

Episcopal JOURNAL

MONTHLY EDITION | \$3.75 PER COPY

VOL. 8 NO. 12 | DECEMBER 2018



NEWS Diocese pursues recovery after fatal accident



NEWS Leaders vow support after synagogue attack



ARTS Cathedral shows artistic 'themes and variations'

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Bishops offer litany after gun killings

[The advocacy group Bishops Against Gun Violence released this letter and litany on Nov. 8, shortly after a massacre in Thousand Oaks, Calif.]

We mourn the murder of 12 precious children of God in Thousand Oaks, Calif., and we weep for those who have lost people who were dear to them. We offer our prayers for solace, for healing and for a change of heart among the elected leaders whose unwillingness to enact safe gun legislation puts us all at risk.

BISHOPS UNITED AGAINST GUN VIOLENCE

Much of what can be said in the wake of such appalling carnage has been said. It was said after the mass shooting at the Sikh temple in Oak Creek, Wisc., and it was said after the Sandy Hook Elementary School tragedy in Newtown, Conn., the two devastating events that brought Bishops United Against Gun Violence into being. And it was said most recently after the anti-Semitic massacre at the Tree of Life Synagogue in Pittsburgh. Mass shootings occur so frequently in our country that there are people who have survived more than one.

While the phrase “thoughts and prayers” might have become devalued by elected leaders who believe speaking these words discharges their duty in the wake of a massacre, we nonetheless believe that we are called to pray for the dead, those who mourn them and those who respond to the scene of mass shootings. We, thus, offer the following

Litany in the wake of a mass shooting

God of peace, we remember all those who have died in incidents of mass gun violence in this nation’s public and private spaces.

Six dead at the Wisconsin Sikh Temple. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Twelve dead at an Aurora, Colo., movie theater. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Twenty-eight dead at Sandy Hook Elementary School in Newtown, Conn. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Six dead at Santa Monica College, Calif. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Seven dead at a Hialeah, Fla., apartment complex. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Thirteen dead at the Washington [D.C.] Navy Yard. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Four dead at Fort Hood, Texas. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Seven dead in Isla Vista, near [University of California] Santa Barbara. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Five dead at Marysville Pilchuck High School in Washington, [D.C.]. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Six dead in Montgomery County, Pa. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Nine dead at Emanuel AME in Charleston, S.C. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Sixteen dead at a San Bernardino, Calif., office. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Ten dead at Umpqua Community College, Ore. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Six dead in Kalamazoo, Mich. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Four dead at a Hesston, Kansas, office. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Five dead at a Wilkesburg, Pa., backyard party. Give to the departed eternal rest. *Let light perpetual shine upon them.*

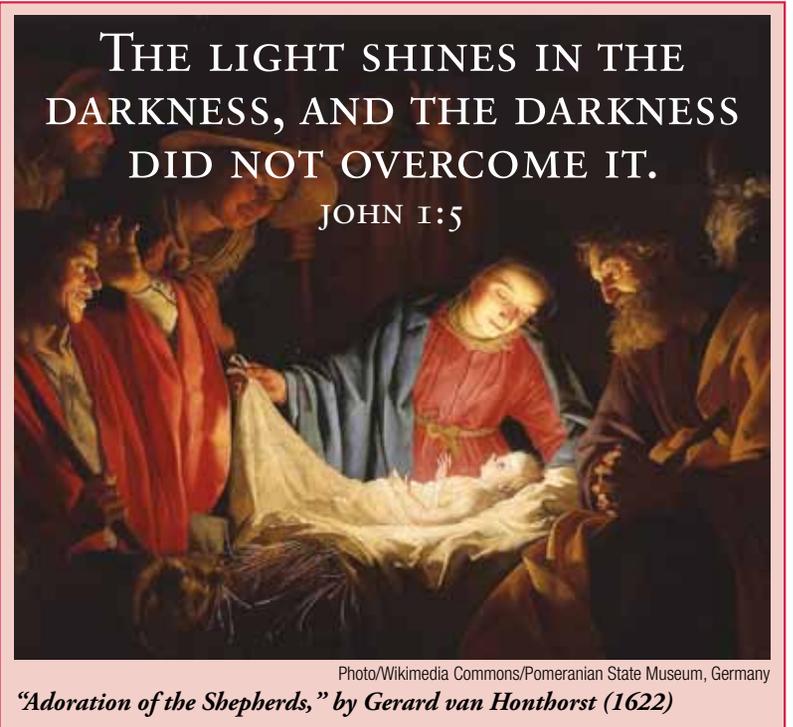
Fifty dead at Pulse Nightclub in Orlando, Fla. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Five dead at Cascade Mall in Burlington, Wash. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Five dead at Fort Lauderdale Airport. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Four dead in Fresno, Calif. Give to the departed eternal rest. *Let light perpetual shine upon them.*

Eight dead in Lincoln County, Miss. Give to the departed eternal rest. *Let light perpetual shine upon them.*



“Litany in the wake of a mass shooting,” to commemorate the dead, to comfort their loved ones and to honor survivors and first responders. And we do so with the reminder that one does not pray in lieu of summoning political courage, but in preparation for doing so. We invite you to join us in this litany and our commitment to take action so that our country can be freed from the epidemic of gun violence.

FROM THE EDITOR’S DESK

Episcopal Journal presents what may seem like an unusual front page for this year-end holy season of light and celebration.

Surely expressions of Christmas should be about peace and joy — or, as the greeting cards have it, JOY. We should let nothing dark or ugly intrude upon the general good feelings of the season and all the trimmings

— church music, uplifting worship, house decorations, parties, gifts, etc., etc.

The truth is that there is no age without its darkness — including the moment Jesus came into the world. “The birth occurred during or near a truly dreadful time in the history of what was already a troubled and turbulent land,” according to historian Philip Jenkins, citing the political violence

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continued on page 2

NEWS

LITANY continued from page 1

Four dead at an Eaton Township, Pa., supermarket.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Nine dead at a Plano, Texas, football-watching party.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Fifty-nine dead at a Las Vegas, Nev., concert.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Twenty-seven dead at First Baptist Church in Sutherland Springs, Texas.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Seventeen dead at Marjory Stoneman Douglas High School in Parkland, Fla.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Five dead at the Veterans Home in Yountville, Calif.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Four dead at a Nashville, Tenn., Waffle House.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Ten dead at Santa Fe High School, Texas.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Five dead at the Capital Gazette Newspaper in Annapolis, Md.

Give to the departed eternal rest.

Let light perpetual shine upon them.

Four dead at the Fifth Third Center in Cincinnati.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Four dead at a Rite Aid distribution center in Aberdeen, Md.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Eleven dead at the Tree of Life Synagogue in Pittsburgh.

Give to the departed eternal rest.
Let light perpetual shine upon them.

Thirteen dead at a bar in Thousand Oaks, Calif.

Give to the departed eternal rest.
Let light perpetual shine upon them.

All those who have died in any incident of gun violence.

Give to the departed eternal rest.
Let light perpetual shine upon them.

For survivors of gun violence.
Grant them comfort and healing.
Hear us, Lord.

For those who have lost loved ones to gun violence.
Grant them peace.
Hear us, Lord.

For those first responders who care for victims of gun violence.
Protect and strengthen them.
Hear us, Lord.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Responding to the 'exodus' migration

By Episcopal Journal

[Bishop Lawrence Provenzano made these remarks at the opening of the Diocese of Long Island (N.Y.)'s annual convention.]

Today [Nov. 16] marks the recognition and celebration of 150 years of faithful and courageous mission and ministry of our Episcopal Diocese of Long Island. We serve with wholehearted inclusiveness a very demographically diverse population. And we are known as a diocese concerned and committed to serving, with God's help, those whose lives are in need or at great risk.

The diocese has been at the forefront of social issues that demand the witness of the gospel. We know the harsh realities of life for many in Nassau, Suffolk, Brooklyn and Queens, where our priests, deacons and church members show and share God's way of love for all people.

We have been and continue to stand ready when needed to be the prophetic, even heroic, voices of the church in the world.

Today, as we reflect on our 150-year history, images and stories from the press and the internet about current struggles seem all too familiar.

For example, within the diocese we are going to study the concerns raised by the #MeToo movement.

And, the ethnic, linguistic, cultural and religious diversities here keep us sensitive to the complex immigration issues that impact all of us.

We tirelessly respond and provide aid and assistance and advocacy.

We do this through our parishes, our cooperation with community agencies and the very energetic ministry of our vicar for community justice.

Today, as we celebrate our past, we again are confronted with an urgent need to act on behalf of sisters and brothers being marginalized by others, even governments.

As you know, there is an "exodus" of people fleeing parts of Latin America and approaching the southern border of our country. They are not coming into New

York Harbor; rather they are traveling to the southern border to seek asylum from violence and economic, religious and social discrimination.

They are coming, as many of our own families have, seeking safer and better lives for themselves and their children.

But they are being vilified and disparaged by a nationalist administration here, which is now permitting armed, civilian militia to join the thousands of military personnel massing at the border to prevent them from entry to request asylum.

What is the gospel thing to do? What would Jesus do?

We know what Jesus once did in the face of self-righteous and misguided leadership. In the eighth chapter of John's Gospel, we learn that Christ put himself between a woman and those who were about to stone that woman — those massed in blindness to hurl stones.

I am asking you to support and to join me and other members of our international Episcopal Church as well as our ecumenical and multi-faith partners in going together to the border. Travel with me and stand, literally stand, between these vulnerable people and the people with guns — to keep the vulnerable safe, to shield them, to escort them as they seek asylum and provide for them the dignity and care of brothers and sisters in Christ.

I am grateful that the head of the Episcopal Church, our Presiding Bishop Michael B. Curry, has come and participated in our convocation of clergy and will spend time with our youth and will also address this convention. His presence and his own calls to be intentional partners in the "Jesus Movement" further strengthen our resolve to be faithful, even when there are potential risks.

So, I ask for your prayerful discernment, your prayers and encouragement as details are set in place and as arrangements are made to courageously be the church as we assist those in the midst of exodus.

We are the church. We open our hearts, our homes, our neighborhoods and towns. We open our wallets. We open our churches to all. We welcome the stranger. ■

Lawrence Provenzano is bishop of the Diocese of Long Island (N.Y.).

the enemy and he is us."

Bishops Against Gun Violence is an Episcopal group calling for prayer and action. After the deaths of 12 people enjoying dancing and music at a bar in Thousand Oaks, Calif. (which followed the murders of 11 at a synagogue in Pittsburgh), the group published this litany. Do you think the list on page one is shocking? Look at the rest of the list at the top of this page.

And yet, there is hope. The birth of Jesus means there is always an "and yet," for darkness will never drive out the light. ■

Supporting migrants

The Diocese of Long Island said it will work with Episcopal Church departments and well-known organizations, such as New Sanctuary Coalition, so that its efforts will be as coordinated and effective as possible in these potentially dangerous circumstances. Here are some of the plans that the New Sanctuary Coalition is organizing, and that the diocese may take part in:

- Calling people to the border to set up a safe encampment for 40 days. At the Tijuana, Mexico, border 2,000 people already await processing for asylum. Other border towns also may need assistance.

- Training people to help asylum seekers get their documents in order before they approach the United States. This training may begin in New York.

- Walking asylum seekers across the border and waiting for them as they are processed.

- Training additional people to accompany the asylum seekers through the process once they are in the United States, wherever they end up.

This is a "faith-led" response to the exodus, a non-violent action of solidarity to help people seek asylum.

The diocese said there is no set date for going to the border yet; it may be around the first week of December.

The New Sanctuary Coalition website has more information: www.sanctuarycaravan.org

For official Diocese of Long Island information about this response, contact: the Rev. Marie Tatro at mtatro@dioceseli.org or 516-698-9554 or Denise Fillion at dfillion@dioceseli.org or 631-942-9460. ■

Episcopal JOURNAL

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Subscriptions: To change subscription addresses, contact: Episcopal Journal Circulation Department, PO Box 937, Bellmawr NJ 08099-0937 ejournal@egpp.com or call 800-691-9846. Individual subscriptions are \$36 per year, available through www.episcopaljournal.org.

Episcopal Journal is an independent publication, produced by and for members of the Episcopal Church in the United States and abroad. Episcopal Journal is a 501(c)(3) tax-exempt charitable corporation, registered in the Commonwealth of Pennsylvania. Episcopal Journal is published monthly by the Episcopal Journal, Inc. Episcopal Journal is published monthly and quarterly in partnership with dioceses and individual churches and is distributed to individual subscribers. Postage paid at Bryn Mawr, Pa. Postmaster: Send address changes to: Episcopal Journal, P.O. Box 937, Bellmawr, NJ 08099-0937. ISSN: 2159-6824

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and religious unrest following the death of King Herod the Great in 4 B.C.

