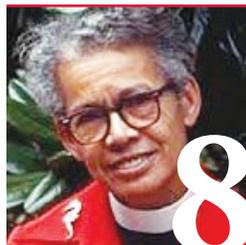


Episcopal JOURNAL

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NEWS Church helps victims of London fire



FEATURE Pauli Murray honored by landmark center



ARTS Priest worships through lively jazz vespers

Women's history conference focuses on women of color

By M. Dion Thompson
Episcopal News Service

Bishop Jennifer L. Baskerville-Burrows was deep into her sermon, rhythmically invoking the names of a great cloud of witnesses whose presence was deeply felt by those who gathered near Baltimore June 12-15 for the Episcopal Women's History Project conference.

"You know them, women like Pauli Murray: Say her name! Verna Dozier: Say her name! Margaret Bush, first black woman to serve in the House of Deputies: Say her name!" "Shout them out," said Baskerville-Burrows, the recently installed bishop of Indianapolis and the first black female diocesan bishop elected in the Episcopal Church. "Who else? Say her name! The Rev. Carmen Guerero: Say her name! Shout out these names to our children, so they know who they are."

The conference, the first in the group's history to focus on women of color, brought together lay and ordained women from across the country. Araceli Ma, who works with Latino ministries in the Diocese of Washington, said she came to ensure a Latino presence at the conference and to show her two

daughters, ages 13 and 10, the opportunities open to them.

The women shared stories of their hopes and challenges, often finding an overwhelming sense of connection in their particular experiences.

"My story is our story," Baskerville-Burrows said during her June 12 homily.

The Rev. Matilda Dunn, president of the History Project, said planning for this year's conference began about two years ago. The project had been collecting oral histories and stories from women throughout the Episcopal Church, from the famous to the lesser-known faithful parishioners and altar guild members who often form the backbone of a parish.

"We need to honor them because they're also doing the work of the church," she said. "It's important to me because the history has to be kept for all of us, men and women."

Dunn said she and others felt a need to set aside some time for women of color to honor and celebrate their collective history. Working with the Rev. Nan Peete, they secured Baskerville-Burrows as homilist and the Rev. Kelly Brown Douglas, newly appointed dean of the Episcopal Divinity School, as the keynote speaker. The conference opened on the 87th birthday of retired

continued on page 6



Photo/Sandra T. Montes via Facebook

Sandra T. Montes, right, a consultant with the Episcopal Church Foundation, takes a selfie with the Rev. Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation, center, and Denise Treviño-Gomez, missionary for intercultural development in the Diocese of Texas, during the Episcopal Women's History Project conference.

Goats hired to clear Utah church's weeds become unexpected evangelism tool

By David Paulsen
Episcopal News Service



Photo/Mary Janda.

Goats rented to clear weeds from church property wait in a corral before leaving St. Stephen's Episcopal Church in West Valley City, Utah.

The Rev. Mary Janda has a new perspective on Matthew 25:33. If God is to separate the righteous from the cursed like sheep from goats, Janda's recent experience at St. Stephen's Episcopal Church in West Valley City, Utah, has gotten her thinking Matthew was a bit unfair to the goats in destining them for eternal punishment.

"I mean, give the goats a break," said Janda, St. Stephen's vicar.

Janda is not alone in her newfound affection for the animals. She, her congregation and its neighbors spent nine days in May getting to know a flock of 108 goats — give or take a few, due to one death and three births. The goats helped to tame the church's field of weeds — when they weren't escaping and getting into mischief in the neighborhood.

St. Stephen's, a mission congregation of the *continued on page 7*



Editor's note

Episcopal Journal is combining its two mid-year issues into a July-August issue as its staff takes a summer break and works on website improvements, marketing initiatives and outreach to donors. We'll keep you posted on Facebook and Twitter. Watch for the September issue in late August!

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ANGLICAN DIGEST

Anglican Digest is a column of news and features from churches in the Anglican Communion.

Massachusetts priest elected Guatemala bishop

The Rev. Silvestre Romero, rector of St. Peter's-San Pedro Church in Salem, Mass., was elected bishop coadjutor of the Diocese of Guatemala during its May 26-27 convention at the Cathedral of St. James the Apostle in Guatemala City. Pending the consent process, Romero will succeed Bishop Armando Guerra.

Guatemala is among the five dioceses, along with El Salvador, Nicaragua, Costa Rica and Panama, that constitute the Anglican Churches in Central America, or IARCA in its Spanish abbreviation, one of the newest provinces in the Anglican Communion.

— Diocese of Massachusetts

Guyana ordains first female deacon

The Diocese of Guyana has ordained its first female deacon, the Rev. Rita Hunter, at Christ Church in Georgetown. She is from the Akawaio tribe and hails from Jawalla in the Upper Mazaruni River, where she has lived all her life.



Photo/Diocese of Guyana
Deacon Rita Hunter with Bishop Charles Davidson

Hunter's dedication to the church includes ongoing work on translation of the New Testament into the Akawaio language. She has also served her community as an interpreter, midwife and health worker. She and her husband of 53 years, Barrington, have five children.

— Anglican Communion News Service

Doctor returns to New Zealand as bishop

A clergyman who worked in New Zealand as a doctor in the 1990s is returning there as the new Bishop of Dunedin. The Rev. Steven Benford, currently serving in the Diocese of London, was a doctor for 29 years.

"I look forward to welcoming Steven back to Aotearoa New Zealand," said Archbishop Philip Richardson. "His experience of balancing vocations in the service of others will be invaluable as he leads the clergy and people of Southland and Otago to develop creative ways of serving their communities in the Spirit of Christ."

Benford's medical career initially took him to Leicester, Leeds and Gibraltar.

In the early 1990s, he and his wife, who is from New Zealand, brought their young family to live in the south of the country. From 1991-95, he worked as a general practitioner in Oamaru.

He was ordained in the Diocese of York in 2000. In his first four years as a priest, he served as a curate in a three-church rural cluster, while remaining a full-time specialist at a hospital in Yorkshire.

In 2004, Benford reduced his hospital hours to begin ministering as a half-time priest in the York city parish of St. Luke, where he remained for 10 years, before entering full-time ministry as vicar of Northolt, in the diocese of London. In 2003, he travelled to Baghdad to work with a medical NGO after the allied invasion of Iraq. Later, he joined medical teams in Haiti, following the devastating earthquakes in 2010 and 2014.

— Anglican Communion News Service



Benford

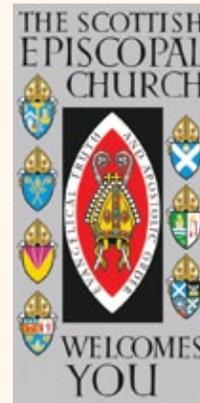
Scottish church to allow same-sex marriage

The General Synod of the Scottish Episcopal Church has voted in favor of allowing gay couples to marry in church. The vote means that the church's canon law will be changed to remove the definition that marriage is between a man and a woman. It means that gay or lesbian Christians from any Anglican Church can now ask to be married in a Scottish Anglican Church.

A new section will be added to canon law, acknowledging that there are different understandings of marriage that now allow clergy to solemnize marriage between same sex-couples as well as couples of the opposite sex. The revised canon will stipulate that no member of the clergy will be required to solemnize a marriage against his or her conscience.

The three "houses" of the Scottish Episcopal Church's General Synod — bishops, clergy and laity — had to vote in favour with a two thirds majority. The narrowest margin was in the House of Clergy, where 67.7 percent voted for approval.

"This is a momentous step," said Primus of the Scottish Episcopal Church David Chillingworth. "By removing gender from our marriage canon, our church now affirms that a same-sex couple are not just married but are married in the sight of God. ...



But this same decision is difficult and hurtful for others whose integrity in faith tells them that this decision is unscriptural and profoundly wrong. For them this new chapter will feel like an exclusion — as if their church has moved away from them. So the journey which we now begin must also be a journey of reconciliation."

Archbishop Josiah Idowu-Fearon, Anglican Communion general secretary, said in a statement issued after the vote: "The churches of the Anglican Communion are autonomous and free to make their own decisions on canon law. The Scottish Episcopal Church is one of 38, soon to be 39, provinces covering more than 165 countries around the world."

"There are differing views about same-sex marriage within the Anglican Communion," he said, "but this puts the Scottish Episcopal Church at odds with the majority stance that marriage is the lifelong union of a man and a woman. ... As secretary general, I want the churches within the Anglican Communion to remain committed to walking together in the love of Christ and to working out how we can maintain our unity and uphold the value of every individual in spite of deeply held differences. It is important to stress the communion's strong opposition to the criminalization of LGBTIQ+ people."

— Anglican Communion News Service

Urdu-language church opens

The church of St. Luke in Ras al Khaimah — one of the seven emirates that make up the United Arab Emirates — has a new Urdu-language, Anglican congregation. The Rev. Daniel Sadiq celebrates Holy Communion every Friday afternoon for the Urdu-speaking community.

"This new Anglican congregation is growing, and we are blessed to share in

fellowship with the Nepalis, Punjabis, and Pakistanis living in the area," said a church spokesman. "At the Easter Vigil and the Feast of the Pentecost, we had baptisms followed by a vegetable biryani dinner. St. Luke, RAK, is grateful to Rev. Daniel, his family and the Labour Camp Ministry hosted at St Martin's Sharjah for supporting the people of Ras al Khaimah."

— Anglican Communion News Service

FROM THE EDITOR'S DESK

One of the finest warm-weather pleasures is attending a summer church — a seasonal chapel in the mountains, an outdoor service at a beach, a remote historic church lacking the insulation and heat that would allow winter occupancy. You'll find the latter type of church on page 9 in this issue, located in Bethel, Vt.

Summer vacation means a break from routine and a chance to refresh the mind and spirit with a change of scene and a sense of play.

We at Episcopal Journal are taking a summer break by combining the usual July and August issues into a July-August paper.

However, we're also still working behind the scenes. We're re-designing and updating www.episcopaljournal.org and adding a digital subscription option. Reading one featured story per month still will be free, but a subscription is necessary to read what we provide — a handy monthly digest of world, national and local news, features, columns and arts coverage that's of interest to Episcopalians.

We're an independent publication, providing independent coverage of the church for laity and clergy — and we think that's important.

Since we receive no subsidy from the Episcopal Church, we depend upon subscriptions, advertising, dona-

tions and diocesan printing partnerships.

So part of our summer work will be to refine our marketing and get the word out about Episcopal Journal. Check out our "got baggage?" tote bag offer on page 14, an exciting partnership with Equal Exchange fair-trade products and Episcopal Relief & Development.

If you think the Journal is worthwhile, ask us for a free copy to pass on to someone else, along with a subscription envelope. Just e-mail business@episcopaljournal.org. If they mention "tote bag," they'll get a fine newspaper and their "burthen" will be light.

See you in September. ■

Episcopal JOURNAL

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NEWS

Church at heart of relief efforts following London inferno

Anglican Communion News Service

In the hours after a massive blaze ripped through an apartment building in west London early on June 14, nearby St. Clement's Church rapidly turned into an emergency relief center. It sheltered more than 100 residents as the blaze raged. The church subsequently was overwhelmed with donations.

People gave clothes, bedding and toiletries for the residents of the tower,

many of whom fled the apartments in their nightwear and lost everything. Volunteers from churches throughout the area ran the relief operation.

As of June 19, 79 people were dead or missing and presumed dead.

The Rev. Alan Everett described how events unfolded in the hours after the devastating blaze. "I opened the church at half three in the morning, and within minutes the local community started bringing in supplies — the tables are now completely overflowing. The response has been overwhelming." St. Clement's eventually ran out of room to store any more supplies.

St. Clement's has always had a strong emphasis on community outreach work, and the fire brought people together in a very strong bond, Everett said. "Because of this church's long-standing community outreach work, it is a highly trusted place. We are trusted by people of all faiths. This response is the social gospel. In the wake

of the tragedy, people might ask, 'Where is God?' God is present in the hands that are reaching out to help."

The community's response was an "extraordinary sight," said Archbishop of Canterbury Justin Welby.

The Rev. Mark O'Donoghue, the area dean, arrived at St. Clement's at dawn on the day after the fire. "I have spent the time sitting with and listening to people who are desperately looking for friends and relatives. This is a church showing

Christ-like compassion and care," he said.

The Rev. James Heard, from a neighboring parish, spent time in prayer with those in distress. "I was here most of [the day after the fire]. People have been coming in too shocked to speak," he said.

Designated spaces were created on the church grounds for prayer. Clergy from throughout the area offered support to grieving relatives. St. Clement's provided

continued on page 7



Photos/ACNS

Above left, relief supplies for those made homeless by the fire arrive at St. Clement's Church.

Left, the Rev. James Heard, left, and the Rev. Alan Everett participate in the relief efforts at St. Clement's Church in London.

Churches commemorate lives lost on the way to safety

Anglican Communion News Service

In the lead up to International Refugee Day, the Conference of European Churches (CEC) and the Churches' Commission for Migrants in Europe (CCME) encouraged their membership and supporters to join in prayer on June 18.

More than 30,000 migrants and refugees have died on their way to Europe since 2000, often drowning at sea or suffocating in containers on trucks and ships, the CEC noted on June 13. Churches throughout Europe have responded



Photo/Conference of European Churches

Thousands of migrants have died trying to reach Europe.

