Consecration of Bishop Coadjutor
John Harvey Taylor
Standing up for love

By John Harvey Taylor
Bishop Coadjutor of Los Angeles

When the powerful equivocate, in Charlottesville and in our own neighborhoods and workplaces, it’s time for the Jesus Movement to testify to the truth and stand up for love.

Bishop Diocesan J. Jon Bruno is on vacation.

Politicians and pundits who so egregiously split hairs over the Nazi flags, white supremacist slogans, and deadly violence in Charlottesville on August 11 have taught a sobering lesson to everyone who proclaims Jesus’s gospel of love. We can work with politicians, and we should. We can pray for them, and we must. But we often can’t depend on them to get God’s work of justice, equity, and reconciliation done as scripture commands. Instead, this is the work of the Church of Christ, sometimes holding those in power to account, other times doing the work ourselves.

This reality should be part of Christians’ DNA. Poor political leadership was normative for most of the Christian era. In Jesus’s own time, anyone who said it was the king’s job to love and be decent to his people would have been laughed to scorn. Herod? Pilate? Herod Antipas? As an alternative to the prevailing corruption of kings throughout all the centuries in which the scriptural canon was formed, God gave us the law, the prophets, and Jesus Christ.

When someone says hate, the gospel, and theoretically all gospel people, sing love. As governments have become relatively more enlightened, Christians have come to expect secular leaders to sing along. And sometimes they have. At other times, the grim politics of leveraging and scapegoating prevails. In recent years, candidates all too often have chosen to succeed by inflaming voters’ grievances instead of singing a song of unity and common purpose and unleashing hearts of love.

Leaders’ encouragement of people’s resentments set the stage for Charlottesville. Justice is losing ground. As our society becomes more divided along socio-economic lines, millions of us still fail to face up as a result. As our society becomes more divided along socio-economic lines, millions of us still fail to face up the persistence of racism and privilege-based inequities in our country. That’s why for people of faith, for the Jesus Movement to testify to the truth, Pilate replied with moral relativism that sounds a lot like what we heard from some leaders in our own country. That’s why for people of faith, for the Jesus Movement to testify to the truth, Pilate replied with moral relativism that sounds a lot like what we heard from some leaders in our own country.

When Jesus told Pontius Pilate that he had come to sing love, August 11 was back-to-school day. Our assignments are accountability and action. Our God in Christ beseeches us to stand up and work in the public square on behalf of our core baptismal value: The dignity of every human being.

In the region enclosed by our diocese, dignity-denying barriers to equity and justice abound, each an opportunity to witness for our Lord Jesus Christ.

E pluribus unum: The Resurrection is a day of unity and diversity.

We advocate, as Jesus would, for community policing, rigorous fairness in the apportionment of resources for public education, and shelter for the homeless and working poor.

We work for food justice and sustainability as our Lord would have us do, especially in economically-stricken communities. This is the good work of Seeds of Hope, The Abundant Table, and Camp Stevens as it welcomes less-advantaged campers to the mountains each summer thanks to its generous campership donors.

Because hope is the paramount Resurrection virtue, we insist that our government rededicate itself to policies that help give everyone an equal chance for good work with decent pay and benefits.

Singing hope when our government breeds fear is also the work of Sacred Resistance, another ministry of our diocese. The federal government has persistently failed to enact immigration policies that conform to what every Southern Californian knows: Our economy depends on immigrant workers from Mexico and South and Central America. Deacons, laypeople, and priests throughout our diocese are responding by offering ICE’s targets and their families sanctuary, legal advice, and other services.

When Jesus told Pontius Pilate that he had come to testify to the truth, Pilate replied with moral relativism that sounds a lot like what we heard from some quarters after August 11. “What is truth?” Pilate said. When the powerful equivocate, in Charlottesville and in our own neighborhoods and workplaces, it’s time for the Jesus Movement to testify to the truth and stand up for love.

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On the cover: Bishop John Harvey Taylor and his wife Kathy O’Connor greet the congregation after his consecration. Coverage begins on page 5. Photo/Danielle Klebanow
Sale of Newport Beach property will proceed, says bishop coadjutor

By Janet Kawamoto

Citing binding legal contracts and a need to avoid litigation, Bishop Coadjutor John H. Taylor announced Aug. 14 that diocesan leadership will allow the sale of church property in Newport Beach used by the previous congregation of St. James the Great to proceed.