We present, next to a poignantly beautiful artistic representation of Jesus' birth, a cry of anguish and outrage over the crisis of our present age in America.

We are killing each other in this epidemic of gun violence — Jews, Christians, Sikhs, children, old people, white people, black people, worshipers, shoppers, dancers. It's like wartime — but in a peacetime society. As the comic strip Pogo had it, "We have met

NEWS

Maryland diocese brings recovery into the open

Fatal accident forces diocese to reckon with healing, addiction

By **Richelle Thompson**
Episcopal News Service

For the Diocese of Maryland, the road toward recovery has been marked by deep, soul-searching conversations and policy changes, as well as a willingness to name and confront the challenges of addiction.

A fatal accident in late 2014 in Baltimore caused by a bishop triggered intense scrutiny from the public and from within the diocese. It also initiated a churchwide re-evaluation of alcohol and addiction policies.

The Diocese of Maryland has spent the past four years in recovery, asking questions: What is our relationship with alcohol? How can we have honest and open conversations about addiction? How do we identify those struggling with addiction and support them in seeking help? What systemic changes need to be made within the system?

And most of all, members of the diocese asked this question over and over: What can we do to seek healing for all involved?

Two days after Christmas in 2014, Heather Cook, then Maryland's suffragan bishop, struck and killed cyclist Tom Palermo, a 41-year-old father of two. Cook's blood alcohol level was .22 percent, nearly three times the legal limit for driving in Maryland. Both the justice and ecclesiastical systems responded: Cook is in prison, serving a sentence for vehicular manslaughter. She resigned her position with the diocese and was deposed, so she no longer can function as an ordained person within the Episcopal Church.

While the action has been adjudicated, the work of recovery is ongoing.

"We're still in the healing process," said the Rev. Cristina Paglinauan, associate rector for community engagement at Church of the Redeemer in Baltimore. "The conversations are still needed. It's the type of thing that's going to take a long time. We are healing, but there is still work to be done."

A month after the accident, Church of the Redeemer held its first Recovery Eucharist, a service built around the program promoted by Alcoholics Anonymous and other 12-step-recovery groups. That service is now an annual offering.

The congregation hosts 14 different recovery groups, and a dedicated Recovery Eucharist felt like a next step to invite the "basement groups" into the main sanctuary in the context of worship and prayer," said Paglinauan. "We felt it was really needed for us to gather and pray."

The Rev. Anjel Scarborough was serving at Grace Episcopal Church in Brunswick when the accident occurred. Like at Church of the Redeemer, the congregation offered a Recovery Eucharist shortly after the accident and has continued its role as a leader within the rural community about ways to support recovery. In 2014, only one AA meeting was offered in town; three years later, other churches have joined the efforts and a 12-step meeting is offered every day of the week within a five-mile radius, Scarborough said.

This past Labor Day, the town held a communitywide event to pray for victims of addiction.

The congregation made other changes, too. The members decided that all church functions held on church grounds would be alcohol-free. The Recovery Eucharist became a monthly offering on Sunday evenings. Over the years, some members of the recovering community became involved in other activities at Grace.

"We have shifted into the long-term cultural work," said Scarborough. "What does it mean to be in long-term recovery? How do we make space for people who are dealing with addiction? ... What obligation as a worshipping community do we have to make sure all are welcome? And if we say all are welcome, what changes are we willing to make so that is a reality?"

Soon after the accident, the Episcopal Church convened a task force to examine issues of alcohol and drug abuse, and the 2015 General Convention passed three resolutions, including policies about serving alcohol at church functions. The Diocese of Maryland further strengthened those policies and has been proactive about implementing them.

"I am a much stronger advocate for the implementation of our policies," said the Rev. Scott Slater, canon to the ordinary for the Diocese of Maryland. "It's like how an ex-smoker can become obnoxious about smoking policies. I make sure that, if a group is not adhering to our alcohol policy, I speak up. That's happened even at events sponsored by the wider church."

Slater offers some simple, no-cost ways to adhere to both the letter and spirit of the policy, from providing alcohol-free zones at the diocese's conference center to placing alcoholic beverages at the far end of a room and soda, water and fruit juices in more accessible locations. The diocese also has collected resources and



Photo/Diocese of Maryland

Assistant Bishop Chilton Knudsen came to Maryland in 2015 to lead the diocese in its ministry of recovery and support for those in addiction.

developed a page on its website.

For Slater, the issue is personal on many levels. A recovering alcoholic himself, he knows intimately the struggle with addiction. Cook called him from the scene of the accident, and he took her to the police station. He lives two blocks from the family of the victim and regularly sees Palermo's widow walking her children to school.

"We are healing," Slater said. "The wound is covered up by a scar, but the scar will always be there. It will never go away. And it's important that it doesn't. This is a scar that will remind us to never do that again, to never fail Heather or the Palermos by not seeing the signs or intervening earlier."

While Slater and others were in the diocese when the accident occurred, Maryland Assistant Bishop Chilton Knudsen came several months later, in part to help lead the healing process. Knudsen, who served as the eighth bishop of Maine from 1997 to 2008, has been a public voice for the Diocese of Maryland's ministry of recovery and support for those in addiction. She recently celebrated 30 years of sobriety. Knudsen regularly visits Cook in prison. "Heather is my sister in Christ and my sister in recovery," she said.

Knudsen gauges the diocese's recovery on a number of factors, including how and when people talk about Cook. For a while, the discussion focused on blame, with anger directed at Cook as well as the diocese and the larger church.

"When I first came to Maryland, people were so obsessed with Heather that they could hardly talk about anything else. Now the conversation is broader, part of a bigger look at the system," said Knudsen. "People have come to say, 'Yeah, there was a mix-up at every level. Fingers could be pointed in lots of directions. It's not fair to make Heather the sole scapegoat in this.' There is responsibility to be shared — and action to be taken — throughout our systems."

In tangible ways, that has meant a number of changes toward building and encouraging an atmosphere of health. The diocese has held a series of clergy

gatherings, with a particular focus on how to tell the truth to one another, how to ask for and extend forgiveness and how to monitor the quality of discourse.

There's intentional work in living into the vision of the diocese set by Bishop Eugene Sutton — "The Diocese of Maryland is a community of love" — Knudsen said.

"That means asking the question in clergy gatherings, staff meetings and visitations: What is a community of love? What does it look like? How do we know it when we see it?" she said. "At the last clergy day, we had a couple of painful episodes

where people were deeply disrespectful to each other, and this galvanized several groups to say, 'We have to do better.'

"We need to focus on the quality of our public discourse. We want to make a witness of careful and deep listening."

The entire diocesan staff underwent training for Narcan, a medication used to reverse the effects of opioid overdose. Now, many parishes also are taking the training and learning how to be first responders, said Knudsen.

Another indication of this healing work: Knudsen said she knows of seven clergy who have entered recovery.

"Our trust with each other has grown," Knudsen said. "We're able to admit that this impacted us. We were a mess, and we needed to take a deep look, not just put up a smoke screen. We have come to realize that this wasn't about one suffragan bishop and the worst thing she has ever done in her life, but a whole climate that fosters denial and blaming rather than compassion and proactive outreach."

For Scarborough, this period of recovery has helped shed light on addiction.

"Having come out of a family with a number of extended family who have addictions to drugs and alcohol, I know that any of us can fall down that rabbit hole, given the right set of circumstances," said Scarborough, who now serves as priest-in-charge at St. Peter's in Ellicott City. "Addiction is part of the human condition, and we must be aware that we all have the capacity for addiction. We must ask ourselves, 'Where have we substituted something for God?'"

While she believes the diocese and many individuals have come a long way in the healing process, Scarborough said, challenges continue.

"I keep praying that sometime we won't hear jokes about Whiskey-palians or the one about where two or three Episcopalians are gathered, there's a fifth," she said. "If those jokes could die in my lifetime, then we've done good work. I'd like to be known for the love of Jesus, you know? For people to say, 'Episcopalians, they show the love of Jesus.'" ■



Palermo



Cook

AROUND THE CHURCH

Grant to aid gender-violence prevention in Liberia

Episcopal Relief & Development and the humanitarian arm of the Episcopal Church of Liberia were awarded a second \$670,000 three-year grant from the U.N. Trust Fund to End Violence against Women to expand a gender-based violence prevention and response project in Liberia.



Working with local Anglican and ecumenical partners, Episcopal Relief & Development is focused on creating long-term solutions in three key priorities: Women, Children, and Climate. The organization's work with women concentrates on helping to promote the rights and safety of women and children so that communities can grow and thrive. In Liberia, a partnership with the Church of Liberia called Scaling Up Faith Leaders Engagement to Prevent and Respond to Violence against Women and Girls works to reduce intimate-

partner violence and increases access to services for women in rural settings. The program builds on the success of an earlier pilot program that was supported by the U.N. fund and Islamic Relief USA, among other funders.

"Violence against women and girls is a global epidemic and is often more severe in post-conflict countries in Liberia. Everyone should live a life free from violence and be granted dignity and respect," said Kirsten Muth, special adviser for international programs at Episcopal Relief & Development. "Through our partnership with Christian and Muslim faith leaders, we are working to change that."

Liberia is considered one of the most dangerous countries in the world for women and children. More than 50 percent of Liberians live in poverty, and Liberia has some of the highest rates of violence against women and girls in the

world. According to the United Nations, 39 percent of women experience physical or sexual intimate-partner violence.

The Scaling Up partnership employs four core strategies to change attitudes, beliefs and behaviors: expansion of the Faith Leader Toolkit, strengthened youth engagement, peer-to-peer learning, and Facts, Association, Meaning and Action Learning methodologies. The program will continue to engage with local government task forces and will increase support for survivors through safe houses.

"This grant will enable us to expand

our resources and outreach to make a greater impact in changing attitudes towards women. We appreciate the recognition of the value of engaging faith communities to serve as a force for transformation in their communities," said Annette Musu Kiawu, Episcopal Church of Liberia national director.

The U.N. trust fund is the only global grant-making mechanism dedicated exclusively to addressing all forms of violence against women and girls at local and national levels.

— Episcopal Relief & Development

Evangelism position open

The Episcopal Church is accepting applications for staff officer for evangelism. The officer will coordinate churchwide efforts to inspire, gather, equip, send and celebrate Episcopalians for evangelism and discipleship, especially through initiatives like the Way of Love, Episcopal revivals, evangelism trainings and resource development.

The deadline for applications is Dec. 10. Applicants are asked to complete the required profile, provide a resume and submit a cover letter that includes at least three professional references.

For more information, contact Episcopal Church Human Resources at HRM@episcopalchurch.org.

— Episcopal Church Public Affairs Office

Seminaries launch church-growth project

Virginia Theological Seminary (VTS) in Alexandria, Va., and General Theological Seminary in New York are launching a joint project called the TryTank: An Experimental Laboratory for Church Growth and Innovation.

"We have sat around for long enough moaning about our predicaments; the time has come to try ideas and initiatives out," said the Very Rev. Ian S. Markham, Ph.D., VTS dean and president.

The lab will seek to understand where new church models, business models and

technology can meet the church's needs and to disseminate information about experiments, successes and failures.

"We want our experiments to tell a story and that story to be shared, because something that may not have worked in one place may just be perfect in another," said the Rev. Lorenzo Lebrija, founding director.

Those interested can sign up to receive updates on the lab, which officially launches in January, at www.TryTank.org.

— Virginia Theological Seminary

EPISCOPAL LIVES

Georgia bishop retiring

Bishop Scott Benhase announced plans to call for the election of his successor during the annual convention of the Diocese of Georgia. He told the convention that ongoing, significant health setbacks had left him unable to keep up with the demanding schedule needed to oversee the 70 Episcopal congregations in central and south Georgia.

The election for the next bishop will take place on Nov. 15-16, 2019. The consecration of the 11th bishop of Georgia will be on May 30, 2020.

Benhase came to the diocese in 2009 after serving parishes in East Cleveland, Ohio; Charlottesville, Va.; Durham, N.C.; and, Washington, D.C.

— Diocese of Georgia



Edington

bishop of the convocation, after Bishop Pierre Whalon. Edington is rector of Saint John's Episcopal Church in Newtonville, Mass., and director of the Amherst

College Press.

Before his appointment at Amherst, Edington served as the senior executive officer of interdisciplinary research centers at Harvard, including the Center for the Study of World Religions and the Harvard Decision Science Laboratory. He is a life member of the Council on Foreign Relations, where he is active in the Religion and Foreign Policy program.