In 2013, the General Assembly of the CEC renewed a call for an annual day of prayer on the Sunday closest to June 20, International Refugee Day, to commemorate those who died on their journey to find a dignified life in Europe.

"We cannot escape the facts that reveal Europe's guilt for this unending ordeal,"

CEC General Secretary the Rev. Heikki Huttunen said. "As churches and Christians, our divine calling is to be witnesses and servants of the Resurrection and new life in justice and peace for all, regardless of their ethnicity, nationality or religion."

CCME General Secretary Doris Peschke added, "To date, 1,808 persons have been reported missing or dead in 2017 in the Mediterranean region. Commemorating these persons challenges us, too, to step up humanitarian responses, search-and-rescue operations, and to provide for safe passage." ■

Kenyan faith leaders urge better treatment for children with HIV

By Fredrick Nzwill
Religion News Service

Kenyan faith leaders recently called on pharmaceutical companies to prioritize the development of affordable, easy-to-swallow HIV drugs for children as part of a Day of the African Child event.

Joining in a procession, speeches, dances and songs to mark the day, the leaders stressed the urgency of the issue. An estimated 26,000 children living with HIV in Kenya need treatment but are not receiving it, they said. In addition, more than 9,000 cases of pediatric tuberculosis were recorded in 2016, the leaders said.

"Pharmaceutical companies must ensure that children-friendly HIV and TB regimens are available, as this is one of the key challenges facing the treatment and care of pediatrics," said Anglican Archbishop Jackson Ole Sapit of Kenya.

The leaders used the occasion to recall the Soweto uprising of June 16, 1976, in which black South Africans protested the introduction of Afrikaans as a key language for instruction in local schools. Rioters were met with police brutality, and hundreds were killed.

Ole Sapit said faith communities were places of refuge and hope for children and

urged all to open their doors to them.

Sheikh Adan Wachu, secretary general of the Supreme Council of Kenya Muslims, cited key barriers to treatment services and improved care for children among the Muslims.

"I urge all Muslim leaders to lead in sharing facts about HIV and TB," said Wachu.

In a broad list of recommendations, the leaders said they wanted schools to become stigma-free environments; nutrition that supports anti-retroviral therapy; and increased testing for babies at birth.

The World Council of Churches, in partnership with the Kenya chapter of a global network of religious leaders affected by HIV or AIDS, sponsored the event. ■



Photo/RNS/Fredrick Nzwill

Children gather with religious leaders for Day of the African Child celebrations in Nairobi, Kenya, on June.

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AROUND THE CHURCH

Wyoming holds historic ordination

On May 26, the Rev. Roxanne Jimerson-Friday became the first Native-American woman from the Wind River Indian Reservation, in the state of Wyoming, ordained to the priesthood of the Episcopal Church. The ceremony took place at Our Father's House Episcopal Church in Ethete, with Wyoming Bishop John S. Smylie presiding.

Jimerson-Friday is part of the Seneca Nation of New York on her father's side and of the Shoshone Tribe of Wyoming on her mother's side.

Her interest in becoming ordained started when she realized she had always been the person that people turn to when



Jimerson-Friday

they are in need. More recently, she says she witnessed a miracle when God healed her grandson through the power of prayer after family was told he would die. She subsequently promised to serve and bring people to God. "I made that promise with my whole heart, and then everything seemed to fall into place like a path was made just for me," she said. "When I look into the future, I feel that I am going to bring peace and a sense of healing."

— Diocese of Wyoming

Bible-reading venture announced

All Episcopalians are invited to read Luke and Acts during Lent-Easter 2018 as part of the new Good Book Club of Forward Movement. Participants will begin reading Luke the Sunday before Lent, Feb. 11, and finish the Book of Acts on Pentecost, May 20.

"We are thrilled to invite thousands and thousands of people to enter the great narrative of Luke and Acts," said the Rev. Scott Gunn, executive director of Forward Movement. "As people open their hearts and their minds to Scripture, transformation follows. The Good Book Club could change thousands of lives, and, indeed, our whole church."

Several organizations have already announced partnerships with Forward Movement on the club, including the Episcopal Church Foundation, Church-

Next, Episcopal Migration Ministries, and the Episcopal Church and Presiding Bishop Michael B. Curry. Partner organizations are creating resources or encouraging their constituents to participate. The Good Book Club website (goodbookclub.org) lists the daily readings and resources. Resources also will be available in Spanish at ClubBiblico.org.

"Forward Day by Day," Forward Movement's devotional, will use the club readings during Lent-Easter 2018 instead of the usual daily lectionary.

"Our research on spiritual vitality and spiritual growth in the Episcopal Church shows us that Scripture engagement is an incredibly important catalyst for growth," said the Rev. Jay Sidebotham, director of RenewalWorks, a ministry of Forward Movement.

— Forward Movement



TRANSITIONS

Gene Robinson to join Chautauqua Institution

Retired Diocese of New Hampshire Bishop Gene Robinson will become vice president and senior pastor of the Chautauqua Institution in Chautauqua, N.Y., on Sept. 1. He will provide executive leadership for the Department of Religion and will chair a new volunteer advisory group, the President's Advisory Council on Faith in Society.



Robinson

Currently a fellow at the Center for American Progress in Washington, D.C., Robinson is among the inaugural group of 13 senior fellows at Auburn Seminary in New York, the first leadership-development and research institute in the country to launch a fellowship program to cultivate the skills of multi-faith leaders working for justice. Also an outspoken advocate for the rights of marginalized populations, Robinson is recognized for his groundbreaking work with the LGBT community, youth communities and those suffering from abuse and addiction.

At Chautauqua, longtime Associate Director of Religion Maureen Rovigno will become director of religion, overseeing the day-to-day operations of the department and serving as a key programmatic partner to Robinson.

"Religion is at the center of many of today's most pressing issues and most difficult challenges," Robinson said. "Yet in our increasingly polarized society, there are fewer safe places to have meaningful conversation about those challenges. Chautauqua and its Department of Religion have been, and will continue to be, a place where those conversations can happen, where all viewpoints are heard, and where every human being is honored and valued. Through the curated conversations from a religious perspective, our goal is no less than to heal the world."

Founded in 1874, the Chautauqua Institution is a not-for-profit, 750-acre summer educational center beside Chautauqua Lake in southwestern New York State.

— Chautauqua Institution

Richard Snyder named canon in Navajoland

During the 41st annual convocation of the Episcopal Church in Navajoland, Bishop David E. Bailey named the Rev. Richard Snyder of Carson City canon for special ministries and projects in honor of his work in Navajoland.



Snyder

At the convocation at Good Shepherd Mission, Fort Defiance, Ariz., Bailey noted Snyder's both lay and ordained involvement in Navajoland, which began more than 30 years ago and includes service as a ministry developer and administrator. Snyder continues to serve on a volunteer basis on projects including development of a scholarship program and working with veterans.

Snyder and his wife Debra renewed their marriage vows in a Navajo ceremony during the convocation. They participated in a Navajo wedding ceremonial 19 years ago during a convocation also held at Good Shepherd Mission.

The Episcopal Church in Navajoland is an area mission of the Episcopal Church. Its boundary is contiguous with that of the Navajo Nation.

Snyder is chaplain at Warm Springs Correctional Center and chaplain for the Nevada Law Enforcement Officers Memorial. He was a chaplain for the Nevada Legislature during the recently completed session. Gov. Brian Sandoval recently appointed him to the Nevada Indian Commission.

— Nevada Appeal

Yancey leaving agency that helps the homeless

The Rev. Nancy Yancey plans to retire on Dec. 31 as chief operating officer of Rainbow Village, a nonprofit serving homeless families with children that she helped found in Duluth, Ga., in 1991 and has led since 1993.

In a written statement, Yancey said she was leaving the organization without debt following a successful \$8.8 million building program.

"I could never have imagined what a miraculous journey God had in store for me and Rainbow Village during my time here," she wrote. "Rainbow Village has grown from serving two families in 1991 to serving 30 in 2017. The capital campaign which began in 2008 is now complete, and the 'new' village with a family service center, 30 apartment homes and community center will be at full capacity, serving approximately 100 residents by year end."

Rainbow Village serves homeless families with children who commit to accepting accountability and who participate in establishing and meeting their goals while living in a supportive community. Since 1991, Rainbow Village has improved the lives of more than 1,000 individuals.

As of the end of 2015, 99 percent of families who had completed its one- to two-year residential phase had secured and maintained housing without subsidy, 100 percent of post-residential heads of household were employed and 92 percent had increased their earnings.

— Rainbow Village



Yancey

Young adult, campus ministry grants awarded

A total of \$127,358 has been awarded in Episcopal Church 2017 Young Adult and Campus Ministry grants.

The grants provide funding for dioceses, congregations and community college/tribal college/university campuses that are doing or seek to do ministry with young adults on and off college campuses.

Recipients are:

Leadership Grants

- Diocese of Arkansas, Hendrix College Chapel Choir: \$12,000
- Diocese of Chicago, chaplain, Brent House: \$29,300
- Diocese of Milwaukee, St. Mark's Episcopal Church: \$29,800

Program Grants

- Diocese of Central Gulf Coast, College and Young Adult Ministries – Young Adult and Campus Ministry Grant: \$5,000
- Diocese of Fond du Lac, Office of Spiritual and Religious Life, Lawrence University – Campus Ministry Grant: \$4,451
- Diocese of Fond du Lac, St. Matthias' Truth and Reconciliation, Young Adult Ministry – Young Adult Ministry Grant: \$5,000

- Diocese of Iowa, Breaking Bread – Young Adult Ministry Grant: \$5,000
- Diocese of Iowa, Episcopal Campus Ministry University of Iowa – Campus Ministry Grant: \$5,000
- Diocese of Massachusetts, Life Together – Young Adult Ministry Grant: \$5,000
- Diocese of Michigan, Canterbury House, University of Michigan – Campus Ministry Grant: \$5,000
- Diocese of Minnesota, University Episcopal Community – Campus Ministry Grant: \$5,000
- Diocese of New York, Grace Year – Young Adult Ministry Grant: \$5,107
- Diocese of Northern California, The Belfry, Lutheran Episcopal Campus Ministry – Young Adult and Campus Ministry Grant: \$5,000
- Diocese of Northern Michigan, Canterbury House Campus Ministry – Young Adult and Campus Ministry Grant: \$5,000
- Diocese of Southern Ohio, The Downtowners Campus Ministry – Campus Ministry Grant: \$1,700.

For more information, contact the Rev. Shannon Kelly at skelly@episcopalchurch.org.

— Episcopal Church Public Affairs Office

NEWS

Alabama judge orders mediation in Sauls' lawsuit

By ENS staff
Episcopal News Service

An Alabama judge has ordered the corporation of the Episcopal Church, called the Domestic and Foreign Missionary Society (DFMS), and former Chief Operating Officer Bishop Stacy Sauls to engage in state-mandated mediation.

Mobile County 13th Judicial District Judge Ben Brooks' June 12 order came after he had heard oral arguments on the church's request that he dismiss a lawsuit Sauls filed after he was let go from his post. Brooks told the parties to submit proposed orders on the dismissal motion by July 14.

The suit against the DFMS and an unspecified number of unnamed defendants associated with the church claims that Presiding Bishop Michael Curry's

decision to replace Sauls had damaged his reputation and made it difficult, if not impossible, for him to be employed elsewhere in the church. The church had argued that the case did not belong in the Alabama courts but, instead, in New York where Sauls was based as COO.

Brooks also said in his order that the parties in the lawsuit must submit to the sort of mediation that Alabama requires in civil lawsuits. Brooks appointed Michael Upchurch, an Alabama lawyer and mediator, to lead that process. Upchurch must finish the mediation and report to Brooks by Aug. 18.

Upchurch attends St. James Episcopal Church in Fairhope, Ala., according to his profile on the website of the Mobile law firm Frazer, Greene, Upchurch, and Baker.

Sauls filed suit in early February, nearly a year after Curry relieved him



Sauls

of his job. In announcing the lawsuit, Curry said that, in consultation with legal counsel, he had "tried his best to negotiate a severance with Bishop Sauls." Curry said he had made "a good faith and compassionate offer, but that offer was not accepted."

Curry also said that, "as a steward of church resources," he could not go beyond that offer and explain it in good conscience to the church.

Curry had announced April 4, 2016, that Sam McDonald, deputy chief operating officer and director of mission, and Alex Baumgarten, director of public engagement and mission communications, were terminated after an investi-

gation found they "violated established workplace policies and have failed to live up to the church's standards of personal conduct in their relationships with employees, which contributed to a workplace environment often inconsistent with the values and expectations of the Episcopal Church."

At that time, Curry said Sauls would not continue as chief operating officer even though he had "operated within the scope of his office," did not violate workplace policy and was unaware of the policy violations by McDonald and Baumgarten (both of whom reported to him). The three senior managers had been on administrative leave since Dec. 9, 2015, pending an investigation into formal complaints and allegations from multiple members of the presiding bishop's staff that the three had violated personnel policies. ■

UTO awards more than \$1 million in grants

The United Thank Offering (UTO) awarded 34 grants totalling \$1.21 million for the mission and ministry of the Episcopal Church and the Anglican Communion. Executive Council approved the grants at its June 9-11 meeting in San Juan, Puerto Rico.

