Janine Schenone, rector of Good Samaritan Episcopal Church in San Diego, Calif., said she often preached against racism on Sundays but wanted to help her congregation dig deeper. She and the church's minister of formation invited parishioners to join a Sacred Ground circle in fall 2019, and the results were profound, Schenone told ENS.

"I've never seen anything so utterly change the attitudes and the beliefs of people," she said, especially around race. "This is a painful curriculum. It is not easy to listen to the history of our country and how it has systematically shut down the lives of people who are not white."

Schenone also serves on the Diocesan Advocacy Committee of the Diocese of San Diego's Executive Council. The committee formed its own Sacred Ground circle in January 2020 and was joined by newly consecrated Bishop Susan Snook.



The Sacred Ground series draws upon a variety of resources.



## Priest's viral 'Hamilton' video reminds parishioners, 'You'll Be Back'

By Egan Millard  
Episcopal News Service

The Rev. Lonnie Lacy, rector of St. Anne's Episcopal Church in Tifton, Ga., had been looking forward to seeing "Hamilton" in Atlanta with his daughter for months. But then the COVID-19 pandemic hit and the performance they had tickets for was postponed until next year. So when a recording of the Broadway musical started streaming on Disney+ earlier this month, they watched it together. When King George III started singing "You'll Be Back" in his flowing robes, Lacy got an idea.

"I thought, 'You know what? I have a cope that looks just like that,'" he told Episcopal News Service, referring to the cape-like vestment priests sometimes wear for special occasions.

He decided to rewrite the song — in which King George orders the American colonies to stop rebelling, or else — to remind his parishioners that their church will be waiting for them when the pandemic ends. It was the perfect number to use in the annual parish talent show (which, like everything else, has been moved online).

"Every year at the talent show, I try to




The Rev. Lonnie Lacy, left, rewrote a song from "Hamilton" and, with permission, edited the logo.

do something really big and really ridiculous as the closing act. And it's just become a thing — people know that Lonnie's going to do something big and stupid," he said.

The song-and-dance routine has been viewed almost 1.5 million times since it was posted on July 25.

"What I have discovered is there is such a hunger to be back together," Lacy told ENS. The video is "a little humorous word of hope, a promise that God is going to get us through this. There is going to be another side of this, and we will get back together." ■






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## NEWS

# Clergy with previous law enforcement careers confront a system in crisis

By Egan Millard  
Episcopal News Service

When Bishop José McLoughlin of the Diocese of Western North Carolina was young, he had his heart set on a career in law enforcement. Informed by his Roman Catholic upbringing, he wanted to pursue organized crime as a prosecutor, maybe get involved in politics, and “change the world” by working for justice.

“I was really drawn to law enforcement, and then ultimately the priesthood, because of humanity — because of the wonderful, joyful, frustrating, annoying mess that is humanity,” McLoughlin told Episcopal News Service.

A college professor who had previously served as a sheriff encouraged McLoughlin first to “put a face on the people that you would serve” by becoming a police officer, and after a ride-along, he was “hooked.” At the age of 21, he began a 13-year career in law enforcement, first as a deputy sheriff in Orange County, Fla., near where he grew up in the Orlando area, and then in various capacities at the U.S. Department of Justice, striving to bring compassion into difficult situations and make policing more just.

Now 51 and a bishop, McLoughlin gets emotional when he talks about the police killing of George Floyd in Minneapolis and about the ambush killings of two police officers responding to a report of a fight at a home in McAllen, Texas, in July.

“Man, I couldn’t be an officer right now,” McLoughlin said.

He and the Rev. Gayle Fisher-Stewart, a former captain in Washington, D.C.’s Metropolitan Police Department, spoke to ENS about their perspectives on policing and race as clergy who previously worked in law enforcement.