Pending required consents, he will be ordained and consecrated on April 6 at the Cathedral of the Holy Trinity in Paris.

The Diocese of Western Tennessee elected the Rev. **Phoebe A. Roaf** on Nov. 17 on the first ballot from among three candidates to serve as its fourth bishop. She will be the first female and first African-American bishop to lead the diocese, succeeding Bishop Don E. Johnson.



Roaf

Roaf is rector of St. Philip's Episcopal Church, Richmond, Va., and previously served as associate rector at Trinity Episcopal Church in New Orleans. She is vice chair of the board of trustees of Virginia Theological School in Alexandria, Va. and a member of the Diocese of Virginia standing committee and committee on the priesthood.

Pending required consents, she will be ordained and consecrated on May 4.

— Episcopal Church in Colorado, Diocese of Western Tennessee, Convocation of Episcopal Churches in Europe

Three bishops elected

The Episcopal Church in Colorado elected the Rev. **Kimberly "Kym" Lucas** as its 11th bishop on the fourth ballot during its 131st Annual Convention on Oct. 27.

Lucas has served as rector of St. Margaret's Episcopal Church in Washington, D.C., since January 2012. Previously, she was the rector of St. Ambrose Episcopal Church in Raleigh, N.C., from 2005 to 2011.

Pending required consents, she will be ordained and consecrated on May 18.

The Rev. **Mark D.W. Edington** was elected bishop of the Convocation of Episcopal Churches in Europe on Oct. 20.

He will become the second elected



Benhase



Lucas



Photo/Jessica Crutchfield

Welcoming the newly baptized

Several children place their hands on the rim of the font as the Rev. Claire Brown baptizes Laura Hansen at St. Paul's Episcopal Church in Chattanooga, Tenn., on Nov. 4, All Saints Sunday. Children at St. Paul's are invited to come to the font to witness and be a part of all baptisms at the church.

AROUND THE CHURCH

Episcopal Latino Ministry Competency course registration open

Office of Public Affairs

Registration has opened for two 2019 sessions of Episcopal Latino Ministry Competency, an eight-day intensive course designed for diocesan staff, clergy, lay leaders and seminarians to learn cultural competency for Latino ministry.

Sessions will be held:

- Jan. 20-27 at Virginia Theological Seminary (VTS) in Alexandria, Va. Registration deadline is Dec. 21.

- Aug. 12-19 at the School of Theology, the University of the South, in Sewanee, Tenn. Registration deadline is July 19.

Seminary faculty, lay church leaders and clergy with extensive experience in Latino and intercultural ministry will teach the course, which is offered by the Episcopal Church Office of Latino/Hispanic Ministries.

“Combining academic learning with hands-on experience, the purpose of this multi-faceted intensive course is to provide cultural competency of the history, culture, socio-demographic and religious aspects of the Latinos/Hispanics in the United States,” said the Rev. Canon Anthony Guillén, Episcopal Church missionary for Latino/Hispanic Ministries. “Also, this course will provide the

foundational tools necessary for church leaders to discern and explore the type of Latino/Hispanic ministry that best fits a congregational setting and its context.”

The course will be conducted in English. Bilingual faculty will interpret as needed.

The course aims to enable students to:

- Show a familiarity with the general Latino culture and “religiosity” context of Latino worship and sacramental pastoral care;

- Learn to manage and address the worshiping needs of a dual-language congregation, or to prepare for a special liturgical event involving English- and Spanish-speaking attendees;

- Acquire a fundamental competency in learning the general aspects of the pastoral and congregational ministries aimed at immigrants and first-generation Latino residents, plus the ministry focused especially on the more acculturated and English-speaking Latinos of the second and third generation.

- Define and interpret the broad historical and demographic profile of the Latino/Hispanic population in the United States through designated readings, course lectures, written reflections, class participation and experiential trips.

- Acquire first-hand knowledge of the church in mission at the U.S.-Mexico

border or immigrant entry points in urban centers and identify the political, social and pastoral issues revolving around immigration from Mexico as well as Central and South America and the Caribbean. Registration includes tuition, hotel accommodations, meals, transportation to and from airports and transportation during the course. It does not include textbooks.

Academic credits are available through the two seminaries for an additional fee. Continuing education units are available for all participants by both seminaries upon completion of the course. CEU hours will include personal development, theological development and professional development hours.

For more information, contact Guillén at aguillen@episcopalchurch.org. ■

‘Walking in Welcome’ series focuses on refugee resettlement

Three one-hour webinars about refugee ministries will air in December.

Episcopal Migration Ministries (EMM) and the Episcopal Church Office of Government Relations will host the webinar series “Walking in Welcome: An Advent Series with Episcopal Migration Ministries” on Dec. 5 at 4 p.m., Dec. 13 at 4 p.m. and Dec. 18 at noon Eastern time.

The first session, “Mapping the Way: Tools for the Journey,” will provide an overview of the current state of refugee resettlement, a brief exploration of how to assess community gifts and assets, guidance on communicating the message of welcome and next advocacy steps for supporting the work of refugee ministry.

The second webinar, “One Community’s Journey to Welcome: The Story of West Virginia Interfaith Refugee Ministry,” will show how one interfaith group of local leaders came together to educate, advocate and provide welcome to refugees and immigrants.

The final webinar, “Partners in Welcome: Join Us on the Way,” will include an overview of the Partners in Welcome

program that EMM is involved in developing, building and recruiting for.

Leading the webinars will be Lacy Broemel, Episcopal Church refugee and immigration policy advisor; Allison Duvall, EMM manager for church relations and engagement; and Kendall Martin, EMM manager for communications.

Registration is required. For more information, contact Duvall at advuall@episcopalchurch.org.

The webinar will be available on demand following the event.

EMM partners with offices and groups within the church as well as with governments, nongovernment organizations and a network of 14 affiliate offices in 12 dioceses to assure safe passage and provide vital services for thousands of refugee families upon their arrival in America.

The Office of Government Relations represents the priorities of the Episcopal Church to the policy community in Washington, D.C. Through engaging Congress, the Administration, and U.S. government departments and agencies, the office aims to shape and influence policy on critical issues.

— Office of Public Affairs

Inaugural Latin America youth event planned

The first Episcopal Youth Event in Latin America, Evento de Jóvenes Episcopales (EJE19), will take place July 17-20 in the Diocese of Panama at Ciudad del Saber in Panama City.

The event will welcome young people aged 16-26 living and worshipping in and around the dioceses of Province IX for several days of worship, music, workshops and community-building. At

EJE19, the seven dioceses of Province IX will be joined by limited delegations from Iglesia Anglicana de la Region Central de America (IARCA), Cuba, Mexico and Brazil, as well as the United States.

“Today there is much talk of Panama as being one of the countries with the highest economic growth in the region, but there is also reference to the fact that social inequalities continue to challenge the mission of the church,” said Panama Bishop Julio Murray, presiding bishop of IARCA. “Working with young people is fundamental for our church. It gives us the opportunity to influence, train and motivate the leadership of the next generation, in an integral way, on emerging issues that challenge evangelization, intentional discipleship and our response in matters of social justice in favor of building the kingdom of God in the midst of the realities where we have been called to be church. It is a pleasure and

an honor to hold EJE19 in the Episcopal Church in Panama and work together with youth ministries.”

Province IX dioceses are invited to send delegations of up to 13 young

people and two chaperones 27 or older. Cost will be \$50 per person, which includes on-site programming, meals, lodging and local transportation. Per person cost for the delegations from IARCA, Cuba, Mex-

ico, Brazil and the United States is \$200 per person. The cost for bishops is \$350. Exhibitors may participate at a cost of \$400 per basic exhibit space.

An optional pilgrimage day is available to EJE19 for dioceses interested in arriving on July 16.

Registration for EJE19 participants from Province IX dioceses will be organized by each bishop’s office through an appointed diocesan registrar. Registration for EJE19 participants from Cuba, IARCA, Mexico and Brazil will be organized through a registrar appointed by provincial leadership. Registration will close Jan. 18.

Registration for participants from the United States will be organized through the Episcopal Church Latino/Hispanic Ministries Office.

For more information, e-mail eye@episcopalchurch.org.

— Episcopal Church Public Affairs Office



Photo/Wikimedia
Ciudad del Saber in Panama City

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NEWS

Episcopal leaders urge support for Jewish community after massacre, condemn violence and hate

By David Paulsen
Episcopal News Service

Episcopalians churchwide added their voices to an interreligious outpouring of support and grief for the Jewish community in Pittsburgh and beyond after a gunman shot dead 11 people at a synagogue there Oct. 27. More than 2,000 people gathered at a prayer vigil on Oct. 28 in Pittsburgh to mourn the victims, pray for the survivors and condemn anti-Semitism and violence. The next day, Episcopal Bishops United Against Gun Violence released a statement calling for prayerful advocacy against gun violence and hatred.

“It is too easy for us to become immune to the horrific reports of mass shootings and hate crimes that flood our airwaves. But let us not fall prey to that temptation,” the network of more than 80 bishops said. “Let us hold the depth of this news in our hearts. A purportedly Christian man, reportedly a denizen of white supremacist websites and social media, stands accused of gathering an arsenal of weapons for the express purpose of ending the lives of people whose religion is different from his.”

The gunman, Robert Bowers, 46, later was indicted on 44 federal counts, including hate crimes, that could result in the death penalty. He is accused of shouting anti-Semitic slurs as he opened fire at the Tree of Life synagogue in Pittsburgh’s Squirrel Hill neighborhood.

Besides the 11 killed, six people were wounded before Bowers surrendered to authorities. Authorities said Bowers told an arresting officer that he “wanted all Jews to die” for “committing genocide against his people,” according to The New York Times.

Diocese of Pittsburgh Bishop Dorsey McConnell issued a statement calling the massacre more than a “tragedy.”

“A tragedy is inevitable. This was not. It was murder, murder of a particularly vile and poisonous kind,” McConnell said. “Human beings have moral agency. Someone chose to hate, and chose to kill. And now we are faced with a choice as well — to do nothing, or to reject this hatred in the strongest possible words and actions and to refute in every way, in every forum, the philosophical foundations of anti-Semitism wherever they have gained a foothold in our churches and our society.”

McConnell asked the congregations of his diocese to keep members of the Tree of Life congregation in their prayers and “to work with others to lay the foundations for blessing, life and

peace for all people.”

The shooting also prompted responses from the bishops of the two Episcopal dioceses north of Pittsburgh.

“We are people who believe that a light shines in the darkness, and that the darkness does not overcome it,” Diocese of Western New York Bishop William Franklin said. “But this does not mean that we do not name darkness when we see it, and our country is in a dark time.

“Mass shootings and acts of terror,



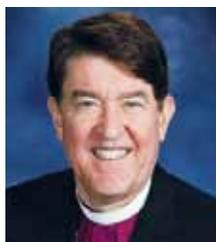
Photo/Andrea Hanks/Wikimedia

A memorial grows outside the Tree of Life Congregation Synagogue in Pittsburgh.

which happen in our country with sickening frequency, outrage and threaten every one of us. ... This is a time to mourn the dead, to pray for and to comfort their survivors and to perform the acts of mercy of which we are capable. But even as we mourn the dead, we must mobilize to work for the common-sense reform of the overly permissive gun laws which have such a devastating effect on our country.”



McConnell



Franklin



Rowe

Franklin and Diocese of Northwestern Pennsylvania Bishop Sean Rowe are members of Bishops United Against Gun Violence.

“My friends in Christ, we are in the grip of a spiritual sickness,” Rowe said. “This illness manifests itself in our debased civil discourse. ... It makes itself known both in the massacres of innocent people and the cowardice of a Congress unwilling even to consider legislation that would keep weapons such as the AR-15 used in today’s shooting out of the hands of hate-filled ideologues.”

Presiding Bishop Michael Curry also released a statement on the attack, as did former Presiding Bishop Katharine Jefferts Schori,

“It is too easy for us to become immune to the horrific reports of mass shootings and hate crimes that flood our airwaves. But let us not fall prey to that temptation.”

— Episcopal Bishops United Against Gun Violence

The bishops also organized a public witness against gun violence in July during General Convention in Austin, Texas.

“We will not remain silent while violence permeates our nation,” the group said in its statement after the Pittsburgh shooting. “Mass murder cannot be tolerated or normalized. Guns cannot be readily available to extremists who espouse hateful violence. Religious diversity cannot fall victim to extremists.” “We commit to empowering Episcopalians across the country to end the scourge of gun violence in our nation through education, advocacy and public witness. We call upon people of all backgrounds, religions and political affiliations to advocate for local, state and federal legislation that will stop this carnage in our communities.”