In a letter to the diocesan community, Taylor wrote that the diocese is obliged to honor the contract between Bishop J. Jon Bruno and Burnham-Ward Properties/Burnham USA, a major commercial property owner in Newport Beach.

“In prayerful discernment, we opened our hearts to a variety of possibilities for reconciliation in Christ and healing for St. James and our whole community,” Taylor wrote. “But Bishop Bruno has entered into a binding contract to sell the property. The buyer has the legal right to expect the seller to honor the contract. Much as we might wish it were otherwise, we do not believe that it would be in the interests of the diocese or consistent with our fiduciary responsibilities to endorse any steps leading to breaching or threatening to breach an enforceable contract that could lead to further expense and litigation.”

Rooted in his desire to strengthen funding for the diocese’s overall mission, Bruno’s efforts to sell the Newport Beach property, beginning in 2015, led St. James’ members to file a presentment, or charges, against him with the Episcopal Church. After formal proceedings, a hearing panel concurred with the members’ allegation that Bruno had not been honest with the congregation, had sold consecrated church property without prior authorization from the Standing Committee, and had behaved in a manner unbecoming a clergy member. The hearing panel issued an order calling for Bruno to be suspended from ministry for three years. The order is final unless and until Bruno files an appeal with the Court of Review for Bishops.

Presiding Bishop Michael Curry on July 31 directed Taylor, with the diocese’s Standing Committee and its president, the Rev. Rachel Nyback, to assume oversight for the Newport Beach property and congregation. Curry wrote, “The purpose of this [action] is to create space for the bishop coadjutor and the Standing Committee to, a) exercise their respective ministries of healing and reconciliation within the diocese, and, b) seek to resolve the conflict over and determine the disposition of all matters related to the property, congregation and vicar, which is the proper domain of their respective authority and responsibility as leaders of the diocese.”

Taylor wrote that, upon receiving the presiding bishop’s directive, he and Nyback “gathered information as widely as we [could], including but not limited to consultation with the Standing Committee, Bishop Bruno and his colleagues, representatives of St. James the Great, legal experts, and the contracted buyer of the Via Lido property” before deciding how to proceed.

In 2006, the congregation of St. James Episcopal Church, Newport Beach, voted to separate from the Episcopal Church and the Diocese of Los Angeles, and attempted to retain control of the church property. Bishop Bruno and “the faithful congregants and true leadership of St. James Episcopal Parish,” maintaining that church property is held in trust for the Episcopal Church, filed suit. After a protracted legal process, the diocese regained control of the property, ownership of which was transferred to the Bishop as a Corporation Sole (Corp Sole), a California corporation of which the incumbent bishop of Los Angeles is sole trustee.

A new congregation, dubbed St. James the Great, formed in 2013 under the leadership of the Rev. (continued next page)

Corp Sole committee recommends wider oversight, shift to endowment

The Bishop as a Corporation Sole (Corp Sole) needs to be operated with an increased level of transparency and comply with accepted accounting principles, and possibly should shift some of its holdings to a diocesan endowment fund, according to a progress report issued by Bishop Coadjutor John Taylor and a committee charged with studying Corp Sole’s operations.

Corp Sole is a California corporation, established in 1907, of which the incumbent bishop of Los Angeles is sole trustee. It holds money and properties that have been given to the bishops for the ministries of the diocese. Some of the funds are restricted to specific programs; for instance, education for seminarians and K–12 students. Some funds are unrestricted, and may be spent at the discretion of the trustee.

In the wake of contention over the sale of the Newport Beach church property held by Corp Sole (see related story on this page), the 2015 Diocesan Convention passed a resolution calling for a special committee to address questions about governance and transparency of Corp Sole. As incoming trustee, Bishop Taylor continues to work closely with the committee to fulfill its mandate to make recommendations on Corp Sole’s future management.

“The committee takes the view, and I agree,” Taylor wrote, “that recent events in our diocese give us the opportunity to reorganize Corp Sole in keeping with modern governance and nonprofit principles and thereby to make it more accountable and ultimately more effective.”

The committee comprises the seven members of the original committee created by the 2015 Convention along with representatives from the Standing Committee, Diocesan Council, and Corporation of the Diocese. For full text of the statement and a list of signatories, visit conta.cc/2wpGVzL.