UTO is a ministry of the Episcopal Church to promote thankfulness and mission in the whole church. It awards grants for projects that address human needs and help alleviate poverty, both domestically and internationally. Award funds are derived from UTO "blue box" offerings.

The 2017 grants were awarded to projects in 35 dioceses, which included 27 dioceses within the United States, eight nondomestic dioceses, five companion dioceses, one UTO internship and Global Partnerships funding for missionaries.

Grants recipients are:

- Diocese of Texas: To continue and expand the Julia Chester Emery United Thank Offering Internship. This project seeks to aid in the personal and professional development of a young woman interested in lay ministry by providing intentional mentoring and leadership experience through Missional Voices and UTO, particularly in the areas of church marketing and development: \$39,840
- Missionaries serving overseas: UTO provides a gift to them annual as a reminder of the church's historic commitment to female missionaries: \$9,918.59
- Diocese of Alaska – Fairbanks Climate Action Coalition: \$5,000
- Diocese of Alaska with the Companion Diocese of Navajoland – Building Out the Jesus Movement in Navajoland, Farmington, N.M.: \$29,000
- Diocese of Alaska with Presiding

Bishop Michael Curry – Translating the Book of Common Prayer into Modern Gwich'in (Athabascan), Fairbanks, Alaska: \$40,000

- Diocese of Albany – St. Paul's Community and Ministry Center, St. Paul's Episcopal Church, Bloomville, N.Y.: \$49,121

- Diocese of Arizona with the Companion Diocese of Jerusalem – Renovating a School Facility at Savior School in Jordan, Zarka, Kingdom of Jordan: \$69,916

- Diocese of Arkansas – Wash Day Ministry, St. Luke's Episcopal Church, Hot Springs: \$21,250

- Diocese of Colorado – St. Andrew's Tiny House Village, St. Andrew's Episcopal Church, Denver: \$30,000

- Diocese of Connecticut – St. Paul's Common Good Garden, St. Paul's Episcopal Church, Southington: \$10,500

- Diocese of Georgia – Epiphany Community Organizing and New Evangelism in the Diocese of Georgia, Savannah: \$37,500

- Diocese of Gitega – Community Center for Sustainable Reconciliation, Anglican Communion Province of Burundi, Africa: \$45,924

- Diocese of Kansas – Sending out the 70: Equipping Lay Evangelists, Trinity Episcopal Church, Lawrence: \$20,450

- Diocese of Kurunagala – Igniting the Flame of Hope, Church of Ceylon, Sri Lanka: \$35,548

- Diocese of Michigan – Iglesia Santa Teresa y San Juan, Detroit: \$50,000

- Diocese of Navajoland – Rides for Navajoland, Farmington, N.M.: \$60,410

- Diocese of Nevada – A Van for St. Mary's, St. Mary's Episcopal Church, Nixon: \$16,251.88

- Diocese of Newark – Parent Education Workshops, All Saints Episcopal Church/All Saints Community Service

and Development Corporation, Hoboken: \$27,029

- Diocese of New York with the Companion Diocese of Haiti – New York Haiti Project, Mantel, Haiti: \$59,038

- Diocese of New Hampshire – Establish an Eco-Curacy at Church in the Woods, Church of the Woods Episcopal Church, Canterbury: \$24,221

- Diocese of Northern Indiana – ED-NIN Community Engagement Project, South Bend: \$50,000

- Diocese of Ohio – Bellwether Farm, Equipping Leaders for a sustainable Future, Bellwether Farm Camp, Retreat and Education Center, Wakeman: \$53,667

- Diocese of Olympia – Edible Hope Kitchen, St. Luke's Episcopal Church, Seattle: \$21,864.19

- Diocese of Pittsburgh with the Companion Diocese of Uganda – St. Andrew's Secondary School Physical Plant Development, Buwologoma, Uganda: \$72,920

- Diocese of San Diego – MAKE Garden Cafe Project, St. Luke's Episcopal Church, San Diego: \$35,000

- Diocese of San Diego with the Companion Diocese of Western Mexico – Indigenous Ministry Project, San Luis

Potosi, Mexico: \$17,783

- Diocese of San Joaquin (Calif.) – Food Ministries of the Episcopal Diocese of San Joaquin, Stockton, Fresno, Bakersfield, Taft and Ridgecrest: \$6,048

- Diocese of Southern Ohio – CRIS Refugee Speakers Bureau, Columbus: \$1,525

- Diocese of the Southern Philippines – Construction of Diocesan Peace Center, Cotabato City, Philippines: \$59,078.85

- Diocese of Southern Virginia – Inner City Improvement, Newport News: \$23,400

- Diocese of Spain – Emmaus House: Pamplona Youth Center for Reconciliation & Evangelism, Pamplona: \$75,000

- Diocese of Upper South Carolina – Jasmine Road, Greenville: \$40,500

- Diocese of Utah – New Gas Stoves to improve the Family Promise Experience, St. Stephen's Episcopal Church, West Valley City: \$1,500

- Diocese of West Missouri – St. Luke's Nursing Center Quality of Life Initiative, Carthage: \$22,500

- Diocese of Western Michigan – Albion Community Gardens, Inc., St. James' Episcopal Church, Albion: \$20,744. ■

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NEWS

Conference puts Anglican divisions in historical, theological context

By David Paulsen
Episcopal News Service

The Episcopal Church and some other provinces in the Anglican Communion have wrestled with divisions for more than a decade, leading some to refer to a “broken” communion. The path forward, as described to those attending a conference at Nashotah House Theological Seminary in Nashotah, Wisc., will require looking backward as well as further inward.

“We didn’t want to try and present the idea of division as if it was a recent phenomenon,” said the Rev. Andrew Grosso, associate dean for academic affairs at Nashotah House. Instead, the seminary and the Living Church Foundation co-hosted the conference “Living Sacrifices: Repentance, Reconciliation and Renewal” to illuminate the deeper historical and theological context of recent Anglican divisions.

“Our conviction is, to resolve Anglican differences and disagreements, we need to go back to older and richer discussions about the nature of the church — what is the church, in Scripture and in history, and ecumenically,” Living Church Foundation Executive Director Christopher Wells said.

The June 6-9 conference drew 50 to 75 attendees — a mix of clergy, professors, students and non-academic laity — to the 175-year-old Episcopal seminary

in rural Wisconsin. Grosso and Wells said they hoped attendees would use what they learned as resources for healing in their churches, classrooms and conversations with other Christians.

In the conference’s opening presentation, Archbishop Josiah Idowu-Fearon, Anglican Communion secretary general, said that Anglicans and Episcopalians sometimes found it easier to talk to other Christian denominations than to establish internal dialogue.

Ecumenical dialogue was a specific focus of the conference’s first full day, which included a presentation by Sister Susan Wood, a Roman Catholic nun who teaches systematic theology at Marquette University in Milwaukee.

Another Marquette professor, the Rev. Michael Cover, kicked off the presentations June 8 with a detailed analysis of Paul’s letter to the Romans, which supplied the name of the conference, “Living Sacrifices.” Cover, a New Testament professor, said the Anglican Communion was in a “Romans moment,” highlighting both the communion’s missionary character and its historical connection to Rome.

The concept of the Christian church in a constant state of movement underpinned the conference’s marquee presentation by the Rev. Ephraim Radner, a conservative Episcopal theologian.



Photo/ENS
The Rev. Ephraim Radner, professor at Wycliffe College in Toronto, speaks at the “Living Sacrifices” conference.

For Radner, a professor of historical theology at Toronto’s Wycliffe College, Christianity has never been fixed to one place, geographically or theologically, but constantly moving and evolving, and “each church ... cannot possibly ever be the definitive referent of the finished work of God.”

He proposed forming a new Anglican synod: a communion-wide body empowered to initiate voluntary faith conversations to seek common ground on spiritual issues. He compared participation in this synod to being in the United Nations — certain countries may diverge from others on issues like climate change, but they remain in the international organization.

“Communion is a common dynamic that Christians follow together as they are

in fact changed by God,” Radner said. “Communion then is a path, not a place. It is a road, not a locality. But of course, it’s a road together.”

Conservative Episcopalians are “in a perfect place to host a discussion about reconciliation” because they remain in the Episcopal Church, in contrast with other groups that sought to split from the church over the ordination of women and, more directly, the election of Bishop Gene Robinson in 2003 as the church’s first openly gay bishop, Wells said.

That recent history informs much of the current talk about divisions in the Anglican Communion. But Garwood Anderson, a professor at Nashotah House, told Episcopal News Service between presentations that, when seeking answers in the church’s historical context, Christians should not forget the church’s origins, in which Jesus’ early followers faced persecution simply for practicing their faith.

“The early Christians didn’t have that luxury [of debating ecclesiological divisions]. They were trying to make their way in the world,” said Anderson, who spoke on that topic on the conference’s final day.

Those early Christians may have something to teach today’s church about renewal, now that Christians, particularly in the United States, have become a cultural minority, Anderson said. ■

WOMEN continued from page 1

Massachusetts Suffragan Bishop Barbara C. Harris, the first woman ordained a bishop in the Anglican Communion.

On the morning of June 13, Douglas urged those attending the conference to speak the truth about their experiences and how their lives had shaped their view of the world.

“We have to tell the truth about who we are. This country does not like to tell the truth about itself,” she said. “Now, if the Episcopal Church tells the truth about itself, what it is, it will be telling the truth about this nation.”

During her address, she cited recent census statistics to offer a glimpse of the struggles and challenges faced by many women and in particular women of color. About 25 percent of all black and Hispanic women live poverty, with the figure reaching 28 percent for Native-American women. Consequently, children also suffer. Poverty rates range from 13 percent of Asian children to 36 percent of African-American children, said Douglas.

Criminal-justice figures are equally grim, with incarceration rates for black and Hispanic women far exceeding population rates, Douglas said. “Given these facts, what does all of this mean to us who are gathered here? We are called to show forth what it means to be church. We are called to remember [Jesus] by acting and doing as he would in the world.”

For Douglas, Jesus’ encounter with the Samaritan woman as told in Gospel

“We have to tell the truth about who we are. This country does not like to tell the truth about itself.”

— The Rev. Kelly Brown Douglas

of John was a perfect example of how one crosses social barriers, lays aside social privilege and finds true and authentic communion. Even though their lives have brought them inside the world of the Episcopal Church, she told listeners, they often remain outsiders with a unique perspective. She urged them to find common ground with women who were not in the conference center, where dessert trays and coffee urns filled the tables outside the air-conditioned meeting room.

“The Samaritan women of our day are the women who look like us,” she said. “It is to these women that we must be accountable.”

During a question-and-answer session following the keynote address, Grecia Adriana Rivas, who lives near San Diego, spoke of fear and anxiety being rampant in the immigrant and undocumented communities in recent months. U.S.

Immigration and Customs Enforcement agents are seen patrolling the county fair, or keeping an eye on churches, she said.

“I was so mad. We can’t even have fun anymore. We can’t even practice our faith anymore.”

Douglas responded with a repeated call for solidarity.

“We need to show up when it’s our cause and when it’s not our cause, because it is our cause,” she said.

Throughout the conference, the women questioned the meaning of diversity, the practical aspects of being a welcoming church and the cultural histories each brings to the church. During worship, when they were invited to pray the Lord’s Prayer in the languages of their hearts, the familiar words could heard in English, Spanish or Navajo.

The Rev. Cornelia Eaton, a deacon in the Diocese of Navajoland, mentioned Fort Sumner, New Mexico, where in the 1860s the U. S. government forcibly moved thousands of Navajo from their land to live in miserable conditions on the Bosque Redondo. The relocation effort failed, and, after a few years, the Navajo were returned to their homes. But the story lives on, and the fort and its environs are remembered as “the place of suffering,” said Eaton.

“We are all weavers of many cultures and traditions,” she said. “I became a weaver of the Christian tradition and the Navajo tradition.”

Some of the stories shared involved quirky encounters that resonated with

those in attendance and brought laughter to the room. Sandra Montes, who is Afro-Peruvian and is from the Diocese of Texas, recounted a time when she and her mother were shopping for greeting cards in Boston. As they were laughing and reading the cards, two older white women walked up to them and said: “The Mexican cards are over there.” Montes said she and her mother looked at the women and replied: “But we’re Peruvian.”

The Rev. Yein Esther Kim, ordained in 2014 and now serving in the Diocese of Los Angeles, said that “showing up” can take on a particular nuance for a woman of color.

“When they feel [an event] is not diverse enough or multicultural enough, they’ll invite me, as if I could bring them just a little diversity,” said Kim, who is Korean-American. “So, I go, because nothing will happen if I don’t show up.”

Indeed, the value of showing up, of being seen and bringing their voice to the cultural conversation, whether in marches, on social media or in the life of the Episcopal Church, was not lost on the women.

“God is faithful — so let us be as well,” Baskerville-Burrows said during her homily. “Women of color will not be erased. We will not be made to be invisible. Let us learn to see as Jesus sees. For God says to us all, not the least to women of color in the church, ‘I see you.’”

The Rev. M. Dion Thompson is a priest in the Diocese of Maryland. ■

NEWS

GOATS continued from page 1

Diocese of Utah, rented the flock as a less-expensive and more environmentally friendly way of clearing about an acre and a half of vacant church land, Janda said. In the process, the goats became an unexpected tool for evangelism.