The bishops also urged Episcopalians to offer support to their local Jewish communities.

“The use of Christian Scripture and beliefs to justify hate and anti-Semitism is a gross abuse of the gospel,” the bishops said. “We call on our dioceses, churches and faithful, and all people of goodwill, to decry and work to eradicate racist hatred, white supremacy, anti-Semitism and vilification of the ‘other’ that perpetuates violence.” ■

Diocese of New York Bishop Andrew Dietsche and Diocese of Florida Bishop Samuel Howard.

“Our Jewish neighbors, our brothers and sisters, are fearful, and we must stand with them and provide comfort and support for them and for all,” Curry said. He asked Episcopalians to pray for the gunman and his victims, for the synagogue and for the city rallying behind it.

“And then, go out and do something,” Curry said. “Do something that helps to end the long night and helps to bring in the daylight. Visit a neighbor. Remind our Jewish brothers and sisters that they do not stand alone. Care for someone. Love. Stand for what is right and good.”

The Episcopal Peace Fellowship issued a statement from its national chair, the Rev. Bob Davidson, calling on members to act against gun violence.

“We as individuals and EPF as an organization must relentlessly pursue an end to the use of guns to carry out acts of hate and dehumanization of others,” Davidson said. “We can and we must find ways to dismantle gun violence, not to curb it or diminish it or somehow slow it.”

Bishops United Against Gun Violence has issued statements the wake of past mass shootings, which has occurred with greater frequency in recent years as the death tolls mount.



Photo/Wikimedia Commons

A coffee shop on Murray Avenue in the Squirrel Hill section of Pittsburgh displays posters in response to the synagogue shooting.

NEWS

Tensions rise in Diocese of Albany over bishop's rejection of same-sex marriage compromise

By David Paulsen
Episcopal News Service

Albany Bishop William Love's refusal to accept a General Convention compromise on same-sex marriage has sent shockwaves through his New York diocese, with his supporters and those who oppose his decision both expressing uncertainty about what will happen next.

"We were not prepared for the level of condemnation and venom in his letter," said Nadya Lawson, a vestry member at St. Andrew's Episcopal Church. The Albany congregation is known for supporting the LGBTQ community and has advocated for use of same-sex marriage rites.

Love called homosexuality "sinful and forbidden" in a pastoral letter that outlined his decision to block the use of those rites in the diocese. The decision makes him the only Episcopal bishop to reject the compromise that is scheduled



Photo/Diocese of Albany

Bishop William Love has led the Diocese of Albany (N.Y.) for nearly 12 years.

to take effect Dec. 2, the first Sunday of Advent, under General Convention's Resolution B012.

After meeting with diocesan clergy on Nov. 10, Love asked them to read the letter to their congregations the next day, after Sunday worship. At St. Andrew's, that task fell to the Rev. Mary White, rector. Afterward, "there were people in tears," Lawson said.

White did not respond to a request

for an interview but said in an e-mail that her congregation "felt anger and frustration" at the letter.

"The contents of Bishop Love's pastoral directive were not unexpected, although we had been hopeful he would find a way, as did the other conservative bishops, to implement B012 in the Diocese of Albany," White said.

The Diocese of Albany is based in New York's capital city and includes more than 100 congregations, most based in less-populated communities from the Canadian border to the northern Catskill Mountains. It is known as a more conservative diocese than the Episcopal Church as a whole, and many of its clergy support Love's stance on same-sex marriage.

Some in other congregations said they were pleased by Love's decision.

"I thought the letter was bathed in love and God's holy word," said the Rev. Virginia Ogden, who has been rector at Church of the Good Shepherd in Canajoharie for seven years. "It was very compassionate, and it was very factual as to what almighty God says in his Bible."

Even so, Ogden said, the diocese faces "a thousand scenarios" for what will happen now that its bishop is openly defying a General Convention mandate. She chose not to speculate on the future. "It's in God's hands," she said.

Presiding Bishop Michael Curry didn't speculate either in a statement released Nov. 12, though he affirmed General Convention's authority and said he and other church leaders were "assessing the implications of the statement and will make determinations about appropriate actions soon."

A challenge to Love's directive could lead to disciplinary action under Title IV of the church's canons. At least one priest, the Rev. Glen Michaels, has suggested he would fight Love on the issue.

"For better or worse, I see myself as a good person to challenge this," Michaels

told *The Living Church* magazine. He serves as priest-in-charge at a summer chapel in the Adirondacks but works as a New York assistant attorney general, so challenging Love would not threaten his livelihood, he said. He described Love's directive as "not enforceable."

If Love is forced to allow same-sex marriage ceremonies, the bishop said in his letter, many Episcopalians in the diocese will leave the church, mirroring the "blood bath and opening of the flood gates that have ravaged other dioceses."

Love, 61, gave no indication that he would try to split the diocese from the Episcopal Church, as some bishops have in past theological disputes over issues of



Photo/Mary Frances Schjonberg/ENS

Deputies, bishops and visitors pack a meeting room in the Austin Hilton Hotel the afternoon of July 5 to testify on three marriage-related resolutions at the 79th General Convention in Texas.

sexuality, but he clearly is aligning himself with the more conservative provinces and dioceses of the Anglican Communion, said Louis Bannister, a lay leader at Cathedral of All Saints in Albany.

"I'm surprised that he's the one hold-out of the dissenting bishops," Bannister, 42, told ENS. "I also know him well enough that he wants to be a martyr for his cause."

Bannister, who is gay and a lifelong Episcopalian, said he was proud of the Episcopal Church's efforts in recent years to include LGBTQ members more fully in the life of the church. The church has "come out on the correct side," and Love is a troubling exception, he said.

"His assertion that God has removed his blessing from the Episcopal Church because of the church's stance on this issue, I find that assertion to be repugnant and honestly not at all of

continued on page 11

Dallas bishop's plan for allowing same-sex marriage involves Missouri bishop's oversight

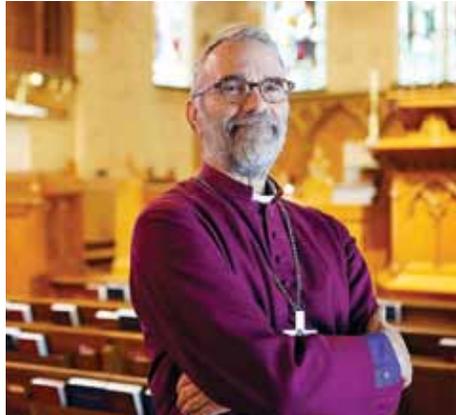
By David Paulsen
Episcopal News Service

Missouri Bishop Wayne Smith will provide pastoral oversight of three parishes in the Diocese of Dallas that have asked to perform same-sex marriage ceremonies under a General Convention compromise with Bishop George Sumner and other conservative diocesan bishops.

The move, based on Sumner's interpretation of Resolution B012 approved in July, will allow the parishes to begin offering the church-approved trial-use rites without raising further objection from Sumner, who will relinquish oversight but not diocesan authority over the parishes.

General Convention first approved the rites for use in 2015, but eight bishops refused to allow them in their churches leading up to the next convention, held this summer. Since passage of B012, the response from those eight has varied. Virgin Island Bishop Ambrose Gumbs, for example, reversed himself and now will allow the rites, while Albany Bishop William Love recently announced that he intended to prohibit the rites.

The resolution includes a provision that says bishops whose theological beliefs don't allow for same-sex marriage shall ask a fellow bishop to provide any necessary pastoral oversight of the couple, clergy and congregation related to the rites. Advocates for greater LGBTQ inclusion in the church, however, argue B012 does not mandate that bishops delegate pastoral oversight — bishops don't typically oversee marriages — nor does it say oversight, if delegated, need go beyond the matter of the marriage rites.



Photo/Diocese of Dallas

Bishop George Sumner has led the Diocese of Dallas since 2015.

Sumner, after initially blocking same-sex marriages in his diocese, backed the compromise and began working on an implementation plan with congregations interested in officiating weddings for same-sex couples. The three congregations so far, all in the city of Dallas, are Episcopal Church of the Ascension, Episcopal Church of the Transfiguration and Episcopal Church of St. Thomas the Apostle.

The plan will mark a break with the pastoral oversight Sumner previously provided. The bishop intends to delegate all sacramental and liturgical oversight of the three parishes to Smith, not just their use of the same-sex marriage rites. Springfield Bishop Dan Martens has taken a similar position on implementation of B012 in his Illinois diocese.

"We wish [Sumner] could still be our bishop," said the Rev. Paul Klitzke, Ascension's rector. More congregations in the diocese would have asked to use the same-sex marriage rites "if it didn't mean a change in the relationship with bishop diocesan," he said. ■

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CHRISTMAS GIVING

Books celebrate the Bible as material object

Review by Paul Wheatley

As soon as we adapt to new media forms, we experience nostalgia for those displaced. For example, the rise of portable digital media has coincided with increased sales for journals of elevated quality and preciousness, such as Moleskine notebooks, and the resurgence of instant-film cameras as analog throwbacks to their digital counterparts.

In the field of biblical studies, there has been a similar interest in manuscripts as material objects, corresponding to the increasingly digital means through which we access Bibles and the large-scale digitization of biblical manuscripts that allows their easy dissemination. Two recent books provide helpful and beautiful presentations of the Bible's material history as a hand-written text. Both include many glossy, full-color plates of the manuscripts to illustrate their historical research, and both would make excellent gifts as high-quality coffee-table or display books for the Bible lover in your life.

These books demonstrate that the material forms in which we encounter the Bible have meaning. They tell us about the significance, interpretation and use of the Bible in wide-ranging cultural, linguistic and historical contexts and about the different cultural, political, religious and intellectual contexts in which

people have read the Bible.

"The Jewish Bible: A Material History" traces the history of the Jewish Scriptures from their earliest known witnesses through modern printed editions. David Stern, the Harry Starr professor of classical and modern Jewish and Hebrew literature at Harvard University, succinctly traces a storyline about the texts, translations and collections of the Jewish Scriptures throughout time. He also connects these texts to their material forms, liturgical uses and cultural significance in the Jewish diaspora.

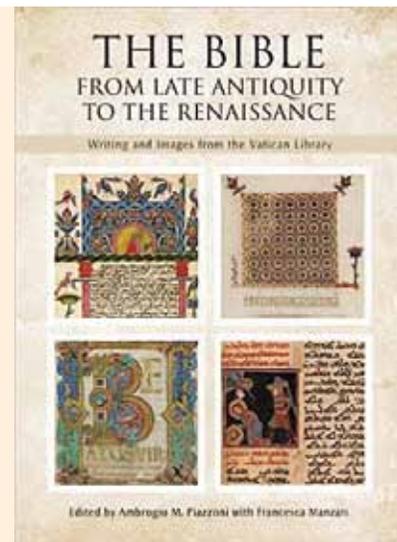
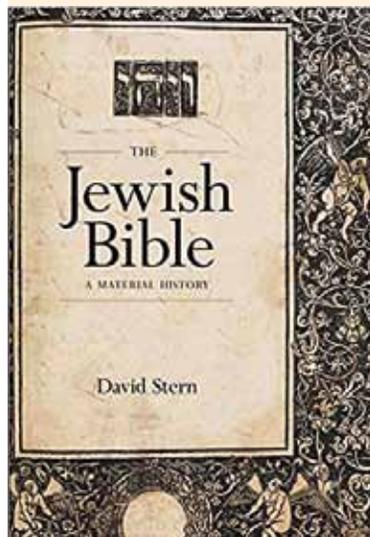
Beginning with the Torah Scroll (or Sefer Torah) of enduring liturgical use, Stern contrasts its use and development with the early Christian adaptation of the codex, as well as later early-Islamic book cultures. Use of the scroll, Stern argues, provided a cultural distinction within Jewish book culture that marked a book of contested ownership (Jewish Bible, or Christian *Old Testament*?) as distinctly Jewish.

Through the adaptation of the codex, and the diversification of different material and biblical traditions in the various Jewish diaspora communities (Ashkenaz,

The Bible from Late Antiquity to the Renaissance: Writing and Images from the Vatican Library

Edited by Ambrogio M. Piazzoni with Francesca Manzari

Liturgical Press
366 pages, \$79.95



The Jewish Bible: A Material History

By David Stern

University of Washington Press
320 pages, \$50

traditions that surpass the usual treatment in seminary-level biblical studies courses. The accessibility of the essays varies, but nonspecialists and specialists alike will learn much from them.