Fisher-Stewart, who is Black, and McLoughlin, who is Latino, have both participated in “Reimagining Policing



Photo/Lynette Wilson/ENS

The Rev. Gayle Fisher-Stewart, right, and the Rev. Peter Jarrett-Schell, rector of Calvary Episcopal Church in Washington, D.C., pose for photo under a Black Lives Matter banner in 2016.

in America,” a webinar series from the Absalom Jones Center for Racial Healing that features panel discussions on the systemic problems in American law enforcement and possible solutions.

Fisher-Stewart has also presented the “To Serve and Protect” webinar for the Union of Black Episcopalians, focusing on the racist origins of American policing and its evolution over time. Fisher-Stewart is the interim rector of St. Luke’s Episcopal Church in Washington, where she grew up.

A previous church she served, Calvary in Washington, was one of the first Episcopal churches to embrace the Black Lives Matter movement. She has edited “Preaching Black Lives (Matter),” a theological anthology, and has taught criminal justice at the University of Maryland. She also serves as a chaplain to the Takoma Park, Md., Police Department and has given similar presentations to police officers.

She starts the webinar by presenting “four guiding principles” that provide the basis for what she is about to say and



Photo/Chris Goldman/Diocese of Western North Carolina

Bishop José A. McLoughlin addresses the congregation during his ordination and consecration as bishop of the Diocese of Western North Carolina.

asks all attendees to “assent” to them — agreeing to at least consider them, even if they do not agree with them:

- The United States is a racist country.
- Racism is baked into the DNA of the United States.
- American policing is the enforcement arm of a racist society.
- Police officers are also victims of a racist society.

“What happens when we say this — people get a little uptight. They get a little offended,” she told the attendees, but stressed that she was referring to institutional racism and not accusing individuals of being racist. “As part of this process, we have to be able to talk about policing and its function without it pointing to us as individuals, because if it points to us as individuals, then we’re not able to hear what we need to hear.”

Although officers may still balk at such statements, Fisher-Stewart, who retired from the force after 20 years in 1992, has the clout to back them up.

“Because of [my] experience, I have more credibility with the officers than a civilian would,” she told ENS.

“I walk a thin line between being a

member of the community, a former police officer and the mother of a Black son and aunt to Black nephews and nieces and a critic of American policing.”

When she entered the force at age 20 in 1972, she was well aware that the department had a racist reputation, but the job would help her pay for school. Most officers, she said, sign up with good intentions but many “become infected with the racist underpinnings of policing” and get hooked on power.

“Initially, it’s like an aphrodisiac, having that power, knowing that people will do what you tell them to do, for whatever reason,” she told ENS. “But after a while, you become aware of some things that you really don’t like.”

She was bothered by the number of people being arrested — giving them a record that could change the trajectory of their lives — for things that could be resolved in other ways. And there was the outright racism.

“It was in your face and nobody cared,” she said, giving an example from when she was a rookie and her white training partner said something with a straight face that disturbed her.

“This was a time when you could just stop cars because you were bored,” she said. “He was driving the first four hours and he’s stopping cars. And I’m not paying any attention because you just stop a car because you want something to do. But when it got to be my turn to drive, I went to stop this car. He said, ‘Why are you stopping the car?’ I said, ‘Uh, because that’s what we do.’ And he said, ‘We don’t stop white people.’ And I was like, ‘Do you see who’s sitting here?’”

McLoughlin said that in recent weeks, he has looked back over his time as an officer, replaying memories in light of the current debates over policing in America, but doesn’t remember ever witnessing “what I would call an outright abuse of power.” He was always bothered, though, by officers disparaging and cursing at suspects.

“That always used to just drive me nuts,” he said.

He agrees with Fisher-Stewart that “the vast majority of people who go into law enforcement do it because they feel they have a sense they want to serve.” At the same time, he said, “it’s important to say there are bad cops. There is no doubt about it. There are bad priests. There are bad teachers.”

And like Fisher-Stewart, he is deeply aware of systemic racism in policing.

