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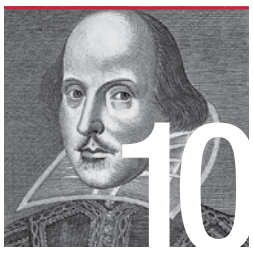

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Localized ordination programs open doors to ministry for nontraditional clergy candidates

By Pat McCaughan
Episcopal News Service

Photo/courtesy of Yesenia Alejandro

The Rev. Yesenia Alejandro, the Diocese of Pennsylvania's Hispanic missioner and vicar of Philadelphia's Church of the Crucifixion, addresses worshippers before a Tuesday food distribution.

Six months after making history as the first Latina ordained as a priest in the Episcopal Diocese of Pennsylvania, the Rev. Yesenia Alejandro is now feeding an average of 1,000 people a week at a South Philadelphia church that until recently had been shuttered.

"When I got ordained a priest, the bishop said to me, 'We're going to appoint you as Hispanic missioner,'" Alejandro told ENS. "Right after that, they told me about this church that was closed and said, 'Go there and reopen it.' I said OK."

Alejandro, 49, a mother of four and grandmother, has worked for 25 years with the poor in New Jersey, Pennsylvania, and Puerto Rico — where she was born. She was ordained as a priest on Oct. 10, 2020, through a local formation program specifically designed for her and implemented by Pennsylvania Bishop Daniel Gutiérrez. She now serves as both the diocese's Hispanic missioner and vicar of Church of the Crucifixion in Philadelphia.

"Yesenia had this background, she was already working with the poor," Gutiérrez said. "She has got the biggest heart and the greatest love for Jesus Christ. Why should there be this barrier [to ordained ministry], this wall that does not allow her to use that voice and to proclaim the good news?"

Increasingly, dioceses are turning to local programs and Anglican partners to train leaders who feel called to ordained ministry and for whom ordination might not otherwise be an option, whether that's due to time or financial constraints or family commitments.

"It can be used for anyone," Gutiérrez said. "Who says there are not people in the Diocese of West Virginia or Lexington that have the same obstacles? All you have to do is have the willingness and the heart. There's something special about being ordained in the community, knowing its culture, knowing the language … what better way to be evangelists?"

The Episcopal Church's Office of Asiamerica Ministries through its Karen Episcopal Ministry Formation Team and the Southeast Asian Convocation, launched a program in March to train about 20 members of the Karen community as catechists, deacons and priests.

"Some 30 congregations or groups of Karen immigrants and refugees have joined the Episcopal Church in the past five years," according to the Rev. Fred Vergara, the church's missioner for Asiamerica Ministries.

Cherry Say was 7 years old when her family fled their Myanmar home because of ethnic and religious persecution of the Karen people, the country's second-largest ethnic minority. She spent the next 20 years in the Mae La refugee camp in Thailand, where she taught Sunday school to youth and young adults.

Now a mother and grandmother, Say, 48, lives in St. Paul, Minn., and hopes to follow in her father's footsteps and become a priest. She serves as a lay Eucharistic visitor at Messiah Episcopal Church, where about one-half of the 350-member congregation

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Indiana Episcopalians open state's first LGBTQ youth shelter

Diocese of Indianapolis

Even before the ribbon was cut to officially open Trinity Haven, Indiana's first residential facility for LGBTQ youth and young adults who are at risk of homelessness, two people were living in the house.

"As soon as we announced our opening date, young people began contacting Trinity Haven," says Leigh Ann Hirschman, a member of Trinity Episcopal Church, Indianapolis and founding president of Trinity Haven's board of directors.

"Because they knew they would be imminently homeless. So, our opening is something to celebrate, but it has also been poignant to see how real this is; to see this need and to put faces on the need, and to watch the project move into reality."

Trinity Haven's road from idea to reality was a long one, beginning in 2016 when Trinity's new rector, the Rev. Julia Whitworth, convened a discernment committee to determine the best use of an empty house the parish owned, and culminating on April 30 with the opening of an entirely different building. The journey was a sadly illuminating one.

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Photo/courtesy of the Diocese of Indianapolis

A ribbon-cutting ceremony opens Trinity Haven.

Due to U.S. Postal Service delays, Episcopal Journal subscribers may receive this issue later than usual. The situation is affecting many publications and the Journal is monitoring the situation. Mail subscriptions include digital subscriptions, available at **www.episcopaljournal.org.**

CONVERSATIONS

In North Texas, Episcopalians take a deep breath

By Katie Sherrod

LET'S TALK ABOUT what makes a "real church."

In 2008, the former bishop of this diocese and many diocesan leaders left the Episcopal Church to become part of another church. They left because they refused to ordain women and to welcome out LGBTQ people into the full life and ministry of the Church, claiming their interpretation of Scripture was the only right one.

But even though they left the Episcopal Church they continued to claim Episcopal Church property and the name "Episcopal Diocese of Fort Worth."

At that time, many Episcopalians in this diocese were forced out of their Episcopal church buildings because they wanted to remain a part of a loving, inclusive church instead of realigning with another church.

They had to find new places to worship. These congregations of displaced Episcopalians were creative and courageous, and they found worship space in unusual places such as storefronts, in wedding chapels, in a woman's club, in a theatre, in a social service agency. And in those unusual spaces, they created holy spaces that were, and remain, "real churches."

In 2021, as the result of the U.S. Supreme Court declining to hear our cases, the judgment of the State of Texas Supreme Court was allowed to stand. The Texas state court decided it has the right to decide who is the real Episcopal Diocese of Fort Worth, and so the state decided it was the group who left the Episcopal Church in 2008.

So, April 19, 2021, Episcopalians who had remained in six of our buildings were forced out of their historic church homes and forced to find new places to worship. And they have done so.

They are worshiping in spaces offered by Lutheran, Methodist, and Disciples of Christ churches as well as in the chapel on a church school campus, the back room of a real estate office and in an office building on a college campus.

And just so we're clear — all of them are worshiping faithfully in holy spaces that are "real churches."

Yes, it's heartbreaking to be forced out of beloved church buildings. Yes, it's sad to lose lovely stained glass windows, needlepointed kneelers, and sanctuaries filled with memories of baptisms, weddings, funerals, graduations, ordinations, confirmations, and perhaps most of all, the weekly ritual of worship with the glorious liturgies that shape and feed us all.

But here's what we've learned — holy spaces can be created just about anywhere. Set up a table, get a cup and a plate, bread and wine, gather faithful people with a priest who begins "God be with you," — and there it is. A real church.

It happens again and again and again. The ancient words are spoken, the people respond, and the Holy Spirit shows up. Every damn time. People here have never tired of that miracle.

We aren't yet sure what's next. We are still a bit in shock, we are still trying to get used to a new and different name, to new and different locations, and we are all pretty tired of having to explain why the Episcopal Diocese of Fort Worth isn't part of the Episcopal Church anymore, and why all those ACNA buildings with Episcopal Church still in their names are NOT Episcopal churches aligned with the Episcopal Church.

We do know this, however. We are held in the arms of a loving God who is always present with us, in traditional stone churches, in back rooms, in store fronts, in school chapels, in theatres, in all the places we gather in our beautiful, unusual, and creative "real churches."

Thanks be to God. ■

Katie Sherrod is communications director of the Episcopal Church in North Texas.

NEWS

North Texas Episcopal parishes plan new locations

Episcopal Journal

Six congregations in what is now known as the Episcopal Church in North Texas are sorting out worship locations after being evicted by a breakaway group affiliated with the Anglican Church in North America, or ACNA.

The U.S. Supreme Court in February declined to hear an appeal by the Episcopal Church's Fort Worth-area diocese of a state court ruling [see the story in the April Episcopal Journal], leaving more than $100 million of diocesan property in the hands of the ACNA's Diocese of Fort Worth. The court's decision not to hear the case settled what had been a 12-year legal battle.

In 2008, a majority of clergy and lay leaders in the Episcopal Diocese of Fort Worth voted to leave the Episcopal Church over disagreements about the ordination of women and LGBTQ people. The breakaway congregations continued to occupy their buildings.

Photo/Katie Sherrod

Congregants at All Saints' Church in Fort Worth gather for worship, prior to the pandemic.

Most congregations that remained in the Episcopal Church found new places to worship after the split, but six congregations in Fort Worth, Hillsboro and Wichita Falls, remained in their buildings.

Since February, the Fort Worth Episcopalians and members of the breakaway group have been going through the buildings in preparation for the transfer. Like the rest of the dozen-year dispute, that's been "a fairly complicated, fraught process," said Katie Sherrod, the Episcopal diocese's director of communications.

The breakaway group is using the name Episcopal Diocese of Fort Worth, though it is no longer a diocese of the Episcopal Church. The congregants loyal to the Episcopal Church are using the name Episcopal Church in North Texas.

One of the parishes, All Saints' Episcopal Church in Fort Worth, is moving to the chapel at All Saints' Episcopal School. Another, St. Mary's Episcopal Church in Hillsboro, has been using the back room of a real estate office and plans to move into another commercial building, Sherrod said.

Some of the churches had not held indoor services for a while because of the pandemic. St. Luke's in the Meadow in Fort Worth had been holding outdoor services and had just begun the process of reopening the building for socially distanced worship when the eviction order came. ■

This story was prepared with files from Episcopal News Service.

FROM THE EDITOR'S DESK

DEAR READERS, DO YOU notice anything about the Journal's front page that's different from the front pages of the past year or so?

Like Sherlock Holmes "curious incident of the dog in the nighttime" (in which a watchdog did not bark), what's different about page one is what's not there — a story about COVID-19.

Our March 2020 issue did not contain a single story about the novel coronavirus pandemic because we went to press in mid-February, when the new disease had been detected in 14 people, all of whom had traveled from China, according to a CDC report.

A month later, every major article (except those on the arts pages) related to COVID-19. The pandemic was affecting Easter worship, school closings, hospital chaplains, funerals and weddings, food and shelter ministries — and an Episcopal churchwide conference that was the source of an outbreak.