These concise essays introduce and orient the reader to the staggering number of large, beautifully presented Bibles from the Vatican collection. The images alone are worth the cost of the book and would provide hours of enjoyment with or without the introductory material. Of particular interest to Anglicans and Episcopalians might be the lengthy treatment of Western Bibles similar to those used in pre-Reformation England, and the chapter on Bible reading for liturgical use.

Shephard, Palestinian and Yemenite), Stern demonstrates both the continuity and the distinguishing features of these different reading and book-making traditions, in contrast and conversation with their respective contexts.

His explanation of the masorah — material that often accompanied the text of the Hebrew Bible in the Middle Ages — is helpful and illuminating, and will provide points of enlightenment and clarity even for professional biblical scholars. Yet the book also remains accessible and never dwells on any individual feature too long. Readers may be particularly interested in Stern's treatment of the liturgical uses of Jewish Bibles and the cultural interchange between Jewish and Christian book cultures in the early Renaissance.

"The Bible from Late Antiquity to the Renaissance: Writing and Images from the Vatican Library" provides a wide-ranging treatment of the history of the Bible, both Old and New Testaments, through an examination of some of the most beautiful examples of the Vatican Library manuscript collection.

This large book is edited by the vice prefect of the Vatican Apostolic Library with help from Francesca Manzari, art historian at the Sapienza University of Rome. It collects introductory essays from a staggering array of top scholars in the fields of ancient Bibles in Greek, Latin, Syriac, Slavonic, Armenian, Arabic, Coptic, Ethiopic, Georgian and Gothic languages, along with histories of the transmission and unique uses of the Bible in Byzantine, Eastern Christian, Jewish and Western traditions. It also includes treatments of Bibles developed for specific liturgical and portable use.

The quality of the essays is extremely high, despite the usual variance of an edited collection. They provide accessible introductions to the various translation

traditions that surpass the usual treatment in seminary-level biblical studies courses. The accessibility of the essays varies, but nonspecialists and specialists alike will learn much from them. These concise essays introduce and orient the reader to the staggering number of large, beautifully presented Bibles from the Vatican collection. The images alone are worth the cost of the book and would provide hours of enjoyment with or without the introductory material. Of particular interest to Anglicans and Episcopalians might be the lengthy treatment of Western Bibles similar to those used in pre-Reformation England, and the chapter on Bible reading for liturgical use. The book originally was published in Italian and subsequently translated into several languages. The publishers chose translators from an Italian firm that specializes in business and marketing translations. Some essays suffer as a result from nonspecialized translation, rendering terms from biblical studies or codicology in puzzling or inadvertently humorous ways — for example, by describing "meat and fur" sides of manuscript pages instead of the usual "hair and flesh" and using the word "sheets" instead of the more technically precise "leaves" for individual pages, "chains" rather than the common "catenae" to describe a specific patristic commentary form and "Vulgate" to describe standardized versions of biblical texts in languages other than Latin. Overall, however, the book serves its purpose of providing a beautiful and informative look at the finest manuscripts from the Vatican collection.

By virtue of its narrower subject matter, "The Jewish Bible" provides a clearer, more accessible narrative that nonspecialists should be able to follow and offers a deeper analysis that should appeal to even the most specialized academic reader. It has far fewer pictures, however, and would be more suited to someone interested in *reading* about the history of the Jewish Bible.

The Vatican book, on the other hand, would appeal to anyone with an interest in art history, biblical studies, liturgy or medieval history. It would make a beautiful coffee-table addition that provides ample conversation about the Bible, the church and the history of the Western world. ■

The Rev. Paul Wheatley is a doctoral student at the University of Notre Dame. This review was first published in The Living Church.



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NEWS

California Episcopalians connect, deepen community amid devastating wildfires

By Pat McCaughan
Episcopal News Service

California Episcopalians — reeling from the deadliest wildfires in the state's history — say they are gathering strength and resilience through community connections and an outpouring of love and concern from across the Episcopal Church.

The Rev. Ann Sullivan's northern California home was destroyed in the huge blaze named the Camp Fire, but she was making plans to retrieve computers and sacred items from the relatively untouched St. Nicholas' Church in Paradise.

"The parish administrator and I will have office space at St. John's Church in Chico" as recovery efforts continue, Sullivan said.

She also was trying to connect displaced parishioners with St. John's members who had opened their homes to fire victims. "Everyone I know who lived in Paradise lost their home," Sullivan said. The Camp Fire, which began Nov. 8, is considered the deadliest blaze in California history, killing 76 people as of Nov. 18 and destroying more than 149,000 acres of land and 12,794 structures, including homes. At least 1,276 people were missing and the death toll was expected to rise.

Meanwhile, St. John's, some 14 miles away in Chico, has become a hub for recovery activity and is ready to shelter the displaced, if necessary, said the Rev. Richard Yale, rector.

Yale said he was amazed that St. Nicholas' Church in Paradise sustained only superficial damage. "It was right there, in the heart of what was burning, and it's still here." As for the rest of the city of 26,000: "Paradise is gone. There's no

infrastructure left," Yale said.

"Most lost their homes. Those who didn't lose their homes now have homes in an uninhabitable city, so there are all levels of needs here: pastoral needs, financial needs, ongoing needs."

Similarly, in Southern California, more than a dozen church members and preschool families lost their Malibu-area homes in the Woolsey and Hill fires, but St. Aidan's Church was untouched, said the Rev. Joyce Stickney, rector.

"I went back on Saturday, and there was ash everywhere and smoke, but the flames somehow came right up to the edge of our brand-new driveway, but they didn't jump over," she said. "It's such a state of shock driving on Pacific Coast Highway and everywhere, it's black and burnt to a crisp. The electrical poles are split in half and falling down."

While checking on parishioner's homes, "that's when you started weeping," she said. "You'd see a neighborhood, and one home is standing and looked like there wasn't even a fire. The next home is completely burned to the ground."

The Woolsey fire broke out Nov. 7 and as of Nov. 18 had consumed an estimated 98,362 acres in Los Angeles and Ventura counties. There were three deaths and more than 713 structures destroyed.

Yet Stickney planned a Nov. 14 community meal and evening prayer service at the Church of the Epiphany in Oak Park "for anyone who wants to come, and to begin assessing what are their needs and what kind of services people



Photo/courtesy of Susan Anderson

Fire damaged the grounds of the Church of the Epiphany in Oak Park, Calif.

can start providing right away," she said.

In Oak Park, flames charred landscaping and vegetation around Epiphany Church, but neither church buildings nor the congregation's vineyard suffered damage, said the Rev. Greg Brown, vicar.

The Very Rev. Michael Bamberger, rector of Ascension Church in Sierra Madre and chair of the Los Angeles diocesan disaster-relief task force, said he was making a presentation in the Diocese of Northern California when the Camp Fire erupted.

Bamberger, a member of the Episcopal Relief & Development Partners in Response and Resilience team, said the agency was partnering with both dioceses to coordinate with local congregations to provide emergency support.

In Northern California, a disaster-relief team at St. John's, Chico, was distributing emergency supplies such as gas, clothing, food and other basic needs.

In Los Angeles, daily coordination

calls with bishops, local clergy and key diocesan disaster leaders are underway, he said. The diocese is also paying close attention to pastoral needs and the fires' impact on vulnerable communities.

Local clergy said the support and outpouring of love had been overwhelming and heartwarming.

Besides receiving ongoing diocesan support, Yale said, they had heard from congregations around "our diocese, neighboring dioceses, from across the country." Among them, St. Paul's Church in Poughkeepsie, N.Y., reached out to them.

"A member there had received wonderful pastoral care in a family crisis here 25 years ago. ... She mobilized her church to raise funds," he said.

Stickney said she also felt overwhelmed by the outpouring of love and support. People are "still in a state of shock," she said. "The outpouring of services, support, resources has been so moving, and that in itself is healing."

To donate to the Episcopal Diocese of Northern California disaster relief, visit www.norcalepiscopal.org/disaster-relief or make checks out to EDNC with "Disaster Relief" in the memo line. Mail to:

The Episcopal Diocese of Northern California

350 University Avenue, Suite 280
Sacramento, CA 95825

In Los Angeles, donations to the diocesan Fire and Mudslide Relief Fund may be made online at www.edlagives.org/. Priority is placed on disbursement of aid to the region's low-income and otherwise most vulnerable who might not otherwise receive relief amid the disaster. ■



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FEATURE

Campus ministers respond to hungry, homeless college students

By Pat McCaughan

The line of hungry students begins to form about 8:30 p.m. each Wednesday at the basement door of the United University Church on the University of Southern California's Los Angeles campus.

There, volunteer and work-study students who are members of Canterbury USC — the university's Episcopal campus ministry — have been prepping for hours. They have been chopping onions, baking potatoes, arranging tables and chairs, and placing napkins and condiments on tables for tonight's potato-bar main course, which is expected to help feed an average 120 students who otherwise might go hungry.

If it is a good evening at the Canterbury USC "Late Night Café," seconds and possibly even to-go containers will be available, along with beverages and Louisiana crunch cake for dessert, said Winona, an 18-year-old freshman Canterbury work-study student.

A California native, Winona had no prior religious affiliation but said she was drawn to the Episcopal campus ministry after meeting the Rev. Glenn Libby, the Canterbury USC chaplain, and because of the opportunity to serve other students.

Tuition and fees have spiked as much as 168 percent over the past two decades at private national universities like USC, according to U.S. News and World Report. At public institutions, the increases are even higher, rising more than 200 percent for out-of-state students and 243 percent for in-state students, according to the 2017 report.

With a \$72,000 annual cost for USC tuition, room and board, students' financial aid dollars — for those who qualify — don't always stretch, making the meals a necessity for many, Winona said. All are welcome, and the sense of community and camaraderie has deepened, she said.

"Here, students don't have to justify why they don't qualify for financial aid, or if they're undocumented or in graduate school," typical reasons why students face food insecurity, Winona said.

On Sept. 4, National Public Radio reported that the popular image of the residential collegiate experience had vanished.

Instead, of the 17 million undergraduate students in the United States, about half are financially independent from their parents, one in five is at least 30 years old, one in four is caring for a child, 47 percent attend part time at some point, two out of five attended a two-year community college, and 44 percent have parents who never completed a bachelor's degree, it reported.

From New York to California and elsewhere, Libby and other Episcopal campus ministers say they have adapted to the changing needs of such students. Some students are veterans returning

from active duty, others are LGBTQ students seeking a safe space. Still others are "nones" like USC's Winona, who have no prior religious affiliation and are questioning and soul-searching.

The challenge is growing, said the Rev. Shannon Kelly, the Episcopal Church's officer for young adult and campus ministry. "It is a nationwide problem that



Photo/Glenn Libby

Kevin Mercy prepares the main course — a potato bar — for the Canterbury USC Late Night Café. The ministry serves 125 to 150 meals weekly.

more and more of our campus ministers are becoming aware of and are trying to address."

The former model of "showing up, having tea, doing Bible study, having worship, whatever that looked like" is in decline, Kelly said. "Campus ministry varies from place to place, [but] what we're seeing is a need for food pantries, basic needs pantries, feminine-hygiene products."

There are about 150 Episcopal campus ministries in colleges and universities nationwide. "Some of those are brand new, and some have been going forever, and they're all very different," depending on their locale, Kelly said. Some have even created gardens to offer fresh food for cooking a community meal together.

Student food insecurity relates "to the student-debt crisis," Kelly said. "The rising costs of school are really impacting how they are able to live outside of school hours."

If churches can help out, it would be a great aid to students, she said. "I was just talking to a chaplain, and they have a lot of veterans on campus. Once a week, the veterans meet and make casseroles for their families. They cook meals for five days to take home. Sometimes, these are the only hot meals their families have all week."

Homelessness is another challenge in some areas. With a shortage of campus housing, juniors and seniors often are ineligible for dormitory living, "and trying to rent an apartment is more expensive," she said. "It becomes this snowball effect."

Student homeless shelter

The Rev. Deacon Kathleen Crowe said she'd love to do Bible study as part of her Canterbury Bridge Episcopal Campus Ministry at San Jose State University in San Jose, Calif., "but it has not unfolded quite yet, although it may."

Instead, when she learned some students were sleeping in cars, she started

their clothes, and she passes out buttons with the message #IBIY — I believe in you.

The response from students often is that "they just can't believe it," Crowe said. "It's like I'm giving them the sacrament — they receive it with such gratitude. We are planting seeds of love."

She receives financial support from local congregations and a \$12,000 yearly diocesan grant. She also contributes part of her own stipend so students may stay in the shelter free of charge. She also helps them find work to become self-sustaining.

"They have to believe you're authentically caring about them, and, when you do, they respond, and then you start to deal with their spiritual needs," she said.