"People stopped and took pictures, and we made the evening news," she said by phone. The goats "just did a fantastic job."

Churches have long incorporated animals of all kinds into their ministries, from pet-blessing services to farming projects. St. Peter's Church in Malvern, Pa., has maintained a flock of sheep in the church cemetery since 2003.

A flock of goats may not be the best fit for some congregations, but St. Stephen's found it uniquely suited to its needs. Years ago, the diocese provided extra land for St. Stephen's and other churches in Utah with the hope that it would be useful to expanding congregations. Instead, the land in West Valley City has remained vacant — "just a collection of weeds," Janda said.

This year, when church leaders were discussing the need to hire a contractor or rent equipment to mow the land, someone said it was too bad they didn't have goats to do the job for them. Someone else mentioned that farms rent goats for jobs like that.

The church took the idea seriously and discovered a flock for hire at 4 Leaf Ranch in Kamas, Utah. The diocese agreed to pay the ranch \$1,250 to rent the goats long enough to eat the weeds in St. Stephen's lot. Goats munch so close

to the roots that their services likely are only needed once a season, rather than hiring someone to mow several times over the summer, Janda said.

On May 17, the goats arrived by truck. The ranch set up an electric fence around the church lot to keep the flock contained and provided a water trough. One of the ranch's goat herders was assigned to remain with the flock, sleeping in a small camper that he parked on the property.

The congregation delighted at the visitors, especially when some of them walked up to the church window and stared in at worshipers during Sunday service. The congregation also learned that a lot can happen when you invite a flock of goats over for nine days. Besides eating virtually nonstop, the goats staged a couple of "breakouts," in one case getting under a chain-link fence and venturing into a neighboring schoolyard before they were caught again.

Another time, some goats got out and snacked on a nearby resident's flowers. Two joggers stopped to help the goat herder corral the animals back onto church property, and 4-Leaf Ranch covered the cost of the neighbor's damaged plants.

"All in the life of the goat-herding business," Janda said.

Life sometimes is mixed with death in this business. One elderly goat died after arriving at St. Stephen's, a case of old age, Janda said. Two other goats gave birth in the church's lot, one single birth and one set of twins. The mothers and newborn kids then were taken back to the ranch.

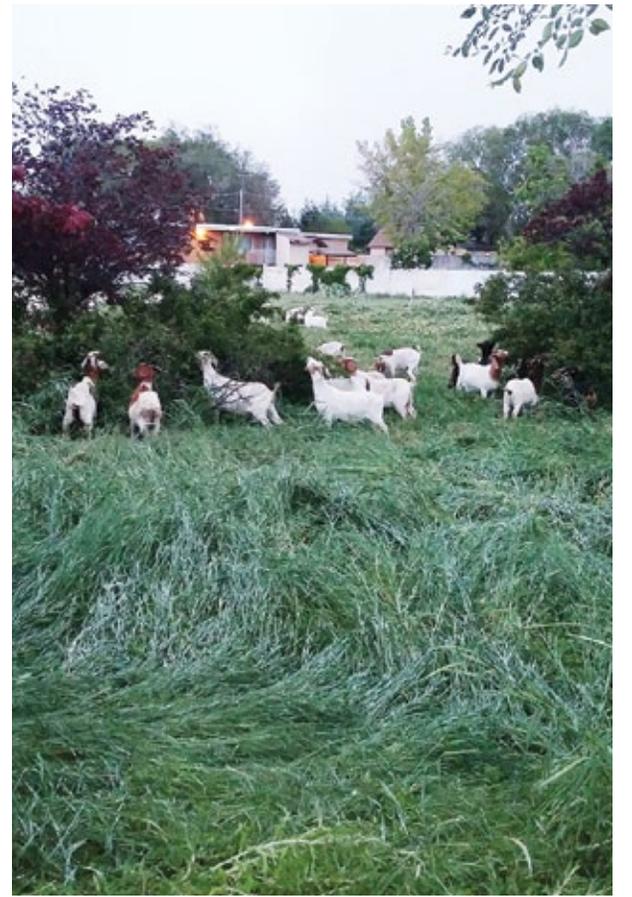
Mostly, though, the goats just ate and ate, paying little attention to the bands

of onlookers who gathered now and then at the edge of the lot to watch.

"They're so busy eating," Janda said. "They'll notice your presence, and then they'll continue eating."

St. Stephen's is working on a plan to turn part of the vacant lot into a community garden by next year, but the congregation still may need the services of the goats to clear any remaining weed-filled land. It's one way to show "how we're not just your institutionalized church," Janda said. "We're trying to do things that are environmentally conscious and just have some fun doing it." ■

Goats provided by 4 Leaf Ranch tackle an overgrown field at St. Stephen's Episcopal Church's, West Valley City, Utah.



Photo/The Rev. Mary Janda



Photo/The Rev. Mary Janda

St. Stephen's Episcopal Church rented a flock of goats to tame an overgrown field of weeds on church property. Within days, the goats had made impressive progress.

FIRE continued from page 3

registration for missing people.

The fire occurred in a highly diverse area with significant populations of Moroccans, Filipinos and Eastern Europeans as well as many people from Ethiopia, Eritrea and Somalia.

It's crucial that clergy are visible, said local bishop Graham Tomlin. "It's important to open the doors of our churches and of our hearts and to offer whatever help we can. This church is at the heart of the local community, and we have here with us families anxiously awaiting news of relatives. There's an Ethiopian family here who can't find their 5-year-old son. Our local Filipino chaplain is also very involved, as there are a number of Filipinos in the tower block missing." ■



Photo/Natalie Oxford via Wikimedia Commons

Grenfell Tower smolders on the morning after the London fire.

ECF names 2017 fellowship winners

The Episcopal Church Foundation has named five 2017 fellows in its program to support emerging scholars and ministry leaders with a passion for forming the next generation of leaders in the Episcopal Church. This year's fellows are:

- The Rev. Jennifer Adams-Massmann, a Ph.D. candidate in American religious history at the University of Heidelberg in Germany. Her dissertation project deals with the first Protestant female missionaries: the Moravians. Memoirs, mission records and travel diaries reveal their unprecedented leadership roles and influence, but also other gendered aspects of early Moravian missions including female networks, piety and discourse that shaped the nature of early missions. Adams-Masserman plans to share her research with the church and wider public to help Christians engage appreciatively but critically with the past in order to address today's challenges.

- The Rev. Stewart Clem is a John Templeton Foundation graduate scholar and doctoral candidate in moral theology and Christian ethics at the University of Notre Dame whose research focuses on the ethics of language, with a special emphasis on lying and truth-telling in contemporary society. His current project draws upon the thought of the scholastic theologian St. Thomas Aquinas to develop an account of the virtue of truth and its opposing vices. One aim of the project is to suggest ways in which faith communities can cultivate this virtue, arguing that a just community must also share a commitment to truthfulness.

- Ashley Graham-Wilcox is director of communications for Episcopal Camps and Conference Centers, the

national network of the summer camps, retreat centers, and conference centers that serve as a front line of welcome of the world to the Episcopal Church. Her goal is for campers and retreat-center guests to always feel welcomed and see themselves reflected when visiting an Episcopal camp or conference center. This fellowship aims to expand, rethink and empower how they welcome diverse audiences and reflect communities, through programming, training, and staffing.

- The Rev. Renee McKenzie-Hayward is the vicar of the George W. South Memorial Church of the Advocate in Philadelphia at the center of a historically black community, adjacent to Temple University. She will develop a trauma-informed ministry that will enhance the Advocate's work by organizing it under a framework of healing trauma. Through this model, staff and congregational leaders will better understand the manifestations of trauma, allowing the traumatized to heal via a holistic approach to wellness addressing the needs of the mind, body and spirit.

- The Rev. David Peters served in the Marine Corps and later as an Army chaplain, deployed to Iraq in 2005 and then assigned to the amputee and psychiatric wards of Walter Reed Army Medical Center in Washington, D.C. These experiences led him to start the Episcopal Veterans Fellowship in the Diocese of Texas in 2014 to equip the church for ministry to veterans with moral injury and the spiritual and theological effects of Post-Traumatic Stress Disorder. This grant will enable him to travel across the church to nurture existing veterans ministries and coach parishes and dioceses as they start new ones.

— Episcopal Church Foundation

FEATURE

Pauli Murray Center aims to inspire 'young, future firebrands'

By Pat McCaughan
Episcopal News Service

A recent National Park Service historic landmark designation and \$237,575 grant has ignited hopes for completion of a project to convert the wood-frame childhood home of Pauli Murray into a social-justice center dedicated to the legacy of the early civil rights activist, feminist and first African-American Episcopal priest.

"She was a fiery feminist, an early civil rights advocate, arrested for riding in the white section on buses back in the 1940s, long before the Freedom Riders of the 1960s," recalled North Carolina Assisting Bishop Peter Lee, 79. After Murray's 1977 ordination, he invited her to preach and celebrate the Eucharist at the Chapel of the Cross in Chapel Hill, where he was rector.

"It was where her grandmother was baptized when she was a slave child, in that same parish," Lee said. "It was amazing, that she carried the Bible her grandmother Cornelia had given her. It rested on a lectern engraved in the memory of the slaveholder who brought her grandmother to baptism.

"You could feel barriers of gender, sex, social class, racism dropping in that moment. It was an electric event."

Pressed into the pages of that Bible were dried flowers sent by Eleanor Roosevelt when Murray graduated from Howard University. Their friendship is chronicled in a 2016 book, "The Firebrand and the First Lady." Murray had appealed for assistance to President Franklin D. Roosevelt after the University of North Carolina at Chapel Hill rejected her application to its law school because of her race and Harvard University rejected her because she was a woman. Eleanor Roosevelt responded with a personal letter.

The center hopes to share much of her legacy that is either unknown or forgotten, according to Lee and others. That includes staging lunch counter sit-ins in Washington, D.C., in the 1940s and helping to develop the legal strategy used to strike down "separate but equal" laws, paving the way for the landmark U.S. Supreme Court case *Brown v. Board of Education* that ordered desegregation of the nation's schools.

In awarding the National Historic Landmark designation, the Park Service called her a bridge between social movements. Her efforts were critical to retaining "sex" as a protected category in Title VII of the Civil Rights Act of 1964, a legal protection for women against employment discrimination. After decades of work for black civil rights, her vision for a civil rights association for women became the National Organization for Women.

Murray worked for the NAACP and also identified with the LGBTQ community, embodying many human-rights

issues that remain challenges today and symbolizing hope to those on the margins, said Barbara Lau, director of the Pauli Murray Project at the Duke University Human Rights Center.

"Pauli is a woman of our day," Lau said. "When she was alive, people weren't ready for her. Her story teaches us to think about our own experience and value it. Her theories about life really grew from her own experience and, instead of trying to be like everyone else,



Photos/Courtesy of the Schlesinger Library at Harvard University

The Rev. Pauli Murray's childhood home in Durham, N.C., will open to the public in 2020 as a center for dialogue, the arts, education and community activism.

she taught us it is important to accept who we are and try to build a world in which someone like Pauli Murray could truly live out her potential. That continues to be our work."

When Murray was targeted during the McCarthy era by the House Un-American Activities Committee, she responded with a 1956 book chronicling her family's roots in slavery: "Proud Shoes: The Story of an American Family."

Born in 1910, Anna Pauline "Pauli" Murray was sent at about age 4 to live with relatives in Durham, N.C., after her mother died. Murray's grandfather, Robert Fitzgerald, a Civil War veteran who fought for the Union Army, oversaw construction of the simple, wood-frame home where she grew up and which is a planned centerpiece for the Pauli Murray Project.

Murray graduated from Hunter College in New York and earned a degree at the Howard University School of Law. She later earned advanced degrees in law from the University of California in Berkeley and Yale University. She was affiliated with many social-justice organizations and served on President John F. Kennedy's Commission on the Status of Women.

In 1951, she authored "States' Laws on Race and Color," which Thurgood Marshall called "the Bible of civil rights law."

All of that makes the anticipated 2020 opening of the Pauli Murray Center "really important, to make her life and ideas visible on the physical landscape ... to bring visibility not only to her story but also to 'young firebrands, future firebrands' like her," Lau said.

Mayme Webb-Bledsoe, the center's board chair and a local resident, said she grew up hearing Murray's story in Durham's west end, a small, segregated

African-American community. "It's important for the world to know" Murray's legacy of inclusivity, dedication to true community and truth-telling, she said.

The center's goal is to create "a visitor-ready historic site in 2020, focused on history, arts, education and activism, where learning and thoughtful discussion that advances Pauli's vision for an inclusive America takes place," she said.

Inspired by a Duke University community-revitalization effort, the Southwest Central Durham Quality of Life Project, the center in April 2017 hosted a homecoming celebration attended by 1,500 people; offered workshops, a walking tour and a photo exhibit; documented oral histories; and helped to create a series of murals depicting Murray's likeness.

Episcopal Church Presiding Bishop Michael Curry heralded the effort.

"Pauli Murray was, to paraphrase the late martyr Oscar Romero, 'a prophet of a future not her own.' Long before these things could be realized, and often with great pain and personal sacrifice, she courageously followed what St. Paul called the 'upward call of God in Christ Jesus,'" said Curry in a statement to ENS.