“The history of policing is such that, if you look at it, I mean, it was to control Black people,” McLoughlin said. “I mean, let’s just be honest. When you really look at policing in its earliest forms and how it developed, it has that system-



Courtesy photos

Above, Bishop José McLoughlin of Western North Carolina as a deputy sheriff in Orange County, Fla., around 1991.



Left, The Rev. Gayle Fisher-Stewart during her days in the Metropolitan Police Department of the District of Columbia, pictured with Assistant Chief Tilmon B. O’Bryant.

ic racism running in it. Are all cops bad? No. Are all agencies racist? No. But it is the concept and the approach and the underlying things that got us there. Is it historically racist? Absolutely.”

When he watched the video of George Floyd being killed, he was “beyond nauseated.”

“I was so emotionally angry,” he told ENS. “Not only did it make me sick to see a human being get murdered by a police officer, but it made me so angry to see somebody in a uniform that I used to take such pride in do so much damage to the integrity of so many men and women who risk their lives.”

McLoughlin has been disturbed by the polarization and demonization surrounding debates about policing in America and says “you don’t have to choose one side.”

“We have to recognize murder is murder. Racism is racism. There is systemic racism. Black people are significantly more at risk of getting killed and having violent interactions [with police],” he told ENS. “But we don’t have to sacrifice good people who really are working hard to protect the community and really are absolutely sickened by what they’ve seen. We’ve got to find the balance, and the church has to be the one to bring voices into a room to say, ‘Stop the name-calling, stop the generalization and let’s really work hard on how we’re going to bring solutions.’”

McLoughlin and Fisher-Stewart agree that today’s police are being asked to do too much, but they differ on the effectiveness of reforms and retraining. McLoughlin “support[s] the idea of pulling a lot of functions away from law enforcement” and believes training can be refined and enhanced to redirect police forces toward solving problems in their communities.

“We don’t have to sacrifice good strategies and good solutions to figure out how we help law enforcement,” he said.

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## NEWS

# Thousands join three-part Becoming Beloved Community NOW webinars on racial justice

By David Paulsen  
Episcopal News Service

The Episcopal Church's Becoming Beloved Community NOW, a three-part series of webinars in July on different aspects of the church's racial reconciliation work, was overwhelmed by interest in the Zoom sessions, both in registrations and in replay of the videos on Facebook.

The webinars were hosted July 28-30 by a church committee known as the Presiding Officers' Advisory Group on Beloved Community Implementation, which sought to harness the momentum across the church generated by recent nationwide protests against racial injustice and police brutality. The webinars' views indicate that momentum hasn't subsided.

Nearly 1,700 people registered for the July 28 webinar, which explored the theme "Truth," and of those registrants, 1,293 people logged in through Zoom. It also was livestreamed on Facebook to accommodate more people. One way to put those numbers in context: If the "Truth" webinar were a congregation, its attendance topped the official average Sunday attendance of all but four congregations across the whole Episcopal Church.

More than 2,500 people have viewed a minute or more of the Facebook video of that first webinar, which featured remarks by Presiding Bishop Michael Curry. The Rev. Gay Clark Jennings, president of the House of Deputies, appeared July 29 during the second session, on "Justice," which drew about 1,150 participants and more than 800 Facebook views of a minute or more. And more than 900 logged into Zoom for the third session, on "Healing," generating 600 Facebook views of at least a minute.

"Jesus came into the world to testify to the truth," Curry said, setting the tone for the first discussion. He invoked Archbishop Desmond Tutu's words on the subject: "Truth-telling and healing our history is the only way to save our country, to save our world. It's the only way to do it," Curry said. "And yet truth-telling is not the goal. It is a means to the goal. Like any nonviolent approach, it is the means, not the end, and it is important to keep the end in mind."