"If you don't deal with the basic needs of young people, there's no hope of getting them to any understanding of who God is; unless we are the hands and feet of Christ ... and you do that through unconditional love, not through forcing dogma down their throats."

The relevance of God

Often, campus ministers are the first line of defense in a growing national mental-health crisis, with three out of four college students reporting feeling stressed and having suicidal thoughts, according to a Sept. 6, 2018, ABC News report.

"I had a student come in a few weeks ago and say, 'I need help.' I walked them over to the health service," said the Rev. Karen Coleman, Episcopal chaplain and campus minister at Boston University. "Students are bombarded with pressures to perform, study, attend classes, finish assignments and all the other things going on within yourself in that age group. And, all the questions — Who am I? What am I? It's a lot to hold."

The chapel at Boston University offers community meals three times a week for food-insecure students, as well as compliance, an ecumenical Eucharist and a book (not Bible) study, she said.

Most students have no religious affiliation but come "because they like compliance," Coleman said. "They come because it's a place for them to rest and be and nobody asks them to explain themselves. There's no paper, there's no grading, they can just come and be and eat."

Eventually, the subject of the sacred surfaces.

"It's both — God and organized religion," she said. "They are trying to figure out who their God is and not the God of the church they went to before. It's a safe environment to ask questions, maybe those questions you can't ask of your parish priest but can ask here because that's what a university campus is all about, asking those questions."

"A lot of it is just being in the space to allow them to move out of the language that they had when they were in high school and to really

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God,” Bannister said.

In June 2015, the U.S. Supreme Court ruled that same-sex civil marriage was legal in all 50 states. General Convention, meeting that year in Salt Lake City, approved a trial use of rites for same-sex marriage ceremonies.

Three years later, as Episcopalians prepared to gather in Austin, Texas, for the 79th General Convention, the conservative bishops of eight dioceses — Albany, Central Florida, Dallas, Florida, North Dakota, Springfield (Ill.), Tennessee and the Virgin Islands — continued to block same-sex couples from marrying in their churches.

Resolution B012 was a compromise intended to settle the matter by allowing those bishops to delegate pastoral oversight for same-sex marriages to fellow bishops, an arrangement similar to the model in the church known as Delegated Episcopal Pastoral Oversight, or DEPO.

Seven of the eight holdout bishops said they would accept and implement the compromise.

Love in September held a meeting with diocesan clergy to discuss B012. The Rev. Matthew Stromberg commented, “I’m sympathetic to the bishop,” but added that he advised Love at the meeting to accept B012 and move on. “My



Photo/St. Andrew's via Facebook

Members of St. Andrew's Episcopal Church in Albany, N.Y., pose for a Facebook photo promoting it as a congregation that “welcomes all for worship, fellowship and service.”

a own feeling was that he should follow the example of the other conservative bishops who’ve decided to try to live with this, if only because I think so many of us are just tired of thinking about it. And I’m afraid of what the consequences are going to be for our diocese.”

Stromberg, 36, serves as rector at St. George's Episcopal Church in Schenectady, with an average Sunday attendance of about 65. Love is doing what he thinks is right, not out of hatred for the

gay community, Stromberg said, but “I know it’s hurtful to a lot of folks within our parish and around the diocese.”

Tensions between Love and some of the diocese’s more progressive parishes date back years. At least three parishes requested and received DEPO relationships with neighboring dioceses, all in 2012. St. Andrew's continues to receive pastoral oversight from the Diocese of Central New York, and the Diocese of Vermont provides pastoral oversight for St. John's Episcopal Church in Essex and Church of St. Luke, the Beloved Physician, in Saranac Lake. Although granted DEPO, those three churches remain part of the Diocese of Albany under Love's authority.

Lawson, 51, joined St. Andrew's soon after the parish requested DEPO. As a lesbian raising her son, Jason, as a single mother, she appreciates her congregation's advocacy for LGBTQ inclusion and marriage equality, she said. “I was looking for a place where our family in its uniqueness would feel affirmed, and it was.”

She was serving as senior warden in 2015 when the congregation approved and sent a letter to Love asking him to allow same-sex couples to marry at St. Andrew's using General Convention's newly approved trial-use rites. The parish's letter, foreshadowing General Convention's B012 compromise three years later, argued that DEPO would allow Bishop Skip Adams, then head of the Diocese of Central New York, to handle pastoral oversight of those marriages instead of Love.

Love refused, Lawson said.

“St. Andrew's has been trying to find ways to be in unity with the diocese for a long time,” Lawson said. Love's obstruction has dismayed several same-sex couples who would have gotten married at St. Andrew's. Some have gotten civil marriages outside the church. Others have left the church in frustration. At least one gay couple at St. Andrew's still wants to get married in the church, she said. “Being able to have their marriage blessed by a priest is important to them, and it can't happen here,” she said.

‘Deck is stacked’

Bannister, who moved to Albany about 10 years ago from Vermont, said

he was shocked by how conservative his new diocese was by comparison.

When he was searching for a congregation, a helpful woman at one church warned him that his homosexuality might not be fully welcomed at some congregations, so she guided him to others that would be a better fit, he said. He ended up at Cathedral of All Saints.

“The cathedral congregation is absolutely wonderful,” he said. “It would not have it become my spiritual home were it not a wonderful congregation.”

After General Convention passed the trial-use liturgies in 2015, Bannister formed a closed Facebook group called Voices in the Diocese of Albany to “harness the energy” on the issue. The group organized a strategy session, which the bishop attended, unannounced, with members of his staff.

The bishop spoke with the group for three hours, and both sides indicated it had been a positive and honest conversation, Bannister. Then, a week later, Love issued a letter saying he would not allow the trial-use rites for same-sex marriages in the Diocese of Albany.

“We were all sort of blindsided,” Bannister said, “because we thought we were all just paid lip service.”

This year, after Love met in September with diocesan clergy, the topic of B012 came up at a meeting of the cathedral chapter, of which Bannister is a member. Bannister recalled the Very Rev. Leander Harding, the cathedral's dean, telling the chapter that Love's position on same-sex marriage was backed by a majority of priests and deacons.

“That may be true,” Bannister told Harding. “The clergy deck is stacked in this diocese, and [Love] has never asked the laity how they feel.”

Love first revealed his final decision on B012 at a Nov. 7-10 retreat for diocesan clergy at Christ the King Spiritual Life Center in Greenwich, N.Y. On the final morning, he gathered everyone together for his announcement.

“I got to tell you, he got a standing ovation from his clergy, probably over 100 people in the room,” Ogden, 69, told ENS. Some of the more progressive clergy members simply didn't come to hear Love speak, and others walked out in protest when he announced his decision, she said.

At her church, typically about 20 people attend services. Good Shepherd is an aging congregation — “I tease that my youth group starts at age 45” — and same-sex marriage isn't a big issue for parishioners there, Ogden said.

Love's decision, though, was received warmly when she read his letter to them, she said. “I don't think they were surprised at all. We know him, and we stand with him. We stand with Jesus.”

Stromberg was ordained by Love and said he thought highly of the bishop and his faith. He described his congregation at St. George's as traditional and Anglo-Catholic, but more socially progressive.

“I'd say nearly everyone here at St. George's was pretty disappointed by the bishop's decision to not comply with the resolution,” he said. ■

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take a deep, hard look at how God is working and moving in their lives.”

Student food insecurity is very much in focus at SUNY-Ulster's 2,000-student campus in Stone Ridge, N.Y., about 90 miles north of Manhattan, said the Rev. Robin James.

A Canterbury alum from the University of Kansas, James said the ministry today is very different than the one she remembers. “Students come and ask if they have to be a member of the group or a Christian to participate in the pantry,” James said. “Of course, we say no. This is about feeding people with dignity and respect.”

The number of student pantry guests



Photo/Glenn Libby

Canterbury USC work-study students Nia, left, and David prepare a dessert of Louisiana crunch cake for students attending the weekly meal.

rose from 400 to more than 600 in the past two years, James said, and students are facing such issues as: “Do I pay my tuition or have dinner tonight? Do I buy a \$100 textbook that I can't read online, or pay my electric bill? If I don't pay my electric bill, I can't stay connected to the Internet.”

A Sept. 2018 Wisconsin Hope Center survey of 262 participating colleges and universities indicated that 217 operate food pantries, yet most are hampered by insufficient funding, food and volunteers.

There are 37 active food pantries in the State University of New York system, said James, who helps run the Ulster pantry. The average age of students in 2015 on the Ulster campus was 33.

She also has counseled students on the brink of homelessness. “It's the same kind of reasoning. If I'm going to pay \$2,500 a semester in tuition, something has to give somewhere,” James said. “We have students working two to three jobs with two or three children and a spouse and trying to complete successfully a course of study.”

She doesn't do worship but, instead, sits in the food-court area with a sign that says, “Faith Matters.” She was thinking of reprising an interfaith Thanksgiving dinner, at the request of a Muslim student, she said.

Traditional ministry models aside, “people remember where they found comfort and solace,” she said. “Food and acceptance — nonjudgment — that's what they're looking for. And if they weren't raised in a church, which is increasingly the case, they're like, ‘Hmm ... tell me some more about this God thing.’” ■

FAITH AND THE ARTS

Exhibit provides encounter with beautiful, sacred Armenia

Reviewed by Pamela A. Lewis

“Armenia!”, now showing at New York’s Metropolitan Museum of Art through January 13, explores the art and culture of the world’s first Christian nation.

Located at the edge of the South Caucasus mountain range on the eastern border of Turkey, Armenia converted to Christianity in the fourth century. The country’s history was complex and often tumultuous. Powerful families formed interconnected kingdoms for varying periods of time in areas of Greater Armenia, and invasions by Byzantines, Persians, Arabs, Seljuks, Mongols and Ottomans added to internal instability. Yet compelling works of visual art reflective of Armenian Christian communities were created and maintained.

“Armenia!” is the first major exhibition to explore this little-known country’s artistic and cultural achievements in a global context from the fourth to the 17th century, which marked the end of the Armenian medieval world and witnessed the widespread distribution of printed Armenian-language books. On loan from major Armenian collections are some 140 objects, many of which are on display in the United States for the first time, and others that have not traveled abroad for centuries. These include reliquaries, beautifully illuminated manuscripts, rare textiles, “cross-stones” (khachkars), and precious liturgical furnishings from some of Armenia’s most important monasteries.

As Christianity spread in the early medieval period, architecture flourished. Armenian monarchs constructed handsome churches and oversaw the development of an alphabet for translating Christian texts. During this time, much of Armenia was occupied by the Byzantine Roman Empire to the west and the Sasanian Persian Empire to the east.

In 428, Dvin, capital of the Armenian Arsacid kings, became the seat of the Sasanian governor (marzpan) of Armenia’s Persian sector. Although defeated in a war against the Sasanians for their refusal to convert to the Persian state religion of Zoroastrianism, the battle ensured that the Armenians would remain Christians. Church conferences that convened in Dvin’s monumental religious complexes eventually led to Armenia declaring itself separate from the larger Christian world.

From the fifth to the seventh century, Dvin became one of the wealthiest cities east of Byzantium. Jewelry hoards and ceramics excavated in the ruins of this patriarchate (headquarters) attest to Dvin’s role as an important trading center until its destruction by the Seljuks, Mongols and Timurids.

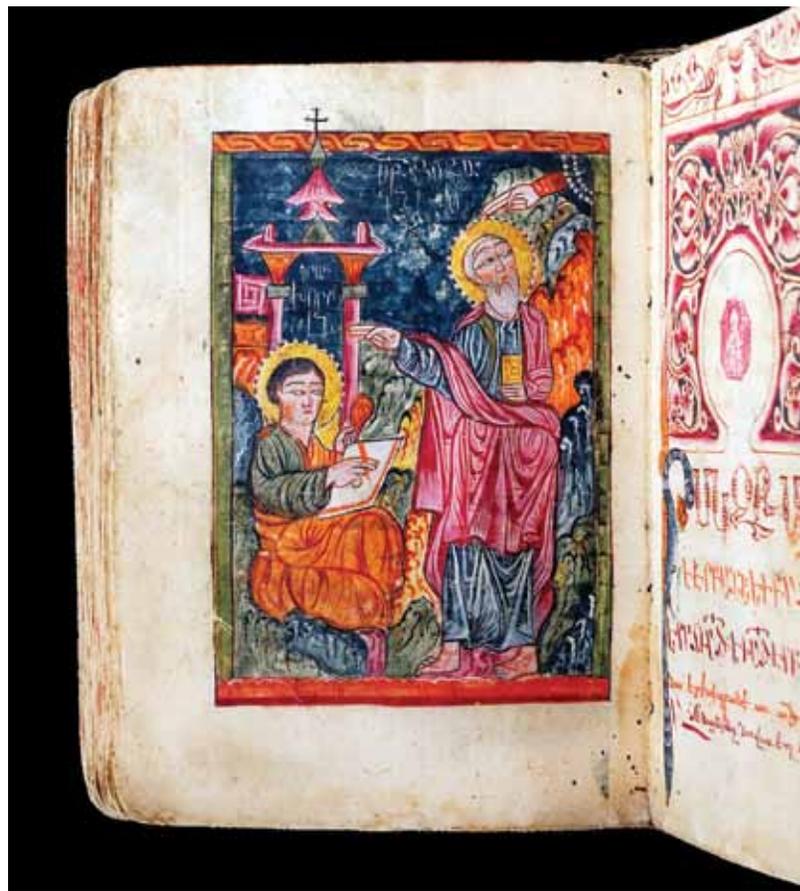
On display are several architectural fragments representing various biblical subjects, including a nearly intact Virgin and Child, from the fifth to sixth century, discovered at Dvin. Despite the passage of many centuries, the figures still exude profound holiness. But, contrastingly, the exhibition includes quotidian items, such as a pair of bowls, one glazed, the other ceramic, both from Dvin, whose simplicity belies the prosperous and sophisticated community in which they were made.