In the 12 months after that, the entire world (think of that) adjusted to a swift and terrible crisis, a war in which the enemy was invisible, but the suffering and death were all too manifest.

As a faith community, Episcopalians served as both protectors and comforters. In a demographic that skews older, churches needed to safeguard their congregants. Clergy faced enormous extra burdens — conducting funerals with scant attendees, learning Zoom on the fly, ministering in what they hoped were safe ways to parishioners and families hit by the pandemic.

Episcopalians attended church on screens, or not at all, missing in-person gatherings with music, singing, communal prayer, coffee hour — and the physical touch of peace.

We have been through hell. As we emerge from what seems like a dark tunnel, we are turning our faces to the light in the hope that widespread vaccination will allow us to start something that looks like "real" church again.

It might take another year, or more, to figure out how our relationship to faith and our church has changed or strengthened or even weakened. What will we take with us into the future, and what will we leave behind? We know at least one thing — as we seek to re-define "church," we won't be alone. ■

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NEWS

At University of Georgia, Atlanta diocese builds 'live, study, pray' housing

By David Paulsen
Episcopal News Service

The Episcopal campus ministry at the University of Georgia in Athens is undergoing a dramatic transformation, and the disruptions caused by the pandemic are only part of the story.

In March, the Diocese of Atlanta demolished a church building at the center of the campus that had housed the Episcopal Center, though Episcopal students hadn't gathered or worshipped in the building since the first surge in COVID-19 cases a year earlier. In place of the church, construction is underway on a new residential building, which the diocese is touting as an innovative "live, study, pray" approach to student housing.

The building will be named the Wright House after Atlanta Bishop Robert Wright, in recognition of "his steadfast support for children, youth, and college ministries," according to a news release.

It will have 123 student bedrooms across four above-ground stories and plans to welcome students of all faith backgrounds starting in fall 2022. Amenities will include a roof deck, a fitness facility, a coffee bar, study areas, shared kitchen space and on-site parking. An expanded, multiuse chapel space will accommodate the diocese's growing campus ministry while also serving as a kind of community center for the building's residents.

The Rev. Clayton Harrington, the diocese's campus missioner for the past three years, will move into the building's separate chaplain's residence when it opens, making him more available to students, especially those seeking pastoral care.

"If you talk to students, they will tell you being a student is stressful," Harrington told Episcopal News Service. Basing a chaplain in the building adds "another layer of support where they know that if they are in crisis, there is somebody present that can help."

The development broke ground in April at a ceremonial event attended by Wright, who called it "an amazing project and a new concept for college ministry" in a written statement released by the diocese.

Valued at $18 million, the development is being overseen by Atlanta-based Pope & Land Real Estate and by the Rev. Lang Lowrey, an Atlanta priest who specializes in guiding church development projects in dioceses across the Episcopal Church.

This project was structured to provide a "moderate return" on the diocese's investment by enlisting equity partners to share the upfront costs, Lowrey told ENS. The diocese will continue to own the property and is hiring CollegeTown Properties to oversee leasing and management.

Photo/Diocese of Atlanta

From left, the Rev. Robert Salamone, the Rev. Clayton Harrington, the Rev. Nikki Mathis and Diocese of Atlanta Bishop Robert Wright attend the groundbreaking for the Wright House residences and new Episcopal Center.

"One of our big assets across the Episcopal Church are our college ministries," Lowrey said, especially ministries like the one at the University of Georgia that are centrally located on campus. "It's at the intersection of everything."

The proximity of dining halls, freshman dorms and a bus line to the rebuilt Episcopal Center is billed as a central amenity to Episcopal students, Lowrey said, though the "live, study, pray" concept transcends religious affiliations. He called it a "community of inclusion."

"You don't have to be a practicing Episcopalian, but we do want you to be intentional about your studies," he said.

Students' normal study habits were upended in March 2020 when the onset of the pandemic forced colleges and universities everywhere to move classes online. The Episcopal Center's ministry to Georgia students also moved online during the final months of the previous academic year, which "made staying connected trickier," Harrington said.

This academic year, students returned in the fall to a hybrid learning setup, with some classes still held online. Others met in person with students and faculty following public health guidelines, like distancing and mask-wearing, to slow the spread of the coronavirus.

When Harrington took over as campus missioner in 2018, a core group of fewer than 10 students regularly attended the ministry's community meals, worship services and formation activities. In two years, the ministry rebounded to the point that gatherings at the Episcopal Center regularly drew 30 to 35 students.

Despite the pandemic's disruptions, many of those students remain engaged with the ministry online, and they have flocked this year to the in-person services that Harrington offered outside the Episcopal Center.

After the Episcopal Center was razed, Harrington began organizing limited indoor gatherings this spring through an arrangement with the campus' Presbyterian Center. Episcopal events will continue to be held there until the new Episcopal Center is completed.

He also encourages Episcopal students to attend Sunday services at one of the two Episcopal churches in Athens: St. Gregory the Great Episcopal Church and Emmanuel Episcopal Church, at which Harrington also serves part time as associate rector.

Though reluctant to sound nostalgic, Harrington said he and the students he serves long for a return to the kinds of personal interactions and communal spaces that they had taken for granted before the pandemic. When the new Episcopal Center opens in fall 2022, "I think there will be a kind of sense of homecoming," he said.

Lowrey declined to elaborate on details of the development's financing, citing confidentiality agreements with the diocese's equity partners. The diocese chose not to maximize its potential revenue from the student residences, he said, so that it could invest more in its campus ministry while also keeping rents reasonable for students.

Lowrey estimated bedrooms, each with its own bathroom, could rent for up $1,200 a month, though a final rate has not yet been set. By comparison, living in a typical residence hall costs $6,292 this academic year, according to the university, while off-campus housing typically has more amenities and is more expensive.

The diocese also is developing a needs-based scholarship program to assist students who want to move into the Wright House when it is completed but who aren't able to afford the cost.

The Episcopal students who are involved with the campus ministry responded with excitement to the announcement last month of the plans for a dynamic new building on the site of the former Episcopal Center. "It was a high note to be able to announce this at the end of a difficult year," Harrington said.

He, too, is looking forward to moving into the new building with his 11-year-old poodle, Talya. He already has visions of celebrating Holy Eucharist in midweek evening services in the chapel and bringing in tables and chairs for regular community meals.

"Everybody's welcome, and we don't just say that. That actually means something," he said. ■

Theologian to study racial dynamics in American culture

Baylor University

Greg Garrett, professor of English at Baylor University and theologian in residence at the (Episcopal) American Cathedral in Paris, has been awarded a $488,000 grant by the Eula Mae and John Baugh Foundation to study how movies, books, sermons, political speeches and other forms of discourse that Americans consume have played a pivotal role in shaping popular attitudes and opinions, including those about race and racial dynamics.

"Racial mythologies have been deeply embedded in American life, from film to legal codes to theology to popular and material culture," Garrett said. "Any myth that denies a person her or his humanity has to be excavated, examined and repented. So often, we are unconscious of the degree to which those mythologies are operating and even defining us."

The grant will support research and scholarship into a variety of media and foster the development of public programming in a variety of settings to analyze the transmission of racial mythologies. Garrett defines that as

Garrett

messages or images that reinforce dominance of one group over another or stereotype other races, propagating a defined reality that many people accept in orienting their lives.

Garrett developed an interest in studying racial mythologies in the five years he spent researching and writing the book, "A Long, Long Way: Hollywood's Unfinished Journey from Racism to Reconciliation."

He is a co-founder of the annual film festival at Washington National Cathedral, analyzing the ways film and culture can affect conversations on race and justice.

Garrett will draw on partnerships with Baylor University's Baylor in Washington program and the Episcopal Washington National Cathedral and the American Cathedral in Paris. He will also develop programming that speaks to a variety of audiences, from students at Baylor and other campuses to religious settings to political leadership. ■

AROUND THE CHURCH

Centuries of Episcopal Church history is on the move

By David Paulsen
Episcopal News Service

Mark Duffy is director and canonical archivist of the Archives of the Episcopal Church. He leads a team that collects, catalogues and preserves the centuries of church history that are embedded in what Duffy assesses as "every conceivable format of record that you might imagine."

Photo/Mark Duffy

The Episcopal Church Archives is in the process of moving 6,500 cubic feet of archival materials.

The archives keeps about 6,500 cubic feet of materials on the third floor of the Booher Library at the Seminary of the Southwest in Austin, Texas.

Those materials include letters, diaries, photographs, motion pictures, plans, maps, certificates of ordination, journals of every diocese, various periodicals and magazines, church newspapers, paintings, parish histories, and the Episcopal flag that flew over a North Dakota encampment of demonstrators during the 2016 fight against the Dakota Access Pipeline.

By July 1, all of it must be out of the building.

The archives has been based at the seminary for more than 60 years; its growth and the seminary's need to reclaim the space for renovations, led the church to lease a former furniture store a few miles away to serve as the archives' temporary base.

"The Episcopal Church extends its heartfelt thanks to the seminary and its president, the Very Rev. Cynthia Kittredge, for their generous hospitality," the church said in a press release announcing the move.

At 10,000 square feet, the new location is somewhat larger than the 8,200 square feet that the archives has occupied at the seminary.

When reached by phone last week, Duffy was focused on the logistical challenges facing him and his staff in the coming weeks as they pack up archival materials for the move. With the relocation underway, research requests will be on hold until Aug. 1.

"We're scurrying around here. We have been locking down what we know about the collection," he explained. The challenge of moving an archive of this size isn't just about getting boxes from one place to another. The archivists also need to know what's in the boxes and ensure there will be a system in place for finding those contents in the new location.

"The new space doesn't look anything like this space," Duffy explained. "We have to map this one to that one."

At the same time, a relocation offers archivists a unique opportunity to organize their collections in a more detailed, logical way during the process of moving them to the shelves of the new facility. And, Duffy added, it allows the archivists to get to know the items in the collections a little better.