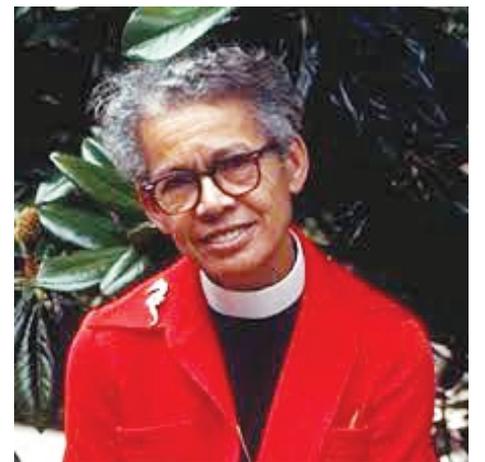
"As such, she crossed chasms and challenged humanly created barriers preventing anyone from realizing the fullness of God's dream for their life because of their race, their gender, sexual orientation or identity. In that sense, she truly was a bridge person who charted a way beyond socially constructed nightmares connecting us to the very dream of God for us and all creation."

The Rev. Brooks Graebner said the complexity of Murray's story has guided



Above, the decades-long friendship of the Rev. Pauli Murray, left, and Eleanor Roosevelt began when Murray asked Franklin D. Roosevelt for help after she was denied admission to the University of North Carolina at Chapel Hill and Harvard University.

Right, one of four community murals in Durham, N.C., depicting Pauli Murray at various stages in her life.



The Rev. Pauli Murray was the first African-American woman ordained in the Episcopal Church.

his ministry as diocesan historian as the diocese grapples with its racial history.

Murray's autobiography, "Song in a Weary Throat" was published two years after her 1985 death from cancer.

"She was willing to draw strength from all her roots and to chronicle what she called both the dignity and the degradation of her own family past" as a descendant of both slaves and slaveholders, as well as struggling with issues of gender identity, he said. "She saw herself pulling the disparate strands of American life, culture, disparate strands of her own life and weaving them together."

A recent profile in the *New Yorker* magazine sheds more insight into Murray's life.

While researching her life as background for a play about her, John Cornwell recognized Murray's struggle led her to the priesthood: that over time she understood true reconciliation couldn't be achieved by the law solely, but also by touching spirits and hearts. She earned a master of divinity at General Theological Seminary in New York and served as an Episcopal priest until the church's mandatory retirement age of 72.

The center aims to continue Murray's legacy, Lau said. "The question is not just talking about how she's fantastic, but to think about what she calls us to do. She said human rights are indivisible, that if we just work for the rights of one group, we're not doing our job.

"The other message from her [is] ... we're related by common history, culture, suffering, blood. When are we going to admit we're related and get on with the business of healing those wounds? We're not going to heal them until we face the truth." ■



NEWS

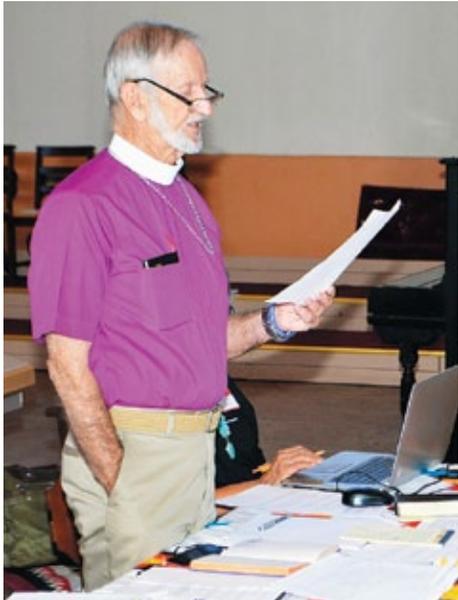
Navajoland works toward diocesan status

By Dick Snyder

Dealing with the present while looking to what may happen with the area mission took much of the time at the 41st annual convocation of the Episcopal Church of Navajoland.

Navajoland is the only area mission in the Episcopal Church and was formed by action of General Convention in 1978. Its boundaries are contiguous with that of the Navajo Nation.

An area mission functions similarly to a diocese but is under the general



Photo/Dick Snyder

Navajoland Bishop David Bailey addresses the convocation at Good Shepherd Mission, Fort Defiance, Ariz.

oversight of the House of Bishops. The mission has worked to blend traditional Navajo beliefs with Anglican tradition, and to develop indigenous ordained leadership, said the Rt. Rev. David Bailey, Navajoland bishop since 2010.

At the convocation, seminarians and recent seminary graduates led a workshop on Navajo leadership.

Navajoland “is always becoming a new creation,” said the Rev. Canon Cornelia Eaton. Noting that weaving is a tradition in the Navajo culture — “it is a traditional way of who we are” — she said the Episcopal Church of Navajoland essentially was weaving a new church, “weaving between the Gospel and traditional [Navajo] ways.”

One seminary graduate, the Rev. Cathlena Plummer, is serving in the New Mexico region, Bailey noted. She is the daughter of the late Rt. Rev. Steven Plummer, the first Navajo to serve as bishop of Navajoland.

Three other seminarians — Eaton, Deacon Leon Sampson and Michael Sells — will return to serve in Navajoland after they complete their seminary education. There are currently three Navajo priests, including one retiree, and two Navajo deacons.

Navajoland is working toward seeking full diocese status while transitioning to Navajo leadership, Bailey said.

In other business, convocation delegates passed a resolution inviting Presiding Bishop Michael Curry to the 2018 convocation, which is planned for June

‘Navajoland is always becoming a new creation.’

— The Rev. Canon Cornelia Eaton



Photo/Dick Snyder

The Rev. Cathlena Plummer, standing, talks about indigenous leadership during the Episcopal Church in Navajoland convocation. Others present, from left, are Michael Sells, the Rev. Cornelia Eaton and the Rev. Leon Sampson.

8-10 in Bluff, Utah. This year’s convocation was held June 9-11 at Good Shepherd Mission, Fort Defiance, Ariz.

Other resolutions passed urge General Convention to advance the House of Bishops’ 2011 commitment “to advocate for a fair, ambitious and binding climate treaty” and to support an

additional question to the Baptismal Covenant concerning the responsibility of baptized Christians to “care for God’s creation.” ■

The Rev. Dick Snyder lives in Carson City, Nev., where he is a prison chaplain. He formerly served in Navajoland.

Vermont church restoration highlights local mission work

By Maurice Harris
Episcopal News Service

When asked to describe Old Christ Church in Bethel, Vt., two parishioners recently wrote, “just pulling in the driveway you get the sense that this is no ordinary building.” Built in 1823, the building lacks electricity, heat and plumbing, which certainly contributes to this sense.

Now the building that has been a source of spiritual restoration for many is being prepped for a restoration of its own.

Planning is underway for a series of projects aimed at securing the foundation and repairing the steps, windows and clapboards. The members of neighboring Christ Episcopal Church, stewards of Old Christ Church, say they look forward to implementing the updates so that the historic building can continue to accommodate seasonal worship, weddings, funerals, special services, concerts, book discussions and community events.

The restoration comes at a steep cost



Photo/John Phelan/Wikipedia

Old Christ Church, Bethel, Vt.

for the small congregation, which has embraced a model of ministry that relies on volunteer clergy, musicians and lay preachers and has no paid personnel. The estimated cost could be as high as \$109,000, but church members remain hopeful that a combination of fundraising and competitive bids will enable them to bring their plans to fruition. To date, Christ Church has set aside \$28,000 and won a \$7,000 grant from the State of Vermont Division of

Historic Preservation for the projects. Additionally, the Diocese of Vermont has approved a \$21,000 loan. “At Christ Church, Bethel, we continue to grow in faith and in our impact on the wider community,” said Nancy Wuttke, senior warden.

“Our liturgical minister was recently ordained as transitional deacon ... Our local ministry-support team has also received five new members, two of whom are called to pursue a path to ordination and service to our parish as priests, one of whom is called to pursue a path to ordination and service to our parish as deacon, one of whom is called to serve as preacher liaison and one of whom is called to serve as community liaison.”

Christ Church engages in community ministry in various ways.

On the fourth Tuesday of each month, Christ Church hosts the Bethel Bold Ideas Group — an interfaith discussion group started by the Rev. Shelie Richardson and other members of the Bethel community — that is well-attended by parishioners and community members alike.

The church and community part-

ners co-host the Community Meal, a local program that supports the Bethel Food Shelf, sources food from local farms, features music and builds community.

“To date,” Wuttke said, “we have hosted six free and festive community events using the wedding feast at Cana to inspire our preparations: tablecloths, candles, live music, a sacramental feast ... feeding about 150 people per event, whoever walks in the door, regardless of economic circumstance, and generating an average of \$1,400 per event in free-will donations, 100 percent of which goes to the Bethel Food Shelf.

“In addition, we provide free winter shares of vegetables for Food Shelf clients, who meet with other community members to cook together, eat together and leave quarts of healthy, locally sourced food in the Food Shelf freezers. Many of our parishioners are active at the Food Shelf as volunteers and on the board.”

With a view to ongoing formation, Christ Church also recently launched an Education for Ministry study group. ■

Maurice Harris is communications minister for the Diocese of Vermont.

NEWS

'Love God, Love Neighbor' trains refugee supporters to become advocates

By Lynette Wilson
Episcopal News Service

A year ago, Episcopal Migration Ministries worried about how it might rally the church to assist in resettling an additional 25,000 refugees in the fiscal year 2017. Now, EMM and other resettlement agencies are struggling for existence in an increasingly polarized environment dominated by fear, misinformation and misunderstanding.

"A year ago, the primary concern we had was how were we going to move from 85,000 refugees to 110,000 ... and our thinking was then that, if we don't have advocacy, if we don't have people to start embracing this very important ministry, we're never going to be able to resettle [110,000 or more] refugees," said the Rev. E. Mark Stevenson, EMM director.

"Our advocacy now is to simply educate people so that they can filter out the nonsense that they see and hear so much

in the news media," he said "Refugees are fleeing the same kinds of problems that we want to stop in our own national security. They are folks who have been attacked, and we're afraid of being attacked."

Advocacy and storytelling that humanizes the refugee experience are two ways Episcopalians and others can correct the false, fear-based narrative that characterizes refugees, according to EMM. The agency hosted a training June 5-7 at St. John's Episcopal Church in West Hartford, Conn., to empower Episcopalians to be agents of reconciliation as allies, advocates and ambassadors for their refugee neighbors.

"We had this idea and wrote this program based on relationships we've built with dioceses and individuals — priests and deacons and lay people — over the last several years," said Allison Duvall, co-sponsorship and church-relations program manager for EMM. "People who are very eager to come together to not only network and meet and understand how they are doing refugee minis-

try in their own context, but also learn skills, especially now, to change public perception and to truly change hearts and minds in a time when refugees are deeply misunderstood."

Eleven people from across the Episcopal Church — from California, Texas, Rhode Island, Vermont, Pennsylvania, Massachusetts, Florida, North Carolina and Kentucky — attended EMM's "Love God, Love Neighbor" training.

Funded by a Constable Fund grant, the training was the pilot in a series of advocacy trainings scheduled over the next year.

"The Constable Fund is one more example of how the Episcopal Church finds creative ways to do ministry in critical times. The governing bodies of the Episcopal Church were looking for various ways to help us get the word out," said Stevenson.

The governing bodies "recognized the fact that truly effective ministry is done at the grassroots level," he said. "The goal of this program is to give people at the grassroots level the tools they need to advocate on behalf of refugees ... this is a fantastic example of how a governing body can put into action a process that actually does hit at on-the-ground ministry."

The Constable Fund provides support for Christian-formation initiatives across the Episcopal Church that are not included in the church's budget. EMM plans to hold two to three additional refugee-advocacy trainings before the 2018 General Convention and to make advocacy training a permanent part of its ministry.

For Amanda Payne, a youth minister in the Diocese of Dallas who works with refugees at St. James Episcopal Church, learning about the intensive security screenings refugees face before they're cleared for resettlement was new information that will help her in her advocacy efforts, she said. The Rev. Paula Ott, a deacon at Christ Church Cathedral in Lexington, Kentucky, and the daughter of a Syrian Jew who came to the United States as a refugee in the 1920s, said learning storytelling skills to personalize refugees' experiences is an advocacy tool she planned to use as she intensified her advocacy efforts.

Other sessions addressed storytelling techniques to reframe the narrative; the principles of asset based community development; and context, strategies and tools for advocacy.

The Rev. Sean Lanigan serves as associate rector of St. Peter's Church in Philadelphia, which works with a local refugee-resettlement agency to co-sponsor a family of Bhutanese refugees. For him, the conference reinforced the message that storytelling must include both refugees' stories and stories about how co-sponsorship changes church volunteers and congregations. Churches co-sponsor refugee resettlements through partnerships with EMM and other affiliates. Advocacy also is an important engagement



Photo/Lynette Wilson/ENS

The Rev. E. Mark Stevenson, Episcopal Migration Ministries director, preaches during a Eucharist beginning the "Love God, Love Neighbor" refugee-advocacy training.

tool, training participants were told.