One of the most striking features of Armenian churches was the models of smaller churches that surmounted the large ones’ gabled roofs, reflecting the design of the structures they adorned. Donors often were shown holding these models in relief carvings on the churches’ exterior walls. The exhibition includes one such model, with its distinctive, furrowed conical roof, dating from the fifth to seventh century, that originally

decorated the cathedral of Holy Etchmiadzin before its restoration in 2000.

Cross-stones, or khachkars, are among the show’s heavy hitters. Originally an emblem of salvation for the living and the dead, by the 12th century their meaning grew as they were used to commemorate military victories, important sites and church construction. During a time of direct or indirect Muslim rule, khachkars also served as Christian grave markers, making a pointedly defiant statement of the Armenians’ commitment to their faith. Several examples of this distinctively Armenian art form, distinguished by the exquisite lacelike carving typical of the 13th and 14th centuries, are on view.

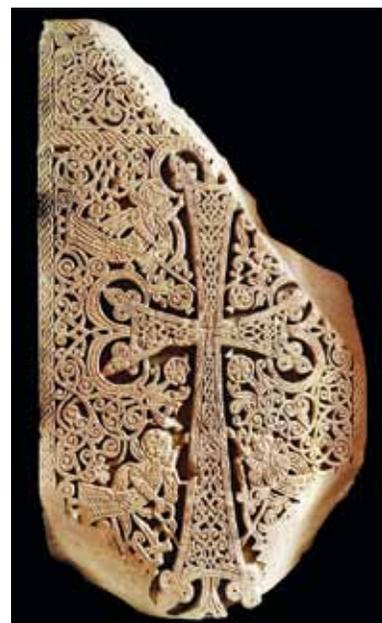
Appropriately, the exhibition devotes much attention to the kingdom of Cilicia, which the Armenians established when they were forced west by the



Photos/courtesy of Metropolitan Museum of Art

Above, a Gospel book, 1454.

From left, grakal (book stand), 1272; reliquary (container for relics) of St. Nicholas, 14th century; khachkar (“cross-stone”), 13th or 14th century.



Outstanding liturgical objects include a “grakal,” a foldable wood and

leather liturgical book stand used to hold the Lectionary containing all of the Bible readings appointed for the annual services in the Armenian Church. At once practical and aesthetically refined, it is carved with important religious and donor family symbols. On an opposite wall, an early 14th-century manuscript page shows Christ in the synagogue reading from the Bible, which rests on a grakal.

Still catching brilliant light is a pair of superb 17th-century gilded silver hanging censers (burvars) produced in Cilicia or Constantinople. These objects of intricate metalwork reflect a hybrid style mixing Ottoman and Western European decorative art reminiscent of late Gothic art.

The Armenians also excelled at textile work, of which a liturgical curtain (used to close off the apse during specific moments in the liturgical service), is a fine example. The printed pigment on cloth work, dating from 1689, illustrates pilgrimage stops important to Armenians, sacred Christian sites (such as the Church of the Holy Sepulchre) and figures carrying out various liturgical actions.

Although Iranian in origin, the magnificent 17th-century velvet cope that concludes the show presents pairs of holy figures on the orphrey who are identified as Armenian. The vestment inspires awe in the fullest sense of the word and serves as a fitting summation of all that this exhibition has set out to teach about this vibrant and adaptable culture.

“Armenia!” is an encounter with the beautiful and the sacred. It does not disappoint. ■

Byzantine Empire. Extraordinary gilded manuscripts were commissioned from Cilician scriptoria by members of the royal family and the elite clergy, and artists skillfully combined traditional Armenian images with Western and Eastern cultural motifs.

One of the most unusual and beautiful examples of these manuscripts is a 14th-century Gospel book page showing a hooded celibate monk (originally misidentified as Sargis Pidzak, Cilicia’s last great artist — who also was a married priest) kneeling before Saint Matthew. The image’s jewel-like colors are typical of Pidzak’s work, while the scene’s gilded background points to Cilicia’s wealth in the decades before its fall.

Also from Cilicia is the imposing Arm Reliquary of Saint Nicholas, created in 1315 and restored in 1926. Although this and another such reliquary in the exhibition are stylistically Armenian, arm reliquaries originated in the Latin West and became highly venerated by Armenians. The Saint Nicholas example, made of silver, twisted filigree and gemstones, is the oldest surviving Cilician work.

FAITH AND THE ARTS

Philadelphia cathedral's arts show explores 'themes and variations'

Reflection by Thomas Lloyd

The congregation at Philadelphia Episcopal Cathedral includes a number of visual artists. To celebrate their gifts, the cathedral arts program devotes an exhibition every two years to their work.

Having served as director of music at the cathedral since 2010, I was asked last summer by Dean Judith A. Sullivan to add the visual arts program to my responsibilities. As a long-time art lover who already had gotten to know several of our artists, I was especially excited that I had started just in time for the biennial Cathedral Artists exhibit already on the schedule for November and December of this year. This inspired me to take the



Photo/Thomas Lloyd

"Themes and Variations" artwork is displayed in the sanctuary of Philadelphia Episcopal Cathedral.

opportunity to visit each of the artists in their studios to see their current work and talk about their creative process.

I noticed a common tendency to return to certain subjects again and again, even as the artistic approach, technique and media of each artist continued to change over time. From this observation came the idea of unifying the show under the familiar musical title "Themes and Variations."

We also had just engaged the congregation in a focus on creation (following a theme recommended to churches nationally). I believed this new exhibit also could reflect the infinite variety and unity of our divinely created world through the way artists imagine variations of human or natural subjects, religious symbols, colors and forms.

Our artists also are drawn to a broad panoply of media (painting, mixed media, etching, sculpture, photography) and styles, across the spectrum from abstraction to realism. As I saw how they kept coming back to the same subjects and ideas over extended periods of time,

I wondered: "What is it that these artists keep searching for that we might be missing, that might be essential, beautiful, quietly unnoticed?"

We then worked together to choose multiple works illustrating the idea of "variations." John Dowell's large and finely detailed photographs from his "Rittenhouse Square" series contain multiple views from different ranges above this historic Philadelphia park. As Dowell wrote in the show catalog, "I noticed [that] when the trees shed their leaves I could get a better sense or feeling of a particular area looking through the branches. It was so different from above, and you could feel the enveloping of the space. You met friends, had lunch, lay on the grass or danced. This I rediscovered spending hours in the square at all times of day and evening, realizing the wonder of this beautiful place. Many of us pass through it, but we rarely see it for what it truly is. I want to make you stop, look and absorb."

Mixed-media painter Anne Minich contributed works from her "Heads" series, one of a number of distinctive themes she has developed throughout her career. She explained that the image was "intentionally gender neutral."

In "Poet's Prayer," a wooden relief version of the image is surrounded by embedded seashells and three white shapes containing the words "recollect," "intend" and "compose." These words "in-

dicate what I believe all artists need to do before starting a work of any kind, in any discipline," Minich said.

In "Trio," three flat, copper versions of the head image are presented in a row, all with brilliant white halos against a penetrating, clearly carved red background on gessoed wood. This "variation" recalls images of heads and halos throughout Christian art and iconography.

A series of three abstract wood sculptures by Won Choi reflect her "experience of changing perspectives at different stages of my life. ... At the third stage [Three Perspectives on Life], I am perceiving the world as a place where one comes for the purification of one's soul through many stages, one at a time."

Suzanne Duplantis painted "At a Crossroads — Kelly Drive" alongside other paintings of hers linked by the idea of "seeing through." She said she was drawn "by the idea of seeing through a passage way to a focal point, a focal point that is more or less not *the point*. I guess you could say the point is the light along the way."



Above, "Trio," mixed-media painting on wood by Anne Minich



Left, "The Artist," photograph by John Dowell

Bottom left, "Three Perspectives on Life," painted wood sculpture by Won Choi

Bottom right, "Alley, St. Michael's," oil on wood by Suzanne DuPlantis



The artwork is displayed in the cathedral's sanctuary, where space and light make it possible to view the works at close range or while participating in liturgy. The same space is used for social-outreach ministries during the week, where a wider range of people have access to work of this dedicated community of artists. Exhibits change every four to six weeks during the year, with Lent reserved for a display of one of two sets of Stations of the Cross by Cathedral artists Gerald Di Falco (permanent collection) or Virginia Maksymowicz (on loan).



For the complete exhibition catalog, visit the arts page of www.philadelphiacathedral.org. ■

Thomas Lloyd is director of music and arts at Philadelphia Episcopal Cathedral.

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BOOK REVIEW

‘Unsettling’ collection stimulates new thoughts about Bible

By John Bird

“Unsettling the Word” is a series of reflections on the Bible’s role in the history of European colonization — and an imaginative series of attempts to liberate Scripture from its captivity by the “principalities and powers.” Anyone who preaches here in Turtle Island (as some indigenous groups call North America) should keep a copy of this book close at hand to stimulate new ways of thinking about our essential text.

The Bible is a vast and complex collection of books, originating in oral tradition, but written and compiled over centuries by countless persons, mostly unknown, and in a variety of political, social and cultural contexts. It has been translated into many of the world’s languages, with several English-language versions.

Some claim it is the inerrant word of God. But many of us consider the Bible a collection of stories told by the people of God about their evolving understanding of their relationship with the Creator — sometimes as fairly straightforward history, but generally incorporating poetry, song, allegory, metaphor and allusion.

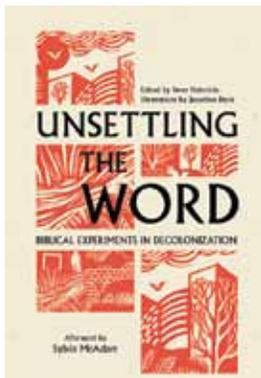
In wrestling with Scripture, we try to seek the deeper metaphorical meaning by investigating the cultural context in

which passages were written and considering how they may be speaking to our own political and cultural contexts — and to our humanity.

This can be challenging for dominant, white, middle-class settlers like myself — the colonizers — since Bible stories were told primarily by and for the colonized. This is where “Unsettling the Word” comes in. It offers, in the words of editor Steve Heinrichs, “a fearless rereading of the Bible through the eyes of the exploited.”

The Bible, he writes in his preface, “has been used as a tool of colonialism, xenophobia, exclusion and cultural genocide.” But, “for centuries, communities of radical compassion and courage have read and re-read the sacred page in creative and critical fashion, so that these old memories shake the powers from their thrones and bring actual change to those who have been kept down.”

“Unsettling the Word” continues that tradition. It’s a collection of 69 short (two to four pages, generally) poems, stories and essays by as many contributors, each taking a biblical passage as its starting point — from Genesis to Revelation. You’re unlikely to agree with all



Unsettling the Word: Biblical Experiments in Decolonization

Edited by Steve Heinrichs;
Illustrations by Jonathan Dyck

Menonite Church
Canada
320 pages, \$22.50

these re-imaginings, but they will help open your eyes to new ways of thinking about the Bible.

Contributors include KAIROS Director Jennifer Henry; Stan McKay, first Indigenous moderator of the United Church of Canada; American theologians Walter Brueggemann and Ched Myers; United Church of Canada artist, writer and theologian Bob Haverluck; and former Truth and Reconciliation Commission staffer Lori Ransom.

To give a little more context, it appears that 14 of the 69 contributors are members of indigenous peoples, and a further six are people of color. Somewhat under half — 29 — are women; 33 live in Canada and 28 in the United States, with others coming from Australia (3), Africa (2) and England (1).