The church's archival material generally is separated into three categories: materials generated by General Convention and the Domestic and Foreign Missionary Society, the church's corporate entity; personal papers of historically important Episcopal leaders; and various special collections that are focused on specific topics or document types.

Some documents date to the 10th century, Duffy said, but the archives' core materials are from the 18th century and later, including the establishment and early years of the Episcopal Church.

Nearly half of the people who request access to the documents have Episcopal connections, from churchwide staff members to parish leaders and lay Episcopalians. Other researchers aren't affiliated with the church but are interested in various aspects of church history.

"Our missionary work is a very big area of interest," Duffy said. His staff also often gets requests related to Episcopal liturgy. "It's a huge variety." One researcher, he said, asked for texts and images related to the history of women in the church for an upcoming book.

The Episcopal Church began years ago searching for new sites for the archives, partly to address its overflow of archival materials. Until now, overflow items have been kept in rented storage at three offsite warehouses.

In 2009, the Episcopal Church purchased a parking lot across the street from St. David's Episcopal Church in Austin, intending to develop part of the parking lot into a new home for the Archives. The value of real estate in Austin surged, and in late 2018, the church chose to sell the undeveloped lot, realizing a net investment return of several million dollars.

That returned the church to its hunt for alternative sites for the archives. With the Seminary of the Southwest making plans to renovate its library, Executive Council voted in October 2020 to lease and remodel an existing building in Austin to serve as the Archives' new home for at least the next five years.

Each box got a barcode to ensure it ended up on the correct shelf. Duffy and other archivists did the packing themselves — a process that provided a fair amount of archival serendipity.

"It's like, 'What's in this box? We haven't actually looked in here in years.' It's a discovery process," Duffy said. He also compared it to sifting through family treasures at the house of a grandparent who is about to downsize and sell the property. For an archivist, the family treasures are all the items with historical value. Other items in the collection may no longer be worth keeping.

"It becomes an opportunity to rediscover your holdings in a new way and give them a better order than you're leaving the [old] building with," he said.

One personal highlight for Duffy was reviewing the collection of Utah Bishop Paul Jones, founder of the predecessor organization to Episcopal Relief & Development. "It was just full of amazingly good correspondence about the church's social justice involvement and the individuals that were involved in that, and their thorough commitment to advancing the welfare of those less fortunate than ourselves," Duffy said. "It was just a remarkable, beautiful collection to go through."

Photo/Mary Frances Schjonberg/ENS

The Rev. John Floberg, left, and Mark Duffy, director of the Episcopal Church Archives, hold the Episcopal flag that flew over a North Dakota encampment during the 2016 demonstration against the Dakota Access Pipeline.

Photo/Episcopal Church Archives

This portrait of Julia Chester Emery is in the archives.

One of the archives' most treasured items, meanwhile, is not a collection of documents but a painting. It depicts Julia Chester Emery, founder of the church's United Thank Offering and an early secretary of the Woman's Auxiliary of the Board of Missions. The painting has been on prominent display in the archives' space at the seminary library, and it will be hung prominently in the new facility.

It's also one item that won't be picked up by the movers. Duffy plans to carefully transport the painting himself.

The Archives' relocation is expected to be complete by Sept. 1, allowing resumption of public access and normal levels of research assistance. In the meantime, some documents and records will remain available online in the Archives' digital collections. ■

TRANSITIONS

Woodliff-Stanley elected bishop of South Carolina

Woodliff-Stanley

The Rev. Ruth M. Woodliff-Stanley was elected May 1 to be the 15th bishop of the Diocese of South Carolina. Once consecrated in October, Woodliff-Stanley will be the first female to serve as bishop in the more than 200-year history of the diocese.

Woodliff-Stanley, who currently serves as canon for strategic change for the Dioceses of Northwestern Pennsylvania and Western New York, and the senior vice president for strategic change with the Episcopal Church Building Fund, was elected on the second ballot in an election that was conducted online due to the ongoing COVID-19 pandemic.

Woodliff-Stanley addressed the delegates and all of the diocese just after the election results were announced. "You have given a vision of what is possible," she said, adding "It's a vision I hope I can honor." She went on to say: "Ours is the call to see the hearts of all the people of the world, beginning with one another."

Raised and ordained in Mississippi, Woodliff-Stanley has served as rector of a parish and as canon on the staffs of two bishops. She has also served in churchwide ministry focused on stewardship of finances and property.

She is married to Nathan Woodliff-Stanley and they have two adult sons. In closing her remarks to the convention, she said, "this is a moment of pure, unabashed joy. I cannot wait to be with you!"

Woodliff-Stanley will be the first full-time diocesan bishop of the diocese since 2012. During that time, the diocese has been led by two part-time provisional bishops, with the second retiring in December 2019. The search for the 15th bishop began in January 2020, though was paused briefly at the beginning of the pandemic.

As diocesan bishop, Woodliff-Stanley will lead 31 churches (including parishes, missions, and worshiping communities) affiliated with the Episcopal Church and the Anglican Communion in the eastern half of the state of South Carolina. The diocese represents more than 7,500 members, more than 100 priests and 15 deacons who are either canonically resident, or licensed to serve, in our diocese.

— Diocese of South Carolina

AROUND THE CHURCH

Episcopalians share experiences with Sacred Ground racial justice curriculum

By Egan Millard
Episcopal News Service

On April 27, thousands of Episcopalians gathered on Zoom to celebrate two years of the church's Sacred Ground curriculum, a 10-part discussion series for small groups that traces the history of systemic racism in America, from its roots to its present realities.

"Gathering on Sacred Ground" was the first churchwide Sacred Ground event, hosted by Presiding Bishop Michael Curry and members of his staff. It featured testimony from people who have participated in the series, as well as prayers, music and remarks from Curry. Noting the timeliness of Sacred Ground in the context of the past year's reckoning on racial injustice in America, Curry thanked everyone who developed and implemented the series for being part of a momentous movement.

"The ground beneath us is shifting," Curry said. "Something important is happening among us. And the last time somebody was on sacred ground, I think his name was Moses. And when God got finished with him, he set some Hebrew slaves free. When God gets finished with us, Episcopal Church, he's gonna set some captives free, including us."

The Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation and stewardship of creation, painted a picture of how widely Sacred Ground has spread across the church since its introduction in 2019. A total of 1,712 circles (or small groups) have registered for the series across 92 dioceses, she said, meaning as many as 13,000 people have participated.

About 3,150 people joined the Zoom gathering on April 27. Among them were Episcopalians from across the church who had been invited to share reflections on their experience with the curriculum, which is built around a series of documentary films and readings that focus on race relations in America. Through prayers, poems and personal testimonies, they demonstrated the diversity of the Sacred Ground experience.

Dan Ries from Old Donation Church in Virginia Beach, Va., said Sacred Ground helped his 384-year-old parish reckon with its own history of white supremacy through action.

"As part of our journey of repentance and reparation for the sin of slavery," Ries said, "Old Donation has established a scholarship at Norfolk State University, an HBCU [historically Black college or university], in honor of a woman named Rachel enslaved by our parish, to help one student receive an education that many of us take for granted."

Ries added that "this is only the start of our journey," saying that about 50 people have already participated in Sacred Ground through the parish and they hope to bring that number into the hundreds as they continue with new circles.

Alida Garcia, program director for the Diocese of West Texas' Camp Capers, said the experience was valuable on a personal level and an institutional level.

> **"When God gets finished with us, Episcopal Church, he's gonna set some captives free, including us."**
>
> **— Presiding Bishop Michael Curry**

"It enabled me to examine how I, a Latinx person, contribute to racial injustice," Garcia said, adding that many people of Latin American descent have experienced "forced racial categorization as white and the pressure to assimilate to white culture.

"It has also shown me that to fight racism, we must create more inclusive and equitable programs for the youth and families we serve at our camps and conference centers."

Garcia, who also serves on the board of Episcopal Camps and Conference Centers, said that ECCC has operated six circles with 45 people, and at least five of those participants are now leading Sacred Ground circles in their own communities.

Garcia encouraged more camp and conference center staff to participate and said that ECCC is working with Katrina Browne, who developed Sacred Ground, to create youth versions of the curriculum, some of which are already being used by youth groups.

Browne shared updates on the continuing development of the Sacred Ground program. Thanks to a donation from Caroline Russell in Brunswick, Me., the licensing for the Sacred Ground materials, which was set to expire at the end of this year, has been renewed for another three years, she said.

The Episcopal Church is also negotiating with the rights-holders to allow other faith groups to host Sacred Ground on their own. Currently, Sacred Ground must be run through an Episcopal parish or other entity.

Phoebe Chatfield, associate for creation care and justice in the presiding bishop's office, said a new webpage specifically for Sacred Ground facilitators is in the works, as well as a Facebook group for facilitators to share advice and experiences. A support circle for facilitators of color is also under consideration, she said.

Spellers directed those who have finished the program and want to continue the work in their communities to "Becoming Beloved Community Where You Are," a resource guide that contains ideas for further truth-telling and action on racial justice, as well as the church's "From Many, One" initiative on conversations across difference. ■

Atlanta priest stands in the 'well' of state politics

When the Rev. Kim Jackson recently addressed her 55 peers from the well of the Georgia Senate, she did so as an Episcopal priest elected as Georgia's first openly LGBTQ state senator.

Photo/Allison Shirreffs

Jackson

"I want to be honest in saying that being Black and lesbian in the Georgia State Senate feels scary," Jackson told Episcopal News Service in an interview in early March. "I've always been out as a priest, but here it kind of feels like I'm walking a careful tightrope to not upset the status quo."

Jackson spoke from the Georgia Senate floor on March 25, just hours before the governor signed one of the nation's most restrictive voting laws. She raised her voice against it.