The "end" that Episcopal leaders



Presiding Bishop Michael Curry speaks during the first session of Becoming Beloved Community NOW, which was hosted on Zoom and livestreamed on Facebook.

have in mind is becoming the Beloved Community, a concept popularized by Martin Luther King Jr. to represent his vision for a society lifted up in racial harmony. The Episcopal Church has spoken against racism for decades, and in 2017, it launched the Becoming Beloved Community framework to help dioceses and congregations be a part of the work to achieve King's vision.

Jennings, though, said the church historically has not always been unified or aggressive in taking those necessary steps. Sometimes, its General Convention had to be pushed to do the right thing.

"There have been leaders in our church, particularly Black, Indigenous, Latino and Asian leaders, who have been calling us all to this work for many, many years. These calls have too often gone largely unheard, ignored or even forgotten," Jennings said during the July 29 webinar. "But the Holy Spirit and those General Convention leaders have been pointing toward a vision of Beloved Community for many decades now, and their wisdom in the form of scores of resolutions lights our path today."

"This is the time, particularly for white members of The Episcopal Church, to repent of our failure to listen and to commit ourselves fully to that vision."

The May 25 killing of George Floyd, a Black man, by police in Minneapolis, has inspired some Episcopalians to join other Americans in condemning systemic racism, seen as the root of police brutality and other violence toward people of color in the United States. The church's Becoming Beloved Community NOW webinars were offered as one resource to help those Episcopalians turn

interest and awareness into action.

You can watch videos of the sessions on Facebook:

- July 28 – Truth
- July 29 – Justice
- July 30 – Healing

At times, the success of the two-hour webinars posed unexpected challenges to organizers. Participants who signed up and logged in through Zoom were to

be assigned to breakout rooms for small-group discussions during part of each session, but Zoom doesn't allow breakout rooms for such a large turnout. Even so, participants were able to use other tools to send in questions for the presenters and share their thoughts digitally, and viewers on Facebook could comment in real time.

During the first day's session, Chris Graham spoke of his work with the History & Reconciliation Initiative at St. Paul's Episcopal Church, once known as the Cathedral of the Confederacy, in Richmond, Va. Cynthia Copeland of the Diocese of New York's Reparations

Committee explained what she called "ground truthing," or researching the long-hidden and often uncomfortable truths about a church's historic interactions with people of color.

"Take a look at: Who are these people that got us started? Who are our original vestry members? Who are our founding people?" Copeland said. "What was their connection to slavery? ... How did we, and the broader Episcopal Church, how did we benefit from our role in this thing called slavery?"

In the second session, which offered examples of the church's social justice work, speakers included Catherine Meeks, executive director of the Atlanta-based Absalom Jones Center for Racial Healing, and the Rev. Charles Wynder, the Episcopal Church's staff officer for social justice. The Rev. Peggy Bryan, a priest at St. Andrew's Episcopal Church in California's Silicon Valley, described the Stepping Stones ministry she leads among local jail and prison inmates and those reentering society after release from incarceration.

The third session highlighted a variety of experiences with racial healing among speakers from Indigenous, Latino and Asian American communities. ■

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Fisher-Stewart has less faith in reforms and would like to see actions more in line with Camden, N.J.'s total overhaul of its police force, which was eliminated and rebuilt from scratch.

"Overall, I'm for abolishing the police as they were created and continue to act," she told ENS. "Does that mean I want no police? No, it doesn't."

Like McLoughlin, Fisher-Stewart sees a common thread running through her desire to improve law enforcement and her vocations as a priest.

"I draw my source from the Gospel of John, 18th chapter, where Jesus has been arrested and he's brought before the high priest and the high priest is questioning him," Fisher-Stewart said. "This is the equivalent of his arraignment. And when he does not act, when he does not respond in a way that people think he should, he is actually hit in the face by the temple police. That is the first recorded act of police abuse. And it's on the body of Christ. And so if we don't stand up because the people of God are treated negatively, then we're saying it was OK to treat Jesus like that." ■

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