Taylor and the committee agree on four key principles, as stated in his letter:

◆ “Corp Sole’s assets are held in trust for the Diocese of Los Angeles. Its activities, assets, and expenditures should be overseen by the diocesan officers and bodies currently overseeing all other aspects of our finances and operations.

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Canon Cindy Voorhees, with support from Bruno and the diocese. After about 18 months, however, Bruno received an offer to buy the property for $15 million. Bruno determined that the money gained in the sale could be used for much wider ministry than that carried out by the small, but growing, congregation of St. James the Great, and entered into a contract to sell the property.

Bruno personally informed the people of St. James the Great of the sale on May 17, 2015 after a Sunday service, citing the need for money for other ministries and to replenish Corp Sole for litigation costs for the Newport Beach and three other diocesan properties whose congregations had also withdrawn from the diocese.

The bishop’s decision angered the congregation, and members took steps to block the sale, including soliciting comments from the Lido Isle community. On June 28, 2015 the congregation held its last service in the church; officials of the diocese changed the locks. The church has since that time sat unused. The congregation of St. James the Great, though not officially a mission of the diocese, has continued to meet ever since in several locations, including a local park and a community center. Some members formed a non-profit corporation known as Save St. James the Great and filed litigation seeking, unsuccessfully, to stop the sale. In another more recent decision, the Superior Court ruled that Corporation Sole has the right to sell the property.

After several months, the sale contract was not finalized amid community opposition to the developer’s plan to raze the church building and build luxury condominiums on the site. Although disciplinary procedures had already begun against him, Bruno entered into a second sales agreement with Burnham-Ward Properties, which plans to retain the church buildings. Taylor wrote in his letter, “Burnham has longstanding ties to the community. It plans to preserve the worship space so it may continue to be used by churches and other community organizations, including St. James if it wishes. We were encouraged to learn of preliminary conversations some weeks ago between Burnham and a congregation representative about the possible use of the space by St. James.”

Taylor urged conciliation, writing, “Our greatest regret concerns the opportunities that were missed all along the line that would have enabled the congregation of St. James the Great to fulfill its gospel mission without being dependent on being within the walls of the facility on Via Lido. The responsibility for these missed opportunities is shared by both sides. Whatever happens with the contracted sale, we prayerfully and earnestly urge the congregation to discern about what might be possible instead of what is not. I look forward to being part of that discernment to the extent the community may wish.” He said he has accepted Voorhees’ invitation to worship with the congregation.

“When by the grace of God I succeed Bishop Bruno on his retirement, I pledge to do all I can pastorally, logistically, and financially to support the St. James congregation should it wish to remain together and reapply for mission status,” Taylor wrote. “Their purpose and drive these last two years demonstrated that they love their church building and also that they don’t need it to be the church, to remain in unity, and to praise God and serve God’s people.

“Once the St. James matter is settled, our diocese needs a season of open, face-to-face dialogue, accountability, and reconciliation,” Taylor continued. “The dispute has affected every aspect of our community’s life. Bishop Bruno is accountable for his actions. So too are some of the leaders of St. James. As we move forward together, the Rt. Rev. Diane Jardine Bruce, Canon to the Ordinary-designate Melissa McCarthy, the Standing Committee, and I, working with Stillpoint and others in our diocese, are in conversation about ways we can use this wearying season as a focal point for new energy and ministry in this time when our neighborhoods, nation, and world need The Episcopal Church and the Diocese of Los Angeles to be at their most unified and effective.” (The full text of Taylor’s letter is online at conta.cc/2uVN5CJ.)

Taylor noted that as incoming trustee, he is working closely with a committee on a reform plan for Corp Sole. Taylor and the committee on Aug. 21 issued a progress report on their work (see related story on page 3.)

**CORP SOLE (continued from page 3)**

Sole has been audited annually, its financial and other activities should be more transparent. At a level of detail similar to the Mission Share Fund budget, the bishop and treasurer will report to convention concerning Corp Sole’s activities with an objective to comply with generally accepted accounting principles.

- “Because of tax implications, title to real property will remain in Corp Sole, but all decisions concerning that property will be subject to the approval of the appropriate diocesan governing bodies — the Corporation of the Diocese and the Standing Committee, as appropriate.
- “We will take care to ensure the continuance of Corp Sole’s existing commitments to people, programs, and institutions.”