"I, as a Southerner, as a pastor and as someone who cares for my neighbor, just cannot understand [that] we have made it illegal — illegal! — for someone to pass out some food … or water or an extra chair to someone while they're sitting in a long line in the Georgia heat," she said.

"I want to be clear that this bill has ignored the pleas and the needs of those who are living with disabilities in this community," she said. "We owe it to people who are already struggling to do all we can to make voting easier for them — never harder."

Jackson's career has centered on fidelity to Jesus and speaking truth to power: the first led to ordination in 2010; the second to elected office in 2020 in Stone Mountain, an increasingly multicultural Atlanta suburb where, a century earlier, the Ku Klux Klan had reignited its base.

On the day Georgia made national headlines for enacting new voting restrictions, Jackson celebrated her first legislative victory. The Senate passed a bill she introduced that would increase protection for victims of stalking.

"I want to offer legislation that matters, not something that makes the pecan the state nut," she told ENS. "This could save someone's life."

In her elected service, Jackson expresses a Jesus-centered approach to caring for the needs of others. The outlook comes from years of advocacy and pastoral care for vulnerable and neglected people. ■

— Episcopal News Service

NEWS

ORDINATION continued from page 1

are Karen and regard her as a pastor.

"When I came, they did not have a leader, a pastor" who spoke or understood the S'gaw Karen language, Say told ENS. "A lot of my people here did not understand this very well. They are very sad. They feel like they have to be baptized all over again."

Localized ordination is a win-win, church leaders say, allowing individuals to answer the call to ordained ministry, sometimes in direct response to community needs and shifting demographics and at times in response to congregations that might not otherwise be able to call a priest.

There are places in the Episcopal Diocese of New Jersey "where I could put three or four congregations together and they'd still not be able to afford a full-time seminary-trained priest," Bishop Chip Stokes told ENS.

Since his November 2013 consecration, Stokes has prioritized creating "entry points for growing ministry," including expanding an existing diocesan School for Ministry. For Stokes, it is also a matter of simple math: "We have 138 congregations and 80 full-time priests. We were not attracting young people to ministry, in part because it [the ordination process] was burdensome."

Such local programs "are nothing new," according to Sandra Montes, who designed Alejandro's three-year course of study. Adhering to Title III, Canon 8 requirements concerning the ordination of priests, local programs include an emphasis on preaching, theology, ethics, pastoral care, Scripture, church history, liturgy and music, Anglicanism, spirituality and ministry practice in contemporary society.

Photo/courtesy of Cherry Say

Cherry Say, rear, second from right, serves as a lay Eucharistic visitor at Messiah Episcopal Church in St. Paul, Minn.

Contextualizing training "is so important for the Episcopal Church. The current system just isn't built for everybody," said Montes, dean of chapel for Union Theological Seminary and an educator, writer and speaker. For example, for many prospective clergy, leaving family or employment to attend a three-year residential seminary is not an option.

"Honestly, this way is more biblical," Montes added. "Walking beside someone, tailoring the knowledge of Jesus with one person in mind, that's how the disciples were formed."

In the Diocese of Hawaii, the Rev. Ha'aheo Guanson, 69, deferred her dream of the priesthood while raising a family and establishing a university teaching career.

When the diocese created the Waiolaihui'ia, or Gathering of the Waters, local formation program in partnership with the Austin, Texas-based Seminary of the Southwest's Iona Collaborative in 2013, Guanson's dream revived. "I felt ordination was possible to achieve," she said.

Photo/Courtesy of Yesenia Alejandro

The Rev. Yesenia Alejandro, wearing a purple mask, stands in Church of the Crucifixion's food distribution center.

Guanson, ordained in 2019, now directs and teaches coursework in the Waiolaihui'ia certificate program, which includes online and in-person graduate-level studies that can be completed over three to 12 years.

"I have become very passionate about this type of program," Guanson told ENS. "Here in Hawaii, we've always imported priests because we didn't have our own. There were a few who could go away to residential seminary, but the cost and the time and the loss to the community was always an issue. Having the program right here, you help to raise deacons and priests from your community … reflecting the kind of diversity that reflects the people of God."

That diversity also includes bivocational clergy for churches "now unable to call full-time priests," ultimately strengthening the entire diocese because of the program's potential to include training for the laity, she said.

Local formation is an important part of the church's future, if the church aspires to expand its base, says the Rev. Nandra Perry, who is herself a bivocational priest, serving as assistant director of the Iona Collaborative and vicar of St. Philip's Church in Hearne, a town of about 4,000 inhabitants located northeast of Austin.

"We simply need to have more tools in our toolkit for educating clergy if we want our clergy to reflect the diversity of the church itself," said Perry, who graduated from the Diocese of Texas' Iona School for Ministry. "People have all kinds of different situations. We want to be able to call people into ministry from all walks of life and be open to the gifts of all of the people who are drawn into this communion."

Yet, local training should not — and she predicts will not — replace the traditional three-year residential seminary training. "It's simply one of many possible ways we should be open to preparing people for ministry."

The Iona Collaborative currently partners with 32 dioceses with about 200 students enrolled across the church each year. The Iona Collaborative is planning to provide teaching materials in Spanish in the near future, said the Rev. John Lewis, the collaborative's director and lecturer in New Testament and spirituality. In partnership with the Diocese of Los Angeles, some of the Iona Collaborative instructional videos have been translated from English into Mandarin and Korean.

For Daphne Roberts, 63, a lifelong member of St. Augustine's Church in Asbury Park, N.J., is working toward ordination as a permanent deacon. For Roberts and her fellow students at the New Jersey School for Ministry, graduation represents mastery not only coursework comprehension but also cultural competency.

For example, students are required to contextualize the way they would proclaim the Gospel for specific audiences, according to the Rev. Genevieve Bishop, who directs the program. "What is the message they're giving to this particular audience? It is intended to allow them to really synthesize and pull together everything that they have learned and think about how to apply it in the world today."

Congregations typically look for clergy who are a good fit for their culture, says the Rev. Susan Daughtry, missioner for formation for the Episcopal Church in Minnesota. With about 25 students, its School for Formation partners with the Church Divinity School of the Pacific's Center for Anglican Learning and Leadership and Bexley Seabury Seminary, as well as specially designed programs such as the partnership with the church's Office of Asiamerica Ministries and the Anglican Church Province of Myanmar.

Local formation follows an early church model from a time before residential seminaries existed, Daughtry said. "I will be so happy when nobody talks about this as 'alternative' training because it sounds like we have to make special accommodations. We are trying to create a space where the full diversity of the church is well and thriving."

The approach also empowers congregations. "We've tried to allow congregations to be much more creative about their own ministry models, to see what God is doing and not be constantly burdened by financial challenges they can't meet," she said. "We are stepping into what it really means to believe in the ministry of all the baptized."

For example, Daughtry said, "if a congregation has lost membership and can no longer afford to pay a rector, some might think the congregation has come to the end of their existence; but that's not true. They could choose to embrace a different model of leadership that allows resources to flow in a different way."

The Rev. Judy DesHarnais, who serves as a deacon at Messiah Church in St. Paul, recalled, "The Karen people reached out to us in 2007, asking about Anglican churches. Then they started coming. People say, 'Isn't this wonderful, you reached out to them?' And I reply, 'No, you got the direction wrong.'"

DesHarnais said the close-knit community — both locally and across the United States — have discerned Say as a pastor, even though women are not ordained in the Anglican Church in Myanmar.

"Many remember her teaching them Sunday school during their camp experience," DesHarnais said. Say, who has learned English, has demonstrated great leadership, serving on the church vestry and the rector search committee, and is an invaluable resource during home visits to parishioners.

"I've been working with the Karen people since 2008, and I still don't speak or read their language," DesHarnais said. "I have done some visits where I've brought a Karen interpreter, and that's better than my just doing it on my own. But, sometimes people need to talk about things that are very personal, and having somebody along doing interpretation just isn't a good thing. To serve the older Karen in the community, you have to be fluent."

Say's shared experience with parishioners is especially crucial now, as tensions in Myanmar continue to flare, with demonstrators protesting a February 2021 military coup. Recently, leaders of nine Southeast Asian countries called for an immediate end to the violence.

"Right now, they are not just worried about friends in Myanmar," DesHarnais said. "The older Karen, who had to run from their villages when attacked by the Burmese military, are being retraumatized by current attacks on Karen villages."

Say, who hopes to be ordained as a priest in 2023, said she loves "to pray the psalms and sing together on pastoral visits. I am very happy to take care of my people, and to be a priest." ■

NEWS

Episcopal delegation participates in U.N. conference on indigenous issues

By David Paulsen
Episcopal News Service

An Episcopal delegation participated in April in the annual United Nations conference on indigenous issues. Because the two-week conference was limited mostly to online meetings during the pandemic, this year's delegation was the church's largest yet, spanning a wide geographic range.

The 20th meeting of the U.N. Permanent Forum on Indigenous Issues ran from April 19 to 30. The 12-person Episcopal delegation to the conference was led by the Rev. Brad Hauff, the Episcopal Church's missioner for indigenous ministries, and joined by Lynnaia Main, the church's representative to the U.N.

Hauff, a member of the Oglala Sioux tribe, participated from his home base in Minnesota, while the rest of the delegation joined from across the U.S.

They were the Rev. Robert Two Bulls, Oglala Sioux; the Rev. Jasmine Bostock, Kanaka Maoli; Ronald Braman, Eastern Shoshone; the Rev. Tina Campbell, Navajo; Forrest Cuch, Ute; the Rev. Debbie Royals, Pascua Yaqui; Melissa Chapman Skinner, Standing Rock Sioux; the Rev. Rachel Taber-Hamilton, Shackan Band; the Rev. Bude VanDyke, Cherokee; and Caressa James, Cheyenne.

The purpose of the permanent forum is to allow indigenous people to provide expert advice to global leaders through the U.N.'s Economic and Social Council, or ECOSOC, and to inform U.N. agencies working on a variety of international issues.