Eleven (including the editor) seem

to be connected to the Mennonite tradition, four to the United Church of Canada, three to the Anglican/Episcopal tradition and one to Judaism. Others reflect various forms of Protestantism, Roman Catholicism or Indigenous spiritual traditions.

The writers are informed by their various contexts, but I would argue they also transcend them.

Cree activist and “Idle No More” cofounder Sylvia McAdam, in her afterword, concludes “‘Unsettling the Word’ summons those who have been shaped and impacted by the Judeo-Christian tradition (for good or for ill, by choice or by force) to not simply grapple intellectually with the problems of settler colonialism, to not merely contemplate the promise of decolonization, but [also] to step up and act.”

After all, as Heinrichs emphasizes, “The Bible must be lived (and enjoyed) in streams of justice, or it is a dead word.” Keep this book on your desk and use it. ■

John Bird has worked as editor of Anglican Magazine, special assistant to the primate on residential schools, and program co-ordinator for Aboriginal justice and right relations with the United Church of Canada. This review first was published in the Anglican Journal.

COMMENTARY

Wield the power of words wisely

By Alice Wu

I recently found myself really missing those “good old days” — like when everyone’s biggest worry was the Y2K millennium bug. Today, a lot of us



are suffering from outrage fatigue. The atrocious, the horrendous and the outrageous happen on a daily basis. By just wagging the tongue, toxic words are spread at an incredible speed.

A tweet can bring down companies, undo years of carefully calibrated diplomacy, erase decades of human progress in civility and reverse the goodwill and incredible efforts of generations of peacemakers to bring the world to the cusp of World War III. The world has been dictated by senseless, hateful and nonexistent words (“covfefe,” anyone?).

It’s easy to get caught up in what was

said. And in today’s world, where lying and assaults on facts are expected daily, it gets exhausting: too many battles, too many problems, too much evilness ... all of which leaves us overwhelmed, cynical and hopeless.

Indeed, it’s not the size of the “nuclear button” that matters. Jesus, in the Gospel according to Matthew, reminds us of what truly matters:

“Listen and understand: It is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles ... What comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander” (Matt. 15:10b-11, 18-19).

It may be true that people, especially politicians, would say anything to get “support,” whether it is to get “likes” and “shares” or pander to their base, even if that means resorting to the language of the hateful and ignorant. But the truth is that it’s the heart of the person with the

toxic tongue that is vile, for “How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature and is itself set on fire by hell” (James 3:5b-6).

Instead of dousing the fire, the Bible tells us that our words, can, indeed, do much more: “that your words may give grace to those who hear” (Ephesians 4:29).

Elizabeth, mother of John the Baptist, who had been in seclusion for five months with the husband who had been temporarily silenced because of her “unlikely” pregnancy, spoke beautiful words when her pregnant cousin Mary came to her. Elizabeth had every reason to be but was not bitter. Elizabeth had every reason to seek validation but focused on the Lord. And her words inspired Mary’s response — the Magnificat.

Every time we speak — in person, on social media, etc. — we have a choice. We can choose to be shackled by deliberate hatred, deliberate fear and deliberate ignorance, and be a prisoner of anger, resentment and bitterness. Or we can choose to follow Elizabeth’s example, using our words to build others up and inspire. ■

Alice Wu is a writer and an Anglican, based in Hong Kong.

Saint Thomas names music director

Jeremy Filsell will become organist and director of music at Saint Thomas Church Fifth Avenue in New York. He succeeds Daniel Hyde, who is returning to King’s College, Cambridge.

Filsell currently combines an international recital and teaching career with being director of music at Saint Alban’s Episcopal Church, Washington, D.C.; artist-in-residence at Washington National Cathedral; and professor of organ at the Peabody Conservatory in Baltimore. He previously served as director of music at the Church of the Epiphany and as principal organist of the Basilica of the National Shrine in Washington, D.C., where he also is dean of the D.C. chapter of the American Guild of Organists.

A former assistant organist of Ely Cathedral and director of music at St. Luke’s Chelsea in London before moving to the United States in 2008, Filsell held academic and performance lectureships at the Royal Academy of Music in London and the Royal Northern College of Music in Manchester and was a lay clerk in the Queen’s choir at St. George’s Chapel, Windsor Castle.

— Saint Thomas Church



Filsell

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BOOK REVIEW

Graphic novel traces Bonhoeffer's call to resist Hitler

Review by Shelley Crook

It is good to remind ourselves, in this season of waiting, who we're waiting for. We're waiting for the coming of our savior: our Jewish savior. While we tend — perhaps prefer — to think of Jesus as the first Christian, that's an anachronism and a falsehood. Jesus was born a Jew, lived his life as a Jew and most definitely died a Jew. The fact of Jesus's Jewishness is important, now more than ever.

Anti-Semitism is on the rise. Eleven people were killed, six injured, at the Tree of Life synagogue in Pittsburgh in October. The New York Times recently ran an article titled "Is It Safe to Be Jewish in New York?" in which it reported that half of all hate crimes in the city this year have been anti-Semitic.

Given such events, "The Faithful Spy" is the perfect book to read this Advent. A graphic novel, beautifully rendered in a limited palette of red, brown, teal and white, the book details the life — and death — of Dietrich Bonhoeffer. The

German pastor, after witnessing firsthand the injustice of the state against the Jewish people in Berlin, dedicated his life to challenging the state — and also the German church, which became increasingly complicit in the Nazi regime, to the extent of baptizing babies in the name of Hitler instead of God. Hendrix writes of Bonhoeffer:

"He knew a church unwilling to stand up for suffering Jews would

and church, and later moved to New York to escape forced service, only to return to Germany to answer what he knew was his life's call: resisting the Nazis. He operated as a double agent, assisting in a foiled plot to assassinate Hitler. Eventually, he paid the ultimate price for his convictions. Bonhoeffer was hanged at Flossenbürg in April 1945, just two weeks before the Allies liberated the camp.

Hendrix's illustrations are stunning. He visually juxtaposes the power of the monstrous Nazi machine with the vulner-

eyes dead, while Bonhoeffer stands small yet resolute upon a rock. It is David versus Goliath. It is good versus evil.

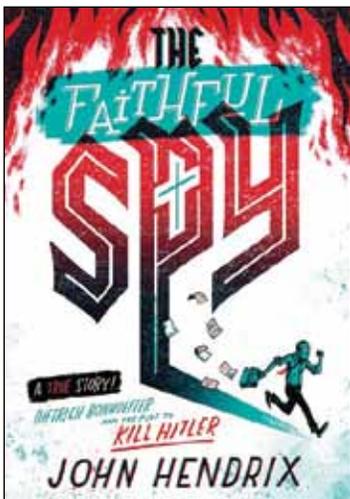
This is not a comprehensive biography of Bonhoeffer's life — those books already have been written — but Hendrix's graphic novel brings a fresh perspective to the life of a great man. It presents an overview of Bonhoeffer's life against an easily digestible history of Nazi Germany. It is a carefully researched and reverent book, and Hendrix makes his aim clear. He writes:

"Part of my interest in telling the story of Dietrich Bonhoeffer is to offer his first-person witness to how a majestic nation can unwillingly become a puppet for evil ... [R]ecent history has shown humanity has not been permanently vaccinated against tyrants."

Bonhoeffer demonstrates that a life lived in real faith requires action. This book reminds us that a passive church can be easily co-opted for evil, and that it is our responsibility to resist.

Judaism is the foundation on which Christianity rests; our founding fathers — and mothers — were Jews. We need to remember where we came from. We need to learn from the atrocities of the past and challenge the atrocities of the present. We need to stand shoulder-to-shoulder with the Jewish people, our brethren. ■

Shelley Crook is a New York-based writer.



The Faithful Spy
John Hendrix
Amulet
184 pages, \$24.99



eventually stand for nothing. As he pointed out, under [Nazi regulations], Saint Peter, Saint Paul and Jesus himself would not be allowed inside a German Christian church!"

Bonhoeffer founded his own semi-

able-looking, bespectacled and ever-principled Dietrich Bonhoeffer to great effect. On one double-page spread, the state is depicted as an oversized spear-wielding monster of a man, mouth open, bearded,

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'Purple' parish in Minnesota builds paths to compassionate political dialogue

Anderson, who is a member of Executive Council. On Oct. 16, that plan seemed to be hitting its mark. A year of conversation filled the South Shore Community Center that evening as dozens of voters met with candidates for office in communities around the Twin Cities' west suburbs. Signs, banners, postcards and Hennepin County sheriff, Erickson City Council, Minnesota House of Representatives — decorated all corners of the room. Some candidates placed cookies on their assigned card tables to sweeten their pitches for support.

Kelly Morrison, who is running for a state House seat, is also a member of Trinity. Her church's efforts to encourage people to talk and listen without prejudging each other based on political beliefs inspired her, she said. "I'm a proud Democrat, but I don't want conversations to end before they begin. We're all on the same team."

Christian teachings, such as loving your neighbor and welcoming the stranger, help inform Christian actions as they enter the public sphere, she said. They're "what all of this is about."

Episcopal Asiamerica Ministries convocation examines 'Asian' identity

From the Rev. Bao Moua, the first Hmong woman ordained in the Episcopal Church, presided over the closing Eucharist at the triennial Episcopal Asiamerica Ministries (EAM) National Convocation.

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NEWS

Chile becomes Anglican Communion's 40th province

Anglican Communion News Service

The Iglesia Anglicana de Chile — the Anglican Church of Chile — was inaugurated as the latest province of the Anglican Communion in a service of celebration in the capital, Santiago. It had been part of the province of South America but received permission to have provincial status after sustained growth.

More than 800 people, including many from overseas, attended the service on Nov. 4 at the Grange School, which was presided over by Archbishop of Canterbury Justin Welby. The congregation included diocesan and auxiliary bishops, pastors and other leaders and lay members from the four dioceses of the new province. They were joined by priests, bishops and archbishops, academics and representatives of missionary societies from across the world, including the United Kingdom, Hong Kong, Ireland, the United States, Australia and several countries in South America. The service was led by the primate of South America, Presiding Bishop Greg Venables.

In his address, Welby spoke warmly of Chile and its mother province, saying: “The province [of South America] and its new province are shining lights within the Anglican Communion which will now burn yet more brightly as a challenge and

example to the rest of the communion.”

He called it a gift of God for him to be in Chile again to experience the life, fire and perseverance of the church.

During the service, Bishop Hector “Tito” Zavala Munoz was installed as archbishop and primate of the new province.

He became bishop of Santiago when Chile was split into four dioceses in preparation for its move towards provincial status. The other new dioceses are Valparaíso, Concepción and Temuco.

In an interview with the Anglican Communion News Service, Zavala Munoz spoke of his joy at Chile becoming a separate province.

“I am so happy. What is happening is historic and unique in our history,” he said. “I remember when I talked to dioceses 20 years ago, we had many dreams about growing and spreading the good news of Jesus Christ. And now I can see how the church has grown.

“And I am so excited about the life of the church because I can see how young people are becoming involved day-by-day.”

Becoming a province will help organize mission in Chile, which he hopes will lead to new dioceses in the near future, he said.

“To separate from South America is sad, because we have been working together for many years. It is like when children leave their parents and begin a new life. But we will continue working together.

It was a day of rejoicing and an im-

portant moment for the church around the world because Chile’s inauguration was the birth of a new mission, Welby said before the service.

“It shows the church is growing ... that the Anglican Communion is growing,” he said. “Chile is a province that gives love and ministry to the poor and

those on the edge of society. And it is one of the great examples in the world of planting new churches.”

Welby also spoke by phone to the Chilean president, Sebastian Pinera, who was unable to attend. He praised the president for challenging corruption and for his openness and compassion to all parts of society.

“Chile is a model of growth and reconciliation — of finding hope after difficult years — and we praise God for that,” Welby said. The Secretary General of the Anglican Communion, Josiah Idowu-Fearon, called it “a privilege” to be at the inauguration service in Santiago. “There is nowhere like Chile in the Anglican Communion,” he said. “I am delighted it is becoming our 40th province. It has an exciting vision for the future.”

Chile began seeking autonomy is 2015. It was given the go-ahead by the Standing Committee of the Anglican Consultative Council and after receiving the backing of a majority of the primates of the Anglican Communion. Its inauguration as a province comes just over a year after Sudan became the 39th province. ■



Photo/ACNS

Archbishop of Canterbury Justin Welby prays over Archbishop Hector Zavala as he inaugurates the Iglesia Anglicana de Chile as the 40th province of the Anglican Communion.





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