Taylor said that Bishop Suffragan Diane Jardine Bruce, who has a background in banking, will take primary responsibility for overseeing the diocesan budget and finance. Echoing his consecration theme, Taylor wrote, “Our goal is a Mission Share Fund budget that feeds hungry hearts by revealing the true heart of the diocese — what we love, what we can afford, and what we can’t yet afford but seek to make possible through additional stewardship and fundraising. “A centerpiece of our contemplated reorganization is that certain liquid and other non-consecrated assets currently held by Corp Sole could form the basis of a new diocesan endowment fund, to be governed and administered using best practices in the non-profit world,” Taylor continued. “It could make annual grants for mission, ministry, and program.” Other grants, he said, could be made at the bishop’s discretion.

The committee plans to offer a resolution at this year’s Diocesan Convention that incorporates these principles, with a reorganization plan to follow by Easter (April 1) 2018 and implementation beginning by Pentecost (May 20) 2018.

“As this work is performed, I will do all I can to manage Corp Sole in the spirit of the key principles governing the reorganization,” Taylor wrote.
John Harvey Taylor was ordained and consecrated bishop coadjutor of the Diocese of Los Angeles July 8 in a “grand fiesta” of celebration highlighting the diocese’s rich cultural diversity and its focus on mission.

Korean drummers, Chinese dancers and a mariachi band led processions of bishops from across the Episcopal Church as about 3,000 laity, clergy, ecumenical visitors, interfaith guests and civic leaders gathered in record-breaking 98-degree heat for the service at The Music Center’s Dorothy Chandler Pavilion in downtown Los Angeles. Another 8,000 watched the celebration by live-streamed video.

Banners representing the diocese’s 140 congregations and institutions lined the pavilion’s entryway prior to the start of the service. Taylor chose the theme “Feeding Hungry Hearts” for both the consecration service and his episcopate, and guests were invited to bring grocery gift cards for distribution to those in need.

The Golden State British Brass Band performed musical preludes and two choirs — 80 choristers from congregations across the diocese and the Episcopal Chorale Society — offered musical selections during the three-hour multilingual service led by Episcopal Church Presiding Bishop and Primate Michael B. Curry.

Co-consecrators included Los Angeles Bishops Jon Bruno, bishop diocesan, whom Taylor will succeed upon Bruno’s retirement; Diane Jardine Bruce, bishop suffragan; Chester Talton, resigned bishop suffragan, Sergio Carranza, resigned bishop assistant; and Bishop Guy Erwin of the Evangelical Lutheran Church in America.

Some 20 other bishops attended the ceremony, including Bishop Onesimus Park, Diocese of Busan and primate of Korea; Bishop Joshua Switi Ouma of the Diocese of Maseno (continued next page)
East, Kenya; and Bishop Donald Tamihere of the Diocese of Te Tairāwhiti in the Anglican Church of New Zealand. Near the end of the service, Tamihere and five young people from his diocese performed a Maori song and dance to express unity with the Los Angeles diocese, followed by a haka ceremonial dance.

Archbishop Hovnan Derderian, primate of the Western Diocese of the Armenian Church, assisted by the Very Rev. Fr. Dajad Yardemian; and Rt. Rev. Edward Clark, auxiliary bishop, Archdiocese of Los Angeles (Roman Catholic) also were present.

Resigned (retired) Episcopal bishops resident in the diocese of Los Angeles attending the service were Samuel Azariah, moderator of the Church of Pakistan; Edward Mackenzie, former bishop suffragan of Cape Town, South Africa; Catherine Roskam, former bishop suffragan of New York (now bishop-in-charge at St. James’ Church, Los Angeles); and Artemio Zabala, former bishop of the Diocese of North Central Philippines.

Other Episcopal bishops attending were Barry Beisner, Diocese of Northern California; Patrick Bell, Diocese of Eastern Oregon; Mary Gray-Reeves, Diocese of El Camino Real (California); Michael Hanley, Diocese of Oregon; Scott Hayashi, Diocese of Utah; Edward Little, Diocese of Northern Indiana (resigned); DeDe Duncan Probe, Diocese of Central New York; Gretchen Reberg, Diocese of Spokane; Greg Rickel, Diocese of Olympia; Allen Shin, bishop suffragan of New York; Kirk Smith, Diocese of Arizona; Brian Thom, Diocese of Idaho; and Carl Wright, bishop suffragan for Federal Ministries. Diocese of California Bishop Marc Andrus was represented by the Rev. Eric Metoyer, canon to the ordinary pro tem.