"What has always struck me is the similarities or the commonalities that indigenous peoples and communities have among each other," Hauff said, "regardless of where they are in the world, whatever continent they're living on."

After centuries of European colonization and subjugation of indigenous peoples, the commonalities, Hauff said, typically center around the economic hardships and public health deficiencies: Indigenous communities face high mortality rates, low life expectancy, inadequate medical care, poor access to clean water, low food security, high unemployment, limited economic development, inadequate education, and high rates of substance abuse and suicide.

The Permanent Forum on Indigenous Issues was formed in 2000 to focus on indigenous issues related to economic and social development, culture, the environment, education, health and human rights.

Photo/Episcopal News Service

The Rev. Brad Hauff, the Episcopal Church's missioner for Indigenous ministries, leads a presentation on the Doctrine of Discovery offered on Zoom by the Episcopal delegation to the U.N. Permanent Forum on Indigenous Issues.

This year's theme was was "Peace, Justice and Strong Institutions," emphasizing indigenous peoples' role in implementing U.N. Sustainable Development Goal No. 16, to "promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels."

Because the Episcopal Church is an ECOSOC-accredited nongovernmental organization, the Episcopal delegation was able to submit an official statement to this year's Permanent Forum, as it has at past meetings.

"For Indigenous people, it is impossible to talk about sustainable development without acknowledging the sacred spiritual connection between our Creator and all that is created," the delegation said in its written statement in support of the Sustainable Development Goal. "When we honor this connection there is peace and harmony. When this connection is dishonored, we see all of humanity's eventual destruction through abuse of the land, air, water."

The Episcopal delegation organized a presentation about the Doctrine of Discovery that was open to all participants. Hauff offered an introduction about the Episcopal Church's history of complicity with systems of oppression against Native Americans.

At one point, he showed a photo of Native American children attending boarding schools where they were "forcibly assimilated into the American culture of the dominant society," Hauff said. Some such schools were run by Episcopal leaders, including the school attended by Hauff's mother. The schools have since been condemned for their role in eroding Native cultural traditions. ■

LGBTQ continued from page 1

"In the course of that work we learned that LGBTQ youth homelessness is an invisible crisis in Indianapolis," Hirschman says. "Forty percent of all homeless youth identify as LGBTQ. Sixty-eight percent say that family rejection of their gender identity or sexual orientation is a major reason that they are homeless. Moreover, we learned that there are LGBTQ youth who are sleeping on park benches, in doorways, and on city buses trying to stay warm and safe."

Whitworth remembers when the committee brought the possibility of opening a home for LGBTQ youth to the parish in 2017. "These folks barely batted an eye in saying this was the thing to do," she says. "As a priest, the story of Trinity Haven has been the story of helping people embrace a call in their lives that they didn't see coming."

When it became clear that Trinity could not use the house it owned for the project, the parish provided a $500,000 loan to purchase another house nearby, as well as $50,000 in donations. Over time, parishioners contributed an additional $200,000. The project also received grants from Impact 100 of Greater Indianapolis and the United Thank Offering (UTO).

"In those initial days, they had the courage to collaborate and move beyond just Trinity Church and really to develop a network of support," says the Rev. Jeff Bower, associate rector for stewardship and community engagement at St. Paul's, Indianapolis, who became involved in the project early on, eventually becoming a member of the board of directors. Grants from the Faith & Action Project at Christian Theological Seminary and Lilly Endowment were also essential, he says.

The Diocese of Indianapolis assisted by naming Trinity Haven a cooperating ministry. The designation allows Trinity Haven to purchase staff health insurance and other benefits through the diocese. Indianapolis parishes, including All Saints, Christ Church Cathedral, Church of the Nativity and St. Paul's, have all provided support and leadership.

Trinity Haven offers a transitional living program at the Trinity Haven house, which provides up to 24 months of housing, stabilization assistance, support services, independent living skills, case management, and care coordination for residents of ages 16-21, and a host homes program, which provides an average of 6 months of housing with a host family and intensive case management for ages 16-24.

"This is unfortunately a huge need in our community, and as an openly gay married white male, I realize that my life might have been very different had I come out in my adolescent years," Bower said.

"Now I'm 60 years old, but had I come out at the time that I was 15, 16, 17, I'm not quite sure that I wouldn't need a place like Trinity Haven. So, it's been one of my passions to be a voice and an advocate for youth to have a safe place and environment where they can grow and flourish and really be able to advocate for themselves. That's what Trinity Haven is about: allowing kids to live into full potential as loved by God, and to shape a different narrative," she said.

Trinity Haven will continue to have a close relationship with Trinity Church but the facility is not a religious one. "It is important that these young people understand there are no religious requirements because unfortunately, so many of them have experienced mistreatment in the name of religion," Hirschman says.

Whitworth sees the creation of Trinity Haven as an opportunity to exemplify a more loving brand of religion. "We live in a state that has been historically inhospitable, abusive and damaging to LGBTQ people," she says. "And much of the hatefulness stems from poor religious teaching and religious malpractice that distorts the teachings of Jesus in a way that leads a parent to expel their child because of who they are and who they love. To have the opportunity not just as Trinity Church, but the entire diocese to paint a different view of Christians and a different way of being the church is so powerful and so important, and it feels like an incredible privilege to live into our gospel."

Trinity Haven is now its own independent 5013c, but its founding institutional relationships will remain in place. Trinity Church's rector will have a seat on the board, in addition to two seats for church members and a seat for the Diocese of Indianapolis.

"It has been a goal of the church and it has been a goal of mine personally to make sure that this project, once incubated and stabilized, is led by people who reflect the identities of the youth in the house," Hirschman says. "It is so gratifying to see that our crackerjack staff is now leading this organization and walking a journey with the residents of the house. … The house now feels like a happy home. The staff are co-creating a community with the residents."

Whitworth turned over her key to executive director Jenni White last week. "I said, 'okay now this is somebody's home.' It's thrilling."

But Whitworth doesn't want to stop there. "I have had a dream from the get-go that we could create a model that's replicable for other churches in other parts of the country. We have learned so much, and once this is thriving in the way that we imagine it will be, we hope that the story of Trinity Haven can be an inspiring one for other parishes who are looking to use their properties in a way that is life giving for their communities." ■

NEWS

In Middle East, Anglican ministries respond to pandemic needs

By David Paulsen
Episcopal News Service

Anglican congregations and ministries in the Middle East have taken a range of approaches to responding to the public health crises and economic disruptions caused by the COVID-19 pandemic over the past year, as the coronavirus continues to spread across the region.

The scale and nature of the crisis varies by country, based on its economy, politics and civil conflict. In some countries, Anglican hospitals and clinics have struggled to meet patients' needs. Leaders at Anglican schools spoke of the online educational challenges they face. And while worship services remain mostly online, demand for church-based food security and other relief ministries has increased.

"The overall economic impact has been pretty devastating, whether it's Jordan or Palestine or Israel," said John Lent, executive director of the American Friends of the Episcopal Diocese of Jerusalem, or AFEDJ. "And now you've got the challenge of getting people vaccinated."

The Diocese of Jerusalem includes Israel, the Palestinian territories, Jordan, Syria and Lebanon, and is one of three dioceses in the Anglican province in the Middle East. The pandemic's biggest economic disruption has been to the pilgrimage industry, which ground to a halt a year ago, Lent told ENS.

The loss of Holy Land tourism has hit the Palestinian territories particularly hard, Lent said, and it has had a direct impact on revenues of the diocese, which operates guest houses that have remained vacant.

The diocese's schools have stayed open through remote learning, and its hospitals and clinics have continued to treat patients. AFEDJ has devoted much of its fundraising efforts to helping medical centers respond to the pandemic, by providing personal protective equipment, renovating indoor spaces to facilitate social distancing, and preparing the facilities in other ways for an increase in patients.

"I think they've done a really good job of keeping people safe and responding to the needs," Lent said.

In the Palestinian territories, the tourism industry mainly is centered in Bethlehem, while the city of Ramallah, as the seat of the Palestinian National Authority, is more focused on political activity as an economic driver. In the past, some travelers to Ramallah have stayed at a guest house run by the Episcopal Technological and Vocational Training Center, where the school's hospitality and culinary arts students, 11th- and 12th-graders, were able to gain real-world experience. The income and job-training opportunities evaporated when travel restrictions were imposed at the start of the pandemic in March 2020.

Photo/AFEDJ

Syrian refugee children find a safe home environment at Schneller School in Marka, Jordan.

"As Palestinians, we are used to catastrophe," Giovanni Anbar, the vocational school's director, told ENS in a Zoom interview. He and the school's teachers and staff members were forced to rethink their education program, moving much of it online, while following guidelines to slow the pandemic's spread.

The students finished the previous school year with online lessons, and the experience helped educators plan for a successful new school year in the fall, he said. "We learned a lot, I would say."

The school, though supported financially by the diocese, also draws some of its revenue from fees paid by families, some of whom were unable to pay after parents lost jobs during the initial shutdown. The school was committed to paying its teachers and staff members through the crisis, while cutting other parts of its budget, Anbar said.

The vocational school has gone into and out of distance learning over the past year. When Anbar spoke with ENS in mid-April, it was closed to in-person lessons again because of a new surge in COVID-19 cases. "It doesn't look good in Ramallah," he said.

In late March, the U.S. announced it would give $15 million in COVID-19 aid to Palestinian communities in the West Bank and Gaza. Earlier this month, the Biden administration restored $235 million in aid for Palestinian refugees, reversing a Trump administration policy. The Episcopal Public Policy Network was among the groups advocating for that policy shift.

In Zarqa, Jordan, Saviour's Episcopal School also has dealt with financial challenges during the pandemic. The commitment to school's students, however, hasn't wavered, Dua'a Bisharat, the school's director, told ENS by Zoom. "We are a family," she said.

Photo/AFEDJ

A patient is checked for fever at a triage tent at the Diocese of Jerusalem's Ahli Arab Hospital in Gaza City in March 2020.