"Advocacy absolutely must be a component especially when you are talking about refugee resettlement," said Lacy Broemel, the Episcopal Church's refugee and immigration policy analyst. Congress approves resettlement funding and the president annually determines the number of refugees to be resettled. "If you want refugees in your community, you have to talk to [elected officials]," she said. "You don't have to be an expert to be a good messenger, you don't have to have worked in refugee resettlement for 45 years as a case manager to know, to see someone's humanity to know that this program is good and right and beneficial."

Since its formalization in 1980, the U.S. Refugee Resettlement Program has, for the most part, enjoyed bipartisan and widespread public support, said Broemel during a session she led on the prophetic ministry of advocacy. Additionally, the United States historically has led the world in welcoming large numbers of refugees fleeing violence and persecution. In 2015, however, Americans' acceptance and attitude toward refugees began to change from one of mostly quiet acceptance to fear, she said, describing two things leading to changing attitudes.

First, in early September of that year, a photograph of a drowned, 3-year-old Syrian boy washed up on a beach on Turkey's southwest coast, went viral and initiated a worldwide outpouring of support for Syrian refugees fleeing the country's ongoing civil war, she said. Alan Kurdi, his older brother and his mother died when the crowded dinghy they'd boarded to travel from Turkey to Greece capsized minutes into their journey.

Then, on Nov. 13, 2015, terrorist attacks killed 130 people and wounded hundreds more in six locations across Paris, France, she said. She chronicled what happened next: Immediately following the attacks, the media erroneously reported that one of the attackers was a Syrian refugee, when in fact the attackers were Belgian and

continued on page 11

Curry urges Episcopalians to learn more about refugee crisis

Episcopal Church
Office of Public Affairs

Presiding Bishop Michael B. Curry marked World Refugee Day, June 20, by asking church members to realize that Mary, Joseph and the baby Jesus once were refugees and to aid all refugees in today's world.

"I invite you to ... learn more about the crisis and to find ways that you can both pray and help in other ways," he said in written and video messages (www.episcopalchurch.org).

In 2000, the United Nations named June 20 as World Refugee Day, deeming it an annual opportunity to celebrate the resilience of former refugees and to examine the root causes of violence and persecution.

"In the late 1930s, as the world was on the verge of being plunged into an apocalyptic Second World War, Episcopalians and the Episcopal Church gathered together and began work to resettle those who were refugees fleeing terror in Europe, helping to resettle families, helping to resettle young people, helping to resettle people in this country in safety

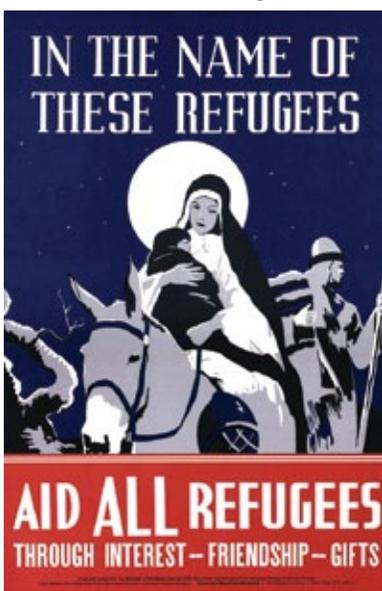
and security," Curry said.

"Episcopalians have been involved in the work of resettling families and people who are refugees, some 80,000," he said. "In the 1930s, there was a poster that depicted Mary, the baby Jesus, and Joseph. Mary was on the donkey. They were clearly on a journey. They were fleeing Palestine. They were seeking to find safety in Egypt. They were refugees. The poster ... read: 'In the name of these refugees, aid all refugees.'

"In the name of Mary, Joseph and the Lord Jesus, aid all refugees today, for most of the refugees, like the Holy Family themselves, are families, and most are children."

Episcopal Migration Ministries is one of nine national agencies that work in partnership with the government to resettle refugees in the United States. EMM has 31 affiliate offices in 23 states. It has prepared a comprehensive toolkit with ideas and guides for individuals and congregations.

"Faith is one of the primary drivers for many involved in the important work of refugee resettlement," said the Rev. Canon E. Mark Stevenson, EMM director. ■



NEWS

Disciplinary panel sanctions Los Angeles bishop

By Mary Frances Schjonberg
Episcopal News Service

The Episcopal Church ecclesiastical disciplinary panel considering a complaint against Diocese of Los Angeles Bishop J. Jon Bruno sanctioned the bishop for again trying to sell St. James the Great Episcopal Church.

The Hearing Panel told Bruno on June 17 that he was prohibited from “selling or conveying or contracting to sell or convey the St. James property until further order of the Hearing Panel.”

The original case against Bruno involved his unsuccessful 2015 attempt to sell the church in Newport Beach, Calif., to a condominium developer for \$15 million in cash. That effort prompted the members of St. James to bring misconduct allegations against Bruno, alleging he violated church law. The Hearing Panel still is considering whether or how to discipline Bruno.

One of the complainants in the case contacted the Hearing Panel earlier in June with what is known as a “colorable” or plausible legal claim that Bruno may have entered into another contract to sell the St. James property, according to the panel’s notice. Bruno then refused to confirm or deny the alleged contract.

The Hearing Panel said that, if Bruno had tried to sell the church property,

or had sold it, before the panel decided the original case against him, that conduct was “disruptive, dilatory and otherwise contrary to the integrity of this proceeding.” The same is true of his failure to give the panel the information it asked for about the accusations, the notice said. Such behavior violates the portion of canon law governing the behavior of clerics who face disciplinary actions. A hearing on the original accusations, including engaging in conduct unbecoming a member of the clergy, took place March 28-30 in Pasadena, Calif. Attorneys representing the Episcopal Church and Bruno filed written closing briefs a month after the hearing ended. St. James was one of four properties that the diocese spent close to \$10 million in litigation to recover from disaffiliated Episcopalians who broke with the church over its policies on women’s ordination and the full inclusion of LGBTQI members in the life of the church, including ordained ministry.

Diocese of Los Angeles Chancellor Richard Zevnik and Vice Chancellor Julie Dean Larsen have asked the panel to dismiss the entire case against Bruno. They have said that a “civil lawsuit, political actions and social media



Photo/ Mary Frances Schjonberg/Episcopal News Service

Diocese of Los Angeles Bishop J. Jon Bruno speaks to the Hearing Panel considering disciplinary action against him.

campaign” mounted by members of St. James the Great in Newport Beach were “wrongfully, but successfully and strategically, designed to stop the sale of [the] 40,000-square-foot church property” on what is known as Lido Island, a prosperous housing development sporting a yacht club.

The church’s clergy-disciplinary canon, the chancellors argue, is “not intended to be used as a weapon to challenge a diocesan bishop’s decisions regarding the administration and stewardship of his or her diocese.”

Episcopal Church Attorney Raymond

“Jerry” Coughlan has said that Bruno is guilty of “serious misconduct” in violating three sections of the Title IV canons: “failing to exercise his ministry in accordance with applicable church canons,” “conduct involving dishonesty, deceit or misrepresentation” and “conduct unbecoming a member of the clergy. He said in his closing brief that the panel must conclude that Bruno’s conduct was “calculated, pervasive and long-running.”

As a consequence, and because “he shows no sign of recognizing even the possibility of his misconduct,” that the panel should suspend

Bruno from ministry for at least a year, Coughlan said.

However, because such a sentence would only exacerbate the conflict and not lead to reconciliation, Coughlan said, he urged the panel to use its “broad authority” to craft a remedy that “looks forward creatively to heal the division now existing in the Los Angeles diocese.”

Bruno turns 72, the church’s mandatory retirement age, in late 2018. Bishop Coadjutor John Taylor, his successor, is scheduled to be ordained and consecrated on July 8. ■

REFUGEE continued from page 10

French nationals. Regardless of the attackers’ identity, fear, nationalism and massive influx of refugees fleeing Syria and other crisis zones arriving in Europe began to turn public opinion against refugees in Western Europe and the United States.

After the Paris attacks, the rhetoric of anti-refugee fringe groups became mainstream, fear flourished, and refugee resettlement became a polarizing political issue exacerbated by misreporting and misunderstanding of the resettlement process, said Broemel.

Still, in 2016, then-President Barack Obama increased the number of refugees

from 85,000 to 110,000 and pledged to resettle 10,000 Syrian refugees in the United States during the fiscal year 2017, which ends Sept. 30.

Earlier this year, when President Donald Trump took office, one of his first acts as president was to sign an executive order suspending the U.S. resettlement program. A federal court stayed the order, which is likely to end up in front of the Supreme Court later this year. The order also reduced by more than half the number of refugee admissions this fiscal year, an action that prompted EMM to reduce the size of its affiliate network.

Trump’s proposed 2018 budget reduces funding by 25 percent for the resettlement program. ■



Photo/Lynette Wilson/ENS

The Rev. Twila Smith, standing at right, the Rev. Michael Coburn, seated across the table, and others take part in a mock meeting with a Congressional aide, played by Allison Duwall of Episcopal Migration Ministries.

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FAITH AND THE ARTS

Jazz vespers: where music and ministry merge

By Jerry Hames

At a Presbyterian church in Laguna, in southern California, the Norm Freeman Quartet performs a monthly interfaith jazz vespers service that attracts Jews, Muslims and Christians, as well as those of little faith.

About six times a year, Freeman, a 65-year-old Episcopal priest, flies across the country to perform as timpanist with the New York Pops orchestra. And when Barbra Streisand toured in concert, Freeman was often the percussionist in her orchestra.

The service of jazz vespers, based on the Book of Common Prayer, has followed Freeman since 1969, when he was a curate at St. Paul's Episcopal Church in Riverside, Conn., when he was chaplain at UCLA, where he enlisted college musicians, and then when he was vicar of the Episcopal congregation in Isla Vista.

Vespers has roots extending into the evening prayers of ancient Israel. Lucernarium (lamp-lighting time) was another name for these periods of devotion that begin at the rising of the evening star with a blessing prayer.

"Jazz vespers is a synthesis of traditions, a blending of an age-old liturgy with the unique musical language we call jazz," said Freeman.

During the service, he plays the vibraphone and is joined by a pianist, bassist and drummer. "With a freshness that is open to God's spirit, this musical tradition sounds the hopes, dreams, joys, frustrations and pain that expresses human experience, while it explores a musical vocabulary that transcends the limits of the written or spoken word," he said.



Photo/courtesy Norm Freeman

From left, the Rev. Norm Freeman poses with quartet members: drummer Sherrie Maricle, pianist Fred Hughes and bassist Amy Shook. They played recently at a jazz vespers service sponsored by the St. Cecilia Guild in Lewes, Del.

For that reason, Freeman hasn't worked with a singer at jazz vespers in almost two decades, preferring to let the music speak for itself. "I don't want a voice to intrude on people's sacred space as they sit, letting the music wash over them," he explained.

During a visit to the East Coast in May for a jazz vespers service, Freeman discussed in an interview his latest challenge: living with cancer.

"I have learned to live deeply in the day," he said, "and give myself the best I can in being well."

He was diagnosed with advanced prostate cancer two years ago. Following surgery, Freeman, then vicar at St. Michael's and All Angels in Isla Vista, Calif., said he felt a fatigue heavier than he ever had experienced before. "As I walked to the car at the end of each day,

I feared being approached by someone with a last-minute problem. I had nothing much left at the end of the day."

He was prescribed Lupron, a hormone that makes it difficult to build muscle, causing a loss of muscle strength and resulting in body aches nightly. Troubled by the fact that he no longer could do parish ministry, Freeman took a three-week extended retreat in New Jersey to contemplate the possibility of retirement. He made several trips to the Church Pension Fund in nearby New York, where he met with chaplains on staff. "They were extraordinary," he said.

It was difficult for him to give up his

ministry at age 63 and accept disability retirement, he said. "In doing so, one enters into an agreement that you will not serve at the altar for one year, because that requires emotional and spiritual energy and you cannot concentrate totally on your own recovery."

His cancer returned last year, and, although it eluded discovery by CAT scans and MRIs, it was ultimately found in his pelvic bone after he was accepted into a clinical trial program at UCLA and treated with a radioactive substance that "lights up" the cancer. "That was a life-changer for me," Freeman said.

"Playing music has played a huge role in my healing," he said, describing his recent time as "a monk-musician period" — a time of prayer and listening to music mentors and spiritual guides.

His passions for ministry and music spring from the same wellspring of the soul, he once told *The New York Times*. "Entering concert halls for me feels like going to temple," he said. "They are holy places to go praise God with our gifts, our talent and our ability to reach others." ■



Photo/Jerry Hames

The Rev. Norm Freeman, at the vibraphone, has played on timpani with the New York Pops and was the percussionist on Barbra Streisand's concert tours.

Artists encouraged to create personal 'God stories'

The Episcopal Church & Visual Arts invites artists to submit their work to be included in its fall exhibition under the theme "Telling God Stories in the 21st Century." Submissions will be accepted until Aug. 15 at entry@ecva.org. Criteria for artists' entries and the submission requirements are posted at the ecva.org website.

Curators Deborah Cantwell of California and Paul Artec of Arizona say the exhibition will present artworks that convey personal interpretations and expressions of God stories. "The digital age has expanded the choice of media and the opportunity or method of making the story public," they write in the call to artists. "This revolution is

changing the dialogue and vision of the spiritual and sacred as well.