After the government ordered a shutdown of the country in March 2020, Bisharat and the school's teachers had to figure out how to continue providing lessons to students. They turned to a range of platforms for communicating, including a YouTube channel, Microsoft Teams and WhatsApp.

They were able to resume in-classroom learning for three weeks early this year when the government temporarily lifted restrictions — only to reimpose them when positive cases surged again. That upheaval has made it difficult to plan for the future, Bisharat said, "as if you are walking on the snow or in the mud."

Some students and parents have died after contracting the coronavirus, she said. Vaccination efforts, however, are ramping up in Jordan. Bisharat said she received the first dose of the Pfizer vaccination and was scheduled for the second dose, and she is encouraging teachers to schedule their vaccinations. School officials are hopeful but can't commit to a full reopening in the fall until the infection rates come down, she said.

Vaccination rollout so far has tended to favor Middle Easterners living in wealthier societies, with Israel, United Arab Emirates and Bahrain reporting some of the highest vaccination rates in the world. Israel is now recording only about 100 new COVID-19 infections each day, and with more than 60% of Israelis vaccinated, businesses and schools have reopened.

The outlook is much different in the Palestinian territories of the West Bank and Gaza, where vaccinations are underway but not as readily available or widespread. "Most predictions are that Palestinians are going to be some of the last people on the planet to get vaccinated in large enough numbers to restore something close to normal economic activity," Lent, the AFEDJ executive director, said.

In oil-rich Persian Gulf countries like Bahrain, Qatar and United Arab Emirates, much of the labor force is made up of foreign workers drawn to the countries by the availability of employment in commercial development, according to the Ven. Bill Schwartz, an archdeacon in the Diocese of Cyprus and the Gulf. When those economies shut down early in the pandemic and travel was restricted, many of those workers were suddenly unemployed and unable to return to their home countries.

"Obviously, a lot of people dropped through the cracks," Schwartz told ENS in a Zoom interview from Bahrain, though Anglican churches in the region have tried to help with food drives and other relief ministries.

Those efforts have continued despite the inability to hold in-person worship services. "Most of our churches have been on lockdown pretty much the

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NEWS

Episcopal Church releases racial audit of leadership, citing patterns of racism in church culture

By David Paulsen
Episcopal News Service

The Episcopal Church released a report on April 19 that assesses the racial makeup and perceptions of a broad sampling of the church's leadership and summarizes how race influences internal church culture. The release of the 72-page report, nearly three years in the making, also sheds light on nine dominant patterns of racism that were identified during interviews with dozens of church leaders.

The audit confirmed that the church's leadership, like its membership, is overwhelmingly white, and it found that white leaders and leaders of color tend to perceive discrimination differently.

People of color said they have often felt marginalized — despite the church's professed commitment to racial reconciliation. White Episcopalians, on the other hand, frequently weren't aware of how race has shaped their lives and their church.

The Racial Justice Audit of Episcopal Leadership was conducted on behalf of the church by the Massachusetts-based Mission Institute. More than 1,300 people completed a written survey offered to five leadership groups: the House of Bishops, the House of Deputies, Executive Council, churchwide staff members and leaders from 28 dioceses. Additional narrative interviews were conducted with 64 participants who had expressed a willingness to share personal stories and observations with the institute's researchers.

The report and additional resources are available at **www.episcopalchurch.org**.

"This racial audit has attempted to magnify the voices of people of color in the church, while also maintaining a spotlight on the systems and structures created and maintained by the white dominant culture," the Mission Institute said in unveiling its findings. By putting those findings into their historical context, the institute concluded that "even though we have come far in addressing racism within the church, we still have a long way to go."

Episcopal leaders see the audit as part of the church's efforts to become more inclusive and to bridge racial divides in an increasingly diverse America. Since 2017, those efforts have centered on Becoming Beloved Community, the church's cornerstone racial reconciliation initiative.

Photo/David Paulsen/ENS

Members of Executive Council join hands and sing at the conclusion of a racial reconciliation training in October 2018, in Chaska, Minn.

It aims to deepen conversations about the church's historic complicity with slavery, segregation and other racist systems while enlisting all Episcopalians in the work of racial healing. One of its four components is telling the truth about churches and race.

"This racial justice audit, I think for the first time, has given us a real picture of the dynamics and the reality of structural and institutional racism among us," Presiding Bishop Michael Curry said in a news release. "It has given us a baseline of where we are, to help us understand where we can, and must, by God's grace, go."

The report offers eight general recommendations for the church as it continues to engage at the parish and community level, from prioritizing racial justice to providing financial support to communities still dealing with the effects of racial oppression.

It recommends conducting follow-up audits of church leadership every five years, as well as expanding the audits to dioceses and congregations. It calls for a new system of accountability, ensuring the church steps up its racial justice work. And it cites the need to educate white Episcopalians about the church's racial dynamics, including through promotion of the audit's results.

Photo/Lynette Wilson/ENS

Presiding Bishop Michael Curry, center, in red, leads an Episcopal Relief & Development reconciliation pilgrimage to Ghana in January 2017.

The results were first unveiled earlier this year to each participating group, starting with an Executive Council committee in January. About 200 diocesan leaders attended three online discussions of the results in March, and the Mission Institute presented the report to the House of Bishops in March at the bishops' online retreat. Similar online sessions were offered to the churchwide staff in March and the House of Deputies in April.

Along with releasing the report to the wider church on April 19, Episcopal leaders have prepared resources to help all Episcopalians understand the significance of the audit's findings while discerning how they can be a part of the church's continued efforts to combat systemic racism. Webinars are scheduled for June 1 and June 29.

"Racism exists in our church, and we can no longer ignore it or look the other way or pretend that it's not there," the Rev. Isaiah Shaneequa Brokenleg, the church's racial reconciliation officer, told ENS. "My hope is that we would recognize the racism in our church and change it."

The survey questions revealed a disconnect between how white church leaders experience race and racism and how it is experienced by leaders who are Black, Latino, Native American and Asian American and other people of color.

When asked, for example, how often they had witnessed less respectful treatment of a person of color, nearly 40% of the leaders of color surveyed responded occasionally or frequently. Only 25% of white respondents shared that view.

"Some of the more striking data that we received back was in how one experiences and observes racism, where there was a significant gap," the Rev. Katie Ernst, co-director of the Mission Institute, told ENS. Ernst hopes such examples in the report will help Episcopalians better understand white supremacy's often imperceptible influence on the church.

The Rev. Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation care, thinks the report's merits will be evident to anyone who engages with it.

"It's such a relief to name and see clearly how systemic racism affects power and life in our church," Spellers told ENS in an emailed statement. "I compare it to a poltergeist — this demonic force that's been wreaking havoc in a house but nobody can see it. The insights in this report are like throwing powder on the poltergeist. Systemic racism is not a mystery, and it's not in our heads. Now that we can see it this clearly, we can work more effectively to break free of it."

The Rev. Gay Clark Jennings, House of Deputies president, told ENS that the report's nine dominant patterns of systemic racism are particularly helpful. These examples are "something that we all have to dig into and look at really carefully in terms of how we are structured, how we are resourced and how we invite new people in positions of leadership."

The report devotes 20 pages to detailing the nine patterns, each illustrated with quotes from people of color and white leaders who were interviewed after completing the survey. Their names were withheld for the report.

A primary pattern was the tension experienced by people of color who feel both invisible and "hyper-visible" in the church. A churchwide leader, identified in the report as a person of color, described feeling invisible while in a room with white bishops: "I'm standing there. But they're talking, they're not even making eye contact with me. I'm just kind of right there."

"Hyper-visibility" was described as a kind of tokenism, when people of color are singled out because of their race, such as to serve on race-related committees or to fulfill diversity requirements.

"I don't feel like clergy. I feel like a commodity," one Black priest said. "I'm on these leadership groups so I can check a box, or the leaders can check a box."

Other patterns cited by the report include racial power imbalances in the church, the often hidden complexity and variety of racism, theological practices that can undercut anti-racism work, doubts about the church's commitment to the work and a lack of understanding of how racism is rooted in the church's history.

The Mission Institute also collected stories that pointed to white church

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FAITH AND THE ARTS

Shakespeare's musings on religion require deep listening to be heard

By Anthony D. Baker
The Conversation

William Shakespeare's role as a religious guide is not an obvious one.

While the work of the Bard has been scoured at various times over the past four centuries for coded messages about Catholicism, Puritanism or Anglicanism, the more common view is that his stunning explorations of humanity leave little space for serious reflection on divinity. Indeed, some Shakespeare scholars have gone further, suggesting that his works display an explicit atheism.

But as a scholar of theology who has published a book exploring Shakespeare's treatment of faith, I believe the playwright's best religious impulses are displayed neither through coded affirmations nor straightforward denials. Writing at a time of great religious polarization and upheaval, Shakespeare's greatest pronouncements on faith are more like curious whispers — and, like whispers, they require deep listening to be heard.

Photo/Met Museum/Gertrude and Thomas Jefferson Mumford Collection

Caliban implores his fellow island dwellers to listen to the noises in "The Tempest."

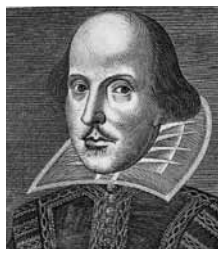
Religious noises

I see an invitation to this deep listening in one of Shakespeare's most unusual plays, "The Tempest." "Be not afeared," the half-man, half-beast Caliban tells his companions as they arrive on the island where the play is set, "the isle is full of noises, sounds and sweet airs that give delight and hurt not."

It is a striking passage, made all the more so coming from a foul-smelling creature accused of attempted rape and repeatedly called "monster." But in it, Shakespeare seems to be suggesting that there are dimensions of reality that many of us miss — and we might be surprised to find out who among us is paying attention.

Subtleties like this show up differently across Shakespeare's plays. "Romeo and Juliet" is not in any overt sense a theological play. But as the tragedy comes to a somber denouement, we have the line "See, what a scourge is laid upon your hate, That heaven finds means to kill your joys with love."

While there is no clear naming of gods or fates, Shakespeare implies that some great power transcends the destructive feud between the Montagues and Capulets, the families of the two lovers. He calls into question the earthly power of the two houses — heaven, he implies, is also at work here.



Photo/Wikimedia Commons

Shakespeare

Tumultuous times

Shakespeare was, I believe, in constant search of subtle ways to imagine divine intervention within the human realm. This is all the more impressive given the fraught religious times in which he lived.

The late 16th century witnessed religious and political polarization greater, even, than our own. Decades earlier, King Henry VIII had separated the Anglican church from Rome and created a Protestant England. His daughter Elizabeth, who sat on the throne for the first half of Shakespeare's writing career, was excommunicated by Pope Pius V for continuing in her father's footsteps. The queen responded by making the practice of Catholicism a crime in England.

So even before Elizabeth's successor, James I, outlawed overt theological humor or criticism on stage, artists hoping to engage in religious themes were under considerable restrictions.

These upheavals affected Shakespeare directly. Shakespeare's family had deep ties to Roman Catholicism, as likely did some of his closest associates. For any one of them to express doubts about the Anglican prayer book, or even to avoid the Anglican parish on Sunday, was to put themselves under suspicion of treason.

There is little in the way of biographical detail to help scholars looking for Shakepeare's religious beliefs. Instead, they have generally relied on explicit references to familiar religious language or character types — the Catholic priest in "Romeo and Juliet," for instance — in speculating about Shakespeare's faith.

Some have suggested that clues and codes in his play suggest the playwright was a closeted Catholic. But to me it is more in what he doesn't say, or where he finds new ways of saying something old, that Shakespeare is theologically at his most interesting.

'God's spies'

Shakespeare's faith and how he expresses it are explored in a 2017 play by poet Rowan Williams, a theologian and former Archbishop of Canterbury. In it, Williams imagines a young Shakespeare in search of a new language for things religious, and dissatisfied with the heavily politicized options before him.

In a pivotal scene, "young Will" explains to his Jesuit mentor that, despite the attractiveness of their radical Catholic cause, he cannot join: "The old religion is the only, the only — picture of things that speaks to me, yes, but it's as if there were still voices all around me wanting to make themselves heard and they don't all speak one language or tell one tale, and all that — it would haunt me if I tried what you do, and it would make me turn away from the pains and the question, because I'd know that there'd always be more than the old religion could say and it still had to be heard."

In other words, while Catholicism "speaks" to young Will, he believes there is more that "still had to be heard."

The voices that Williams' Shakespeare wants to hear are similar, I believe, to those that Caliban talks of in "The Tempest." So young Will does not join the Catholic cause; instead, he goes off in search of ways to stay with "the pains and the question." Williams is suggesting that Shakespeare's subsequent plays are an attempt to let all these complex and difficult voices "be heard."

They are his attempt to give voice to religious noise beyond the range of the religious certainty of his age.

We see this in "King Lear." Lear spends the entire play cursing the gods for the lack of love and respect his children show him. But when the heaven-cursing rants finally subside, the play gives its audience a beautiful and painful reconciliation scene with his daughter Cordelia. He discovers in his daughter's forgiveness a kind of higher vantage point, one from which they might both "take upon's the mystery of things, As if we were God's spies."

Like Caliban in "The Tempest," Lear learns to hear those voices just out of human range.

Similarly, Shakespeare asks his audience to listen and watch differently, as if we too are God's spies or Earth's monsters. ■

Anthony D. Baker is professor of systematic theology at the Seminary of the Southwest. He received funding in the form of a grant from the Conant Foundation, through the Episcopal Church, for travel research on Shakespeare. This article was originally published at The Conversation (www.theconversation.com).

Virginia music minister honored

Church of the Holy Comforter

David Kelley, minister of music at Church of the Holy Comforter in Vienna, Va., earned second place honors from Notre Dame University's Magnificat Choir Composition Competition for his "Meditabor," for unaccompanied women's choir.

Kelley has been composing music for decades, but this is the first time he has won an award.

It took him about a month to compose the piece, he said. "I spent a few weeks ruminating on the text, then I had a few ideas that would suit the text and give the piece an overarching form," Kelley said. "I tried to make the feel of the music highlight the two emotional aspects of the 'meditabor' text — meditating on God's commandments and the feeling of love for those commandments."

The text appears in Psalm 119, verses 47-48, which in Latin begin with "Meditabor in mandatis tuis." The verses in English are: "My delight shall be in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved and my study shall be in thy statutes."

Kelley added, "As a process, I imagine it like sculpting. I keep chipping away at this form until all the details come into focus."

Photo/Church of the Holy Comforter

David Kelley is music minister at Church of the Holy Comforter in Vienna, Va.

At Holy Comforter, Kelley composes choral works for the choir and congregation. He also uses his experience with vocal pedagogy and the Royal School of Church Music curriculum to train Holy Comforter's choir members.

Kelley holds a doctorate in organ performance from the Peabody Institute; degrees in music theory, composition and liturgical music; and professional certificates from the American Guild of Organists.

He has served on the faculties of training courses for the Royal School of Church Music in America and the organists' guild. He has published articles in The American Organist and The Diapason, and composed works on commission for church and community choirs. ■

NEWS

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leaders' propensity to see anti-racism as transactional — a need to improve hiring practices, for example — rather than transformational.

Such analysis was enlightening, Jennings told ENS, and "some of it is bound to make us uncomfortable." She added that the dozens of first-person examples that were compiled for the report "highlighted the difficulty of navigating an institution that's predominantly white."

House of Deputies Vice President Byron Rushing, the most prominent Black lay leader in the Episcopal Church, thinks the Racial Justice Audit of Episcopal Leadership should be required reading for any Episcopal nominating committee. "I don't think that anybody in leadership who is in the position where they can appoint people or hire people … should do that without reading this report," he told ENS.

The church also would benefit from a more comprehensive census of churchwide membership, Rushing said. This audit provides only a snapshot of church leadership, but in his view, it is a groundbreaking tool for understanding institutional racism in the church. "I think it's the first time that we are able to say, this is what a significant part of the leadership of the Episcopal Church thinks about race, all in one spot," he said.

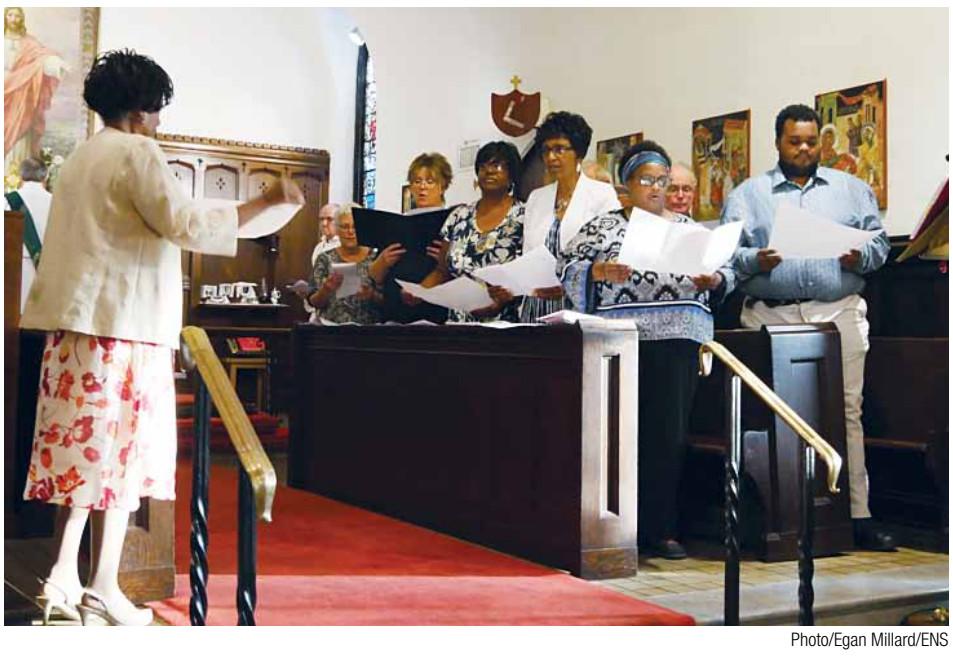
Its greatest value, he said, may be as a catalyst for further conversations about the church's racial reconciliation efforts. "We want as many Episcopalians talking about this report as possible," he said. "The way you keep this in focus is you get people to keep talking about it, in every different way you can."

The Very Rev. Kelly Brown Douglas, dean of Episcopal Divinity School at Union in New York, cautioned in an interview with ENS that the lessons learned from the audit must go beyond the need to expand representation of people of color in leadership roles. She advocates a more transformational change in Episcopal Church culture, away from what Douglas calls the "white gaze, that white way of receiving reality."

"It's about more than representation," she said. "That's not changing the gaze and that's not changing the controlling narrative of the church." The potential ramifications are significant, with nonwhite U.S. residents forecast to outnumber whites by 2045. Without transforming its racial attitudes and priorities, Douglas said, the church will remain unable to embody and serve the communities it is called to serve, fueling an existential crisis.

"Inasmuch as our denomination remains a 90% or so white denomination, this conversation's going to be moot," she said. The church is "not going to survive."

The Mission Institute works in the Episcopal tradition to help churches and communities confront racism. It previously helped the Diocese of Massachusetts develop a more inclusive clergy formation process, and it first began interviewing bishops and clergy of color on behalf of The Episcopal Church at the 79th General Convention in 2018. ■



Photo/Egan Millard/ENS

The Community Choir performs at the Communion Service of Lament, Reconciliation and Commitment at St. Thomas Episcopal Church in Abingdon, Va., during a Pilgrimage for Racial Justice in August 2019.

MIDDLE EAST continued from page 8

whole year," said Schwartz, who also serves as dean of St. Christopher's Anglican Cathedral in Bahrain.