"At the heart of all of these art forms is the story and the artist's interpretation of that story to give understanding and allow the viewer to more fully engage in the experience."

Current members of the ECVA artist registry are invited to submit up to

four entries in 2D, 3D, video or film. An annual individual membership is \$30. There is no fee for exhibition entries.

For more information about the exhibition, contact the curators: Deborah Cantwell, dcantwell@ecva.org, or Paula Artac, partac@ecva.org. ■

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BOOK REVIEWS

Environmental curriculum explores growing in faith

Review by Kate Beeby

Jerry Cappel and Stephanie M. Johnson challenge Episcopalians and all people of faith to expand their definition of living in harmony, beyond our relationships with other human beings, to all of God's creation. "A Life of Grace for the Whole World" sets out engaging courses of study for teenagers and adults to explore concepts of God's grace comprehensively, extending it beyond a human-centric interpretation.

This curriculum is firmly rooted in "A Pastoral Teaching from the House of Bishops of the Episcopal Church," issued in Quito, Ecuador, in 2011. The bishops' first pastoral teaching on the environment, it urges: "This is the appointed time for all God's children to work for the common goal of renewing the earth... We are called to speak and act on behalf of God's good creation."

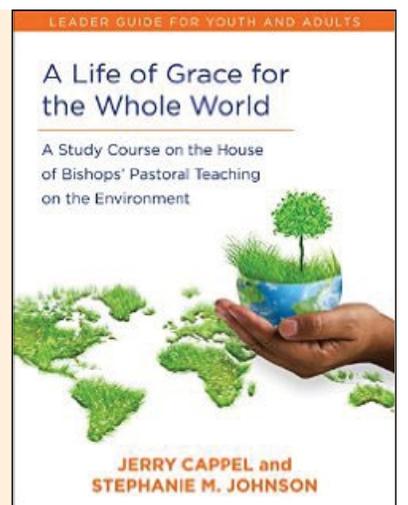
Heeding this call, "A Life of Grace for the Whole World" includes a comprehensive leader's guide that lays out distinct elements of the pastoral teaching

with discussion guides, activities and opportunities for group engagement and for going deeper individually, including thoughtful workbooks for adults and youth. The youth program is designed "to foster an environment of hopefulness," emphasizing the power of working together as the "living body of Christ to care for the entire world that God loves."

A Life of Grace for the Whole World: A Study Course on the House of Bishops' Pastoral Teaching on the Environment

By Jerry Cappel and Stephanie M. Johnson

Church Publishing 2017



A surprisingly worthy beach read

Review by Shelley Crook

In the interests of full disclosure, books about the Bible are not usually my first choice when I want a beach read. Also in the interests of full disclosure, I sat down on a sun lounger with this book and breezed through it in one sitting. "What is the Bible?" has everything you want in a summer pick: drama, intrigue, sexual tension and a good, strong story arc. I would call it a guilty pleasure, except there's nothing here to feel guilty about.

Author Rob Bell is controversial to some. He's not much interested in hell as a concept, and, in his view, God's arms are open very, very wide. In the late '90s, Bell founded and pastored the Mars Hill Bible Church in Michigan, where the Sunday morning congregation reportedly peaked at 11,000 souls. Bell walked away from that church, wanting to reach a larger, more diverse population. These days Bell teaches in nonreligious settings, is a prolific writer and airs a weekly podcast.

Still, he remains a preacher first and foremost, and this book reads like a collection of particularly thought-provoking sermons. Bell is punchy and conversational, employing a question-and-answer format, and is as concise as can be. When he makes a point, it's in short, staccato sentences that leap off the page. He is deliciously irreverent and provocative, but his flippancy is rooted in deep faith. He wants to make you think.

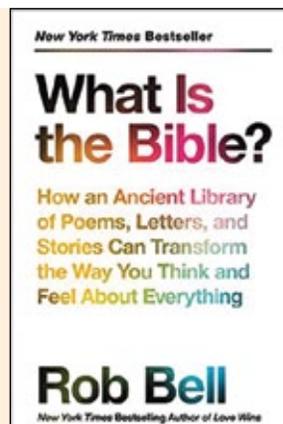
And think I did, until my brain hurt. Bell deliberately bounces around, expounding on the Scriptures from Genesis to the Gospels, via Ruth and Jonah, tying the Old and New Testaments together to illuminate the overarching, evolutionary pattern. This book is a masterclass in exegesis, though at times it can give you whiplash. It's like watching a one-man game of table tennis.

It's Bell's aim to illuminate what is going on beneath the surface of the texts and why it matters, and his method works. He pokes unflinchingly at the most problematic of Scriptures: His explanation of the binding of Isaac took my breath away; he speaks convincingly, even reassuringly, of Revelation. Theologically, "What is the Bible?" broadly gels with all the major themes touched upon in a progressive seminary

What is the Bible? How an Ancient Library of Poems, Letters, and Stories Can Transform the Way You Think and Feel About Everything

By Rob Bell

HarperOne, 2017



education as I experienced it: the Bible as a wonderful, terrible, confusing, enlightening but above all *human* collection of documents; the importance of the Jewishness of Christ; the fact that context is everything; the undeniable truth that the New Testament is a deeply political document, subverting the norms of Empire.

"What is the Bible?" goes both broad and deep, yet manages to stay light. Bell is very excited about the Bible, and it's infectious. You could do worse this summer — or in your Bible study group in the fall — than to pick up this book.

Bell's all-embracing view of God and humanity is a salve to these fractured times. He has a 3,000-year perspective on our current struggles, and the good news he wants to share is this: The Bible is not only fascinating and transformative, but it's also deeply relevant to what's happening now. As a bonus, in the hands of the ex-musician, ex-pastor, Californian surfer-dude, the Bible is something else: It's cool. ■

Shelley Crook is a New York-based writer.

The program includes opportunities to explore Scripture and the Book of Common Prayer as they relate to the environment (or don't), as well as some interesting videos from a variety of youthful and creative sources. Many teenagers already are attentive to environmental concerns. "A Life of Grace" will help young people see these issues as central to our faith and not just as secular issues of politics, science and economics.

Given today's political polarization, and recognizing considerable differences in opinion within the church on environmental issues, the adult leader's guide provides thoughtful guidance on establishing group norms that will encourage prayerful conversation over political and economic arguments. With many people of faith convinced "that these issues are largely political and have no place in congregational life" and believing that "the church should concern itself solely with the welfare and salvation of human beings, separate from the rest of creation," the authors say, leaders and participants must "speak the truth

in love" (Eph.4:15). But, they also remind us, that "the first disciples argued and disagreed" and that, even in anger and fear, "God's grace is alive and active in the world, even when it seems hidden from us."

With the complexity of issues such as global warming, consumerism and habitat destruction, the House of Bishops' pastoral teaching on the environment presents the church with many difficult challenges and no easy answers for either the institution or individual members.

Thankfully, "A Life of Grace for the Whole World" invites us into thoughtful consideration and discussion of our personal roles, and the church's, in environmental justice for all of God's creatures and creation, challenging us to transformational action. This course of study dares us to seek harmony with the earth, through which we also will find harmony in relationship with each other and in right relationship with our creator. ■

Kate Beeby is director of children's Christian education at St. Thomas Episcopal Church, Mamaroneck, N.Y.

Jan Karon returns to Mitford

Review by Peggy J. Shaw

More than 20 years ago, Jan Karon began her popular Mitford series about a fictional North Carolina town with "At Home in Mitford." In "To Be Where You Are," scheduled for release on Sept. 19, the New York Times best-selling author continues weaving the story of Episcopal priest Timothy Kavanagh, his wife, Cynthia, and the much-beloved residents of the little town with a big heart.

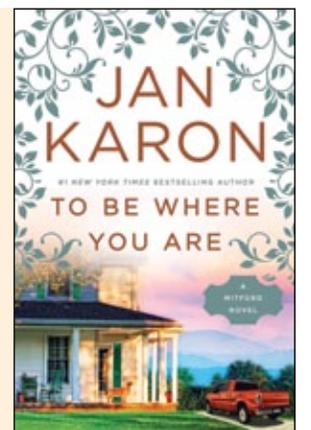
Fans will be pleased to know that life is going on as usual in the high green hills, where three generations of Kavanaghs now live. Faith, love and forgiveness are still the driving forces behind Karon's vignettes, and her endearing, often quirky, characters don't disappoint.

"To Be Where You Are" opens just a few months after the June wedding of Lace

To Be Where You Are: A Mitford Novel

By Jan Karon

G.P. Putnam's Sons, 2017



Harper and Dooley Kavanagh at Meadowgate Farm, where "the Queen Anne's Lace and bush honeysuckle of summer had given way to the ironweed and witch hazel of autumn." The newlyweds are busy building a life together, setting up a veterinary practice and raising their 4-year-old foster son, Jack Tyler, whose arrival was the big surprise in Karon's 2015 book, "Come Rain or Come Shine."

continued on page 15

FEATURE

‘Cathedral of the Confederacy’ reckons with its history and charts future

By Heather Beasley Doyle
Episcopal News Service

Looking around the sanctuary of St. Paul’s Episcopal Church in Richmond, Va., nothing suggests an altered space. Enough plaques, stained-glass windows, wall sconces and other adornments remain that the sanctuary is anything but bare. Its columns, deep-red pew cushions and the Tiffany Last Supper mosaic above the altar offer much for the eye to behold. But when Linda Armstrong, who chairs St. Paul’s History and Reconciliation Initiative, pointed to the three spots where plaques used to hang – two in the sanctuary and one in the narthex – the emptiness left by a Confederate past becomes apparent.

The initiative germinated in the wake of shooter Dylann Roof’s racially motivated attack on Emanuel African Methodist Episcopal Church in Charleston, S.C.

On a Sunday soon after the June 17, 2015, massacre, the Rev. Wallace Adams-Riley, St. Paul’s rector, asked in a sermon, “What if in this, the last summer of the sesquicentennial of the American Civil War, we begin a conversation here at St. Paul’s about the Confederate symbols in our worship space?”

Coming from the pulpit of the

church long known as the “Cathedral of the Confederacy,” the comment made waves.

“I thought it was very important that it be done with a tone of seriousness and invitation, to invite our people to lean into this moment in a discerning way,” said Adams-Riley. “It quickly became clear to me that there was some anxiety.”

Richmond was the capital of the Confederacy during the Civil War. Confederate General Robert E. Lee and Jefferson Davis, president of the Confederate States of America, worshipped at St. Paul’s during the war. Davis was a church member. Their pews still bear plaques attesting to their affiliation, and stained-glass windows dedicated to them allow light into the sanctuary. In the 1890s, when it became popular to memorialize family members with sanctuary wall plaques, several – some decorated with Confederate battle flags – arrived in St. Paul’s honoring Confederate soldiers. Additional battle flags were embroidered into the kneelers by the altar.

Adams-Riley’s question called for parishioners to pay attention. Many people had never even noticed the battle flags. “I’d been here for 45 years and had never read the plaques,” said St. Paul’s member Lee Switz, who chairs the initiative’s Memorial Working Group.

Now those Confederate flags are gone,



Photo/Courtesy of St. Paul's Episcopal Church

St. Paul's Episcopal Church in Richmond, Va., has historically been known as the Cathedral of the Confederacy. Richmond was the capital of the Confederacy during the American Civil War.

removed after a November 2015 vestry vote. The vestry also voted to keep only Confederate-related memorials without the battle flag, including plaques paid for by the families of congregants who fought in the Civil War. It also established the History and Reconciliation Initiative, appointing vestry member Armstrong as chair. She since has spearheaded the parish’s deep dive into its history and

its relationship with race since its 1845 founding. The initiative laid out a four-year plan to be completed in 2020, when the church marks its 175th anniversary.

In parsing out what to leave in the sanctuary and what to remove, “we have really considered those families,” said Armstrong. In looking at a plaque, she said, she remembered that “this was a human being who was loved by his family.” By contrast, the battle flag communicates: “I believe this is right, and I’m willing to kill you for it, too,” she said. Some flags simply unscrewed from the plaques to which they were affixed. The removed items remain in a vault at the church until it is determined whether they will become part of an exhibit in the church or a traveling educational display.

In establishing the History and Reconciliation Initiative, St. Paul’s committed to push its parish conversation beyond the Confederate flag, beyond “Confederate iconography” to what Confederate symbols fundamentally evoke: a national history with thick scars around race. They would look at these scars and at their own part in staunchly defending an economic system based on the subjugation of African Americans. From there, the parish moved toward racial reconciliation, an attempt to figure out the church’s role in perpetuating

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FEATURE



Photo/Courtesy of St. Paul's Episcopal Church

A plaque honoring Jefferson Davis, the president of the Confederacy, is one of the items St. Paul's removed from its walls.

CONFEDERATE continued from page 14

racism, recognizing that role and moving forward with those insights in a way that heals and repairs.

"It's doing some interior work so that we can move out into the world in ways that would not have been possible without that," Adams-Riley said. While his 2015 sermon triggered anxiety, he said, "It was also clear to me that there was great excitement and hope — and possibility."

St. Paul's began by hosting two "Prayerful Conversations" in the summer of 2015, and hired an outside consultant to facilitate them events. Of the parish's 300-400 active members (on average, 200 attend Sunday services), 100 attended.