Different challenges face Iraq and Yemen, Schwartz said. Iraq's economy is not as strong and lacks the development drive seen in other parts of the Gulf. Its history of political corruption has fueled large anti-government protests in recent years, with the pandemic only exacerbating the challenges facing the nation, he said.

And Yemen is a country torn apart by civil war since 2014. The pandemic is a crisis on top of an existing crisis, and the public health challenge is "mostly related to the infrastructure that's been destroyed in the war," Schwartz said. The conflict has devastated the health care system and has caused sporadic power outages. Clean, safe drinking water is only available every few days, he explained, asking, "How do you wash your hands if you don't have water?"

Since there is no functioning government to lead a public health response to the pandemic in Yemen, Schwartz said, nongovernmental organizations have looked for ways to fill those needs.

The Diocese of Cyprus and the Gulf maintains the only functioning Christian church in Yemen, in the coastal city of Aden, and church leaders have offered the facility for use as a medical and eye clinic. When patients arrive, they are advised on precautions to minimize the spread of COVID-19, and the diocese received money from Episcopal Relief & Development to provide face masks and other protective equipment to Yemenis, Schwartz said.

The Episcopal Province of Jerusalem and the Middle East receives financial support each year from the Episcopal Church through the church's annual Good Friday Offering. In recent years, the offering has topped $400,000, but proceeds were sharply diminished in 2020 because of pandemic restrictions on gathering in churches for worship, including during Holy Week.

An official total for the 2020 Good Friday Offering has not yet been released, but the Rev. Robert Edmunds, the Episcopal Church's Middle East partnership officer, estimated it was about a quarter of the total from previous years. This year's Good Friday Offering came as some dioceses and congregations were resuming in-person worship services. ■

FEATURE

Commission urges removal of Sewanee theologian from saints' calendar over white supremacist writings

By David Paulsen
Episcopal News Service

Every year on Aug. 18, Episcopalians are invited to pray a collect that honors theologian William Porcher DuBose for his God-given "gifts of grace to understand the Scriptures and to teach the truth as it is in Christ Jesus."

A century after DuBose's death in 1918, this seminary professor and dean is regarded as an Episcopal saint whose feast day is one of more than 150 such "lesser feasts" on the church's official calendar. The short biography for DuBose in the church's published volume of "Lesser Feasts and Fasts" describes him as "among the most original and creative thinkers the Episcopal Church has ever produced." The entry on DuBose also briefly mentions his service in the Confederate Army during the Civil War.

In the past year, however, researchers have highlighted other aspects of DuBose's life that cast doubt on his fitness for a feast day. His family once owned hundreds of slaves, and long after slavery was abolished, DuBose offered unapologetic defenses of that system of racial oppression while espousing white supremacy in some of his writings, even praising the early Ku Klux Klan.

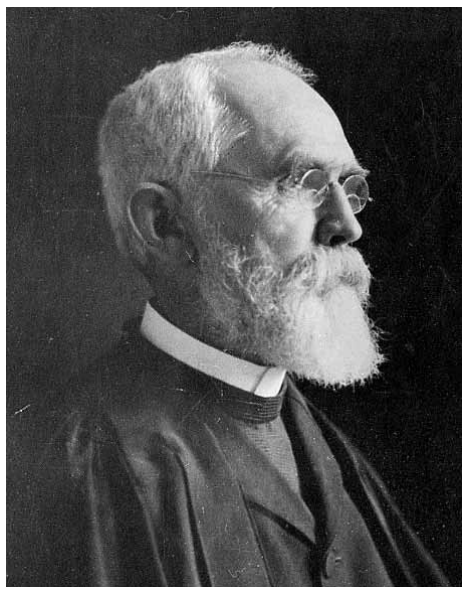
Those writings now form the backbone of a recommendation by the church's Standing Commission on Liturgy and Music, or SCLM, to remove DuBose's feast day from the church calendar — a rare and likely unprecedented repudiation of a church-anointed saint.

"As the church continues to strive against white supremacy and the sin of racism, we must not raise as examples of heroic service those who in their lives actively worked to devalue whole classes of human persons," the SCLM said in its Blue Book report to General Convention, which meets next in July 2022.

The push to revoke DuBose's feast day comes amid parallel moves by the University of the South in Sewanee, Tenn., where DuBose was appointed the second dean of the School of Theology in 1894. The seminary, after researching DuBose's published and unpublished writings, announced this month that it was removing his name from its annual lecture series.

DuBose's past statements on slavery and race "were incompatible with the kind of example and image that we wanted to hold up to be imitated," Dean James Turrell, Sewanee's seminary dean, told Episcopal News Service. Turrell, who also serves on the SCLM, sees DuBose's feast day as similarly undeserved.

"Who we choose to memorialize in our calendar is a reflection both on the people that we are remembering but also a reflection on those doing the remembering," Turrell said. "I think one of the things that we have been coming to grips with, both in the wider church but also here at Sewanee, is the unspoken assumptions that we once made that came out of a frankly structurally racist past."



Photo/courtesy of the William R. Laurie University Archives and Special Collections at the University of the South

William Porcher DuBose was a professor and dean at the University of the South's School of Theology in Sewanee, Tenn.

SCLM members told ENS their recommendation is based in the criteria approved by General Convention for adding and deleting feast days. The calendar "commemorates those who were, in their lifetime, extraordinary, even heroic servants of God and God's people for the sake, and after the example, of Jesus Christ," according to one of the criteria.

DuBose may have passed that test in past church leaders' eyes, but the SCLM in its recommendation for removal concluded his white supremacist writings now disqualify him, especially in light of the widespread secular protests in the past year against racial injustice and the racism inherent in American institutions.

"DuBose was a sort of self-avowed white supremacist," the Rev. Paul Fromberg, chair of the SCLM, told ENS. "He was not repentant of white supremacy, and in fact, he wrote in his secular writings in support of white supremacy." None of the people on the church calendar were perfect human beings, Fromberg said, but "when it becomes clear that people on the calendar become a scandal to the church, they have to be removed."

That a long-dead Episcopal theologian has become a church scandal in 2021 further points to the ways the Episcopal Church is placing racial reconciliation work at the center of its contemporary mission and ministry in the world.

"I think we as a denomination are paying a lot more attention to reparation and reconciliation," the Rev. Scott Slater told ENS. Slater is canon to the ordinary in the Diocese of Maryland, where he has helped draft resolutions committing the diocese to racial reparations.

The diocese also is preparing to host the 80th General Convention next year in Baltimore. In July 2020, Slater wrote to Fromberg requesting that he and the chair of a church committee on racism consider drafting a General Convention resolution "addressing whitewashed histories in commemorations." He raised specific concerns that the biographical information in "Lesser Feasts and Fasts" overlooks DuBose's white supremacist views.

At the time, Slater was researching DuBose's life and writings in preparation for a sermon he was scheduled to preach on DuBose's feast day. A version of that sermon was posted to the Episcopal Café website last year on Aug. 18.

> **"His attitude of white supremacy continued within the security of his privilege."**
>
> **— Rev. Scott Slater**

"Perhaps he was a brilliant theologian, but not enough to prevent him from racism," Slater wrote. Even in DuBose's later years, "his attitude of white supremacy continued within the security of his privilege."

Slater's article drew partly on the research of the Roberson Project on Slavery, Race, and Reconciliation, which Sewanee launched in 2017 to examine the Episcopal university's origins in Southern slaveholding society and its history of complicity in other racist systems.

The Rev. Benjamin King, a professor of Christian history in Sewanee's School of Theology, specifically scrutinized DuBose's life. When the School of Theology announced on April 13 that DuBose's name would be removed from the school's annual lecture series, King defended that decision.

"Theology always arises in a context," King said in a news release announcing the decision. "Even if DuBose's theology retains an international reputation, his writings on this region and on race bear witness to his context. DuBose is not the name that best represents our context and what the School of Theology and our alumni have to offer the 21st-century church."

DuBose was born in 1836 in South Carolina into a wealthy family. By 1860, the family's slaveholdings totaled 204 Black men, women and children, according to Sewanee's research. "Lesser Feasts and Fasts" says DuBose was ordained a priest in 1861 and served the Confederacy as both an officer and a chaplain.

The University of the South was founded in 1857 but didn't begin enrolling students until after the Civil War, in 1868. DuBose began teaching at Sewanee in 1871 and was appointed dean of the School of Theology two decades later.

He went on to publish seven books, including the autobiographical "Turning Points in My Life" in 1912. The books, which first brought him international acclaim, "treated life and doctrine as a dramatic dialogue, fusing the best of contemporary thought and criticism with his own strong inner faith," according to his "Lesser Feasts" biography. "The result was both a personal and scriptural catholic theology."

Though mostly mining theological ideas, he also once wrote that slavery in the South was "no sin to those who engaged in it."

"The South received and exercised slavery in good faith and without doubt or question, and, whatever we pronounce it now, it was not a sin at that time to those people," DuBose wrote in a Sewanee Review article commemorating the 1902 death of Confederate Gen. Wade Hampton. "Liable to many abuses and evils, it could also be the nurse of many great and beautiful virtues."

DuBose acknowledged that abolishing slavery was "a necessary step in the moral progress of the world," but slavery had been "a sin of which we could not possibly be guilty." He also suggested in the same article that Black former slaves were inferior and that downtrodden white Southerners would "come to the top" of society, like oil rising above water.

The SCLM, in its proposal to remove DuBose from the church calendar, alludes to other examples of DuBose's espousing white supremacy as late as 1914, and it cites a passage in his unpublished memoirs praising the formation of the KKK during Reconstruction: "It was an inspiration of genius — the most discreet and successful management of the situation that could have been devised."

Courtesy photo

The campus of the University of the South in Sewanee, Tenn.

DuBose, the SCLM concluded, "remained unrepentant for the South's slaveholding past" and "clung to the ideology of the slaveholding Confederacy." ■