After the initial talks, "we didn't talk about it officially for a couple of months, because it was just too hot," said the Rev. Molly Bosscher, associate rector.

Bosscher underscored the interpersonal complexities of a process that aims to give St. Paul's a new reputation: the Cathedral of Reconciliation. "You understand the enormity of the work, right?" she asked. "It's changing our very flavor as a church. You could not stop this process now if you tried. It's too far in bloom."

The 60-member initiative established

a timeline and concrete goals that offer a structure that participants value and respect, Armstrong said.

"It's a four-year process, but we do have some deadlines," said Memorial Working Group Chair Lee Switz, "and that gives it a sense of urgency."

The initiative includes two other working groups, for history and for music and liturgy. With the History Working Group's research as a foundation, the other groups will determine St. Paul's visible, audible reconciliation pieces. Revisions are planned to the church's walking-tour brochure, and its 175th anniversary book will be reimagined from the 150th-anniversary predecessor.

Presiding Bishop Michael B. Curry will visit in March. Prayerful Conversations remain ongoing, and the church will hold a special service to commemorate the 50th anniversary of Martin Luther King Jr.'s assassination. Initiative members also plan to commemorate African-American slaves in the city that had the second-largest slave market in the United States.

In the meantime, as chair of the history group, Christopher Graham has helped St. Paul's discover how racial ideas throughout its history have determined how parishioners lived their lives and faith. Cross-referencing the records from First African Baptist Church and St. Paul's with census data, the researchers confirmed that, from its founding until the Emancipation, most St. Paul's members "were engaged with slavery or in the slavery economy," Graham said. Today, while its membership remains overwhelmingly white, St. Paul's is considered a "liberal" church with longstanding outreach projects and ties to social-justice initiatives throughout Richmond, a city that initiative leaders described as more conservative than their church.

St. Paul's members "have always done what they thought was the Christian thing to do," Armstrong said, "even if they thought it was segregation."

And for a long time, it was. "At the turn of the 20th century, Episcopalians and other white people were arguing that black people were evolutionarily behind whites," Graham said. For generations after emancipation, St. Paul's

members participated in a government that enforced Jim Crow and segregation. As St. Paul's "whole story" emerges, the damage done by upholding the racial status quo is clear, Graham said. "So what does it mean? What are we doing about it?"

The music and liturgy group, meanwhile, was "finding things at St. Paul's that we need to mourn, and [in] the Episcopal Church music and liturgy is how we do that," Chair Pam James.

In the fall, James's group will introduce a new collect, with the idea of adding one for each church season. The largest task ahead of them is sifting through the history group's narrative to find lyrics for a piece of music that St. Paul's will commission to mourn its past — and allow other churches to do the same, James said.

St. Paul's clergy and initiative leaders agree on the need for ongoing work. "I don't think we're finished. I think we're still working on reconciling with each other," Armstrong said. "If we sincerely want reconciliation, if we're serious about it, it should be a different church [in 2020]."

Memorial Working Group member Barbara Holley said, "It's more than a black-white issue. I don't want to just hear from somebody, 'I'm sorry' ... I want to know that by your actions."

"I'm a Southerner, and I still am, in all the good and the bad," said Armstrong. "[Notwithstanding] the brutality of slavery, I love Southern culture." Nonetheless, she said, she's had "almost a transfiguration" regarding race. She recognizes it more, continues to learn and is



Photo/Heather Beasley Doyle

St. Paul's rector, the Rev. Wallace Adams-Riley, left, with Barbara Holley, a member of the History and Reconciliation Initiative's steering committee and its Memorials Working Group.



Photo/Heather Beasley Doyle

Christopher Graham, left, with St. Paul's Episcopal Church associate rector, the Rev. Molly Bosscher. Graham chairs the History Working Group of St. Paul's History and Reconciliation Initiative in Richmond, Va.

increasingly dedicated to reconciliation, group to group, within herself and with God, she said.

However reconciliation unfolds at St. Paul's, Stauffer credits the church with courage and vision. "What they're doing is setting a national precedent for how faith communities can work through racial reconciliation." ■

Heather Beasley Doyle is a freelance journalist based in Massachusetts.

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Most of this Mitford novel, however, is filled with smaller surprises — unexpected happenings that arise in everyday lives. Father Tim is lured away from retirement to temporarily manage The Local, Avis Packard's small-town grocery business. Editor J.C. Hogan attempts to produce the first-ever special edition of the Mitford Muse, and former Mayor Esther Cunningham — born the year that Lindbergh landed in Paris — begins a bid for re-election. Romance is in the air at Lord's Chapel, big changes are happening at Lew Boyd's Exxon, and readers must say farewell to a treasured friend.

In "To Be Where You Are," Karon gives equal time to engaging Meadowgate storylines. Jack Tyler will be officially adopted on Dec. 11, and guests are coming from near and far for a Name Day celebration, an event that will bring Pauline Barlowe face-to-face with her estranged sons. A nearby vet suddenly closes her practice, leaving Dooley with a heavier workload, and the young Kavanaghs must face a devastating financial blow. ("They were getting dunked into the big stuff right out of the gate," Dooley thought.)

In her character-driven books, Karon offer readers a hometown filled with extended family to call their own, charac-

ters that readers around the world consider literary kin. That family remains firmly centered on Father Tim.

In fact, Karon was asked during her last book tour if Father Timothy Kavanagh would ever pass away in one of the Mitford books. "Not on *my* watch," she promised.

The author has been true to her word in "To Be Where You Are." And readers who consider Mitford to be a safe harbor in today's increasingly complicated world will be glad that she did. ■

Based in Atlanta, Peggy J. Shaw is a former book editor and the author of several books for adults and children.

BOOK FEATURE

China, once officially atheist, now booming with religion

By Kimberly Winston
Religion News Service

When Ian Johnson first went to China as a student three decades ago, he pronounced religion there “dead.”

But Johnson, a Pulitzer Prize-winning American journalist now based in Berlin and Beijing, has witnessed a transformation, one he documents in “The Souls of China: The Return of Religion After Mao,” which was published in April.

China is experiencing “one of the great religious revivals of our time,” Johnson writes. “Across China, hundreds of temples, mosques and churches open each year, attracting millions of new worshippers. ... Faith and values are returning to the center of a national discussion over how to organize Chinese life.

“This is not,” he continues, “the China we used to know.”

Once officially atheist, China has roared with growth since the death of Mao Zedong in 1976. The upheaval of mass migrations from the countryside to the cities has disrupted families and support systems. Many have grown distrustful of the government since the 1989 massacre in Tiananmen Square. Globalization has brought outside influences — despite tight governmental control — through the internet and popular culture.

The result, Johnson said, is a society adrift, confused and looking for mooring.

In the new China, “churches and religious societies provide a sense of community, a sense of belonging, a sense of being in a group of people who share your values,” Johnson said in an interview at an outdoor campus cafe before talking to a group at the

University of California, Davis.

“Chinese people perceive society to be so corrupt and so chaotic, without any center of gravity or morality,” he said. “Religious associations are refuges from the radical secular society they find themselves in.”

As one person Johnson interviews in the book says: “We thought we were unhappy because we were poor. But now a lot of us aren’t poor anymore, and yet we’re still unhappy. We realize there’s something missing, and that’s a spiritual life.”

That has not always been true. At the end of the 19th century, China had 1 million temples, and religion flavored every aspect of public and private life. Mao destroyed half of the country’s temples. Religion — what was left — went underground.

A 2015 WIN/Gallup poll found China to be the least religious country in the world, with atheists making up 61 percent of the population. Only 7 percent said they were religious.

But, Johnson writes, Western pollsters often botch their Chinese numbers. Because religion is so highly politicized in China, most Chinese respond “no” when asked if they adhere to one. Instead, when questions focus on religious behaviors — do you attend a church or believe in heaven? — the level of recorded religiosity rises.

A 2005 survey conducted by a Chinese university found that 31 percent of the population — about 300 million people — were religious. Two-thirds



Photo/courtesy of Sim Chi Yin

Johnson

were Buddhists, Daoists or members of other folk religions, while 40 million people said they were Christian.

In the book, Johnson describes experiencing the ongoing revival firsthand. An Episcopalian, he attends church with Protestants in Chengdu, participates in Daoist ceremonies in Shanxi and travels with Beijing Buddhists to meditate in caves.

Critics have been generally rapturous, citing his reporter’s eye and writer’s patience in illustrating China’s journey from underground “house churches” to open religious revivals in the space of about 35 years.

“I think what Ian conveys is the diversity of religious beliefs that are being revived,” said Jeffrey Wasserstrom, a University of California, Irvine, professor of history who specializes in China and appeared with Johnson at the Davis talk. “He does ethnographic work — getting to know people who practice these beliefs, where an academic would probably just specialize in one of the traditions.”

But the boom has its limits. The Chinese government recognizes only five faiths

— Buddhism, Daoism, Islam, Catholicism and Protestantism. And it still bans Falun Gong, the suppression of which Johnson reported on for The Wall Street Journal. That coverage that earned him a Pulitzer.

Clergy in the government’s employ lead state-run churches and preach government-sanctioned sermons. Other houses of worship are monitored. One of the most chilling segments of Johnson’s book describes a Christmas Eve service with government agents watching from the back.

Still, the recovery from the time of Mao is significant. Johnson likens it to America’s own Great Awakening, the widespread 19th-century revival that led to many new religious movements, including evangelicalism and Mormonism.

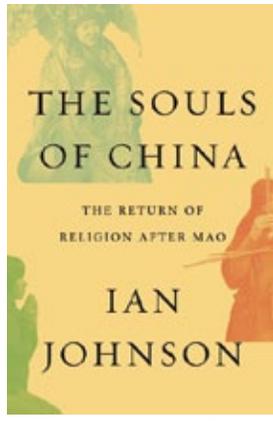
Johnson says he thinks the religious boom in China will continue and predicts Christianity will see the most growth.

“When the Cultural Revolution — a 30-year period — ended, people wondered, ‘Are there any Christians left in China?’” he said. “But what is happening is Christianity, especially Protestantism, exploded underground during the Mao period. There were 1 million Protestants in 1949, and there are 50 million today. That is huge.”

But Christianity — and any other religion — may only blossom so far. The state will not relinquish its role in controlling religion, he said.

“Even though the government is officially atheist, they see themselves as wanting to have a hand in religion. They fear religion,” Johnson said.

“It is a force that is outside of political control. You can try to control it. But if you are religious, your allegiance is partly to this world — but the allegiance to God is higher and sometimes stronger.” ■



Image/courtesy of Knopf Doubleday

NEWS

Auckland cathedral reaches out to Muslims at Ramadan

Anglican Taonga

The Anglican Holy Trinity Cathedral in Auckland, New Zealand, and the city’s Shia Islamic community were praised for coming together during the Muslim holy month of Ramadan for a fast-breaking meal.

“We need more examples of initiatives like this,” said Auckland Mayor Phil Goff. “This city needs all of us to work on building more humane, generous-spirited and kind communities.” He and New Zealand’s Human Rights Commission race relations adviser,



Rakesh Naidoo, congratulated the two communities for their mutual gesture of goodwill.

This year, Ramadan lasted from May 26 to June 24. Devout Muslims fast from dawn to sunset during Ramadan and break the day’s fast with an iftar dinner. About 200 Shia Muslims attended the iftar meal hosted at the Holy Trinity Cathedral hall by cathedral staff and 30 parish volunteers.

“Sharing iftar meals brings communities together during Ramadan, so that people can break their daytime fast as a community after night falls,” said event organizer the Rev. Bruce Keeley, who planned the iftar in conjunction with the co-priest in charge at Holy Trinity, the Rev. Diane Miller-Keeley, and Holy Trinity’s precentor (priest in charge of worship), the Rev. Ivica Gregurec.

Holy Trinity Cathedral’s co-priest in charge, the Rev. Diane Miller-Keeley, left, talks with Shia Muslim-Christian Council member Aeliya Hayat.



Photo/Julanne Clarke-Morris/Anglican Taonga

Iftar planners include, from left, Shia Muslim-Christian Council members Saeid Bassam, Adnan Ali, the Rev. Bruce Keeley and the Rev. Ivica Gregurec.

“In the light of terror like we have seen in Kabul [in Afghanistan], Manchester [in England] and London recently, it is important that we meet together to defy stereotypes,” said Keeley, a founding member of Auckland’s Shia Muslim-Christian Council.

The cathedral event mirrored the usual iftar pattern held in mosques: welcome, call to prayer, breaking of the fast with dates and sweet tea, evening prayer, then a meal — in this case provided and served

by cathedral staff and members, with meat and rice cooked by three Shia communities.

In many countries where Muslims and Christians live in close quarters, Christians regularly invite their neighbors to iftar meals.

Earlier this year, the Tikanga Pakeha Ecumenical group asked New Zealand Anglicans to make friends with their Muslim neighbors by hosting an iftar in Ramadan 2017. The idea arose in response to recommendations from a global

agreement on Christian relations with other religious groups, known as “Christian Witness in a Multi-Religious World.”

Holy Trinity welcomed visitors from six of Auckland’s Shia Muslim centers from an hour before sunset, beginning with guided walks around the cathedral.

“We need to stand together in this hard time, in the face of evil terrors against humanity in different places of the world,” said a Shia Muslim guest, Syed Abid Jafe. ■