Attending from dioceses in companion relationships with Los Angeles were Enrique Treviño Cruz of the Diocese of Cuernavaca, Mexico; and Dean Hosam Naoum of the Diocese of Jerusalem and the Middle East, representing Archbishop Suheil Dawani.

The Diocese of Los Angeles has strong and active ties to other faiths and denominations in Southern California, and the congregation included a number of interfaith and ecumenical representatives, including: Salam Al-
Marayati, president of the Muslim Public Affairs Council; Rabbi Morley Feinstein, immediate past president of the Board of Rabbis of Southern California; Father Alexei Smith, interfaith officer of the Archdiocese of Los Angeles; Simon Simonian of the Society of Friends (Quakers); Judy and Steve Gilliland, representing the Church of Jesus Christ of Latter-day Saints and the Interreligious Council of Southern California; Swami Atmatattwananda and Swami Atmavidyananda of the Vedanta Society of Southern California; and Tahil Sharma of the Sikh community.

Of the consecration service, Taylor, 62, said: “Today is a giant celebration of the unity in Christ of the people of God discovering through the beauty of the liturgy, the beauty of the music and our faith in the power of the Holy Spirit to bind us together, to bind up our wounds, and heal our divisions and listen to each other with love and without rancor and by talking to one another face to face about the things that inspire us, the things that worry us, the things that divide us.

“We have been fed today to go forth into the world to do the work that Jesus Christ has prepared for us, to feed his people, to work for justice, to work for unity, to work for peace. It was a grand fiesta in the Diocese of Los Angeles.”

Following gospel readings in Tagalog, Mandarin, Cantonese, Korean, Spanish and English, the Rev. James Brenneman, Ph.D., served as preacher.

Brenneman founded the Pasadena Mennonite Church, where he served for 20 years. In May 2017, he was named president of the American Baptist Seminary of the Southwest. He had also served as a faculty member of the Episcopal Theological School at Claremont, teaching Old Testament scholarship.

He drew laughter from the congregation when speaking about the hybrid nature of his ministry, noting that students at the Claremont seminary had gifted him with a T-shirt that said “Episcomenalian” and that he considered himself “either a high church Mennonite or a low-church Episcopalian.”

Continuing Taylor’s stated theme for his episcopacy, he said he was deeply troubled at reading that “we the people through our elected representatives and our president are proposing...
to cut $193 billion from food stamp programs in the next ten years ... (when) 13 percent of American households are food insecure.”

The entire service may be viewed on the diocesan Facebook page.

Arrangements for the service were handled by a 14-member committee led by the Rev. Canon Melissa McCarthy, vicar of Church of the Epiphany, Oak Park, and dean of the diocese’s northernmost geographic deanery. Robert Williams, canon for community relations, provided staff support to the committee.

Sean O’Neal, music director at Holy Trinity Church, Covina, coordinated music for the service, recruiting and training an 80-voice choir of singers from congregations throughout the diocese, who rehearsed for four Saturdays before the service. Canon Philip Smith, music director at Church of Our Saviour, San Gabriel, accompanied the choir as it sang anthems by John Rutter, (continued on page 11)
Consecration service: At top left: Acolyte Wyatt Hunt of St. Mark’s Church, Upland, carries the diocesan banner in the procession. At top right: Clergy and people of the diocese are seated for the consecration service in the Dorothy Chandler Pavilion, nearly filling the 3,000-seat venue. Above: Korean drummers and dancers from St. James in-the-City Church, Los Angeles, lead one of the four processions into the auditorium; a Chinese drum troupe and a playful pair of Chinese lions lead another. At right: During the service, co-consecrating Bishops Chet Talton, Jon Bruno, Michael Curry, Diane Jardine Bruce and Sergio Carranza react to a comment made during the sermon by James Brenneman (at left), a Mennonite pastor and former professor of Old Testament studies at the Episcopal Theological School at Claremont (Bloy House), where John Taylor and Diane Bruce were among his students.
CONSECRATION

Consecration: At top: Some 25 bishops lay hands on John Taylor to make him the 1,101st bishop of the Episcopal Church. Above: Taylor introduces members of his family to the congregation. From top right: Tim England and Michael Pratt help vest Taylor as a bishop: Bishop Taylor, assisted by Melissa McCarthy, chair of the consecration arrangements committee, celebrates the Eucharist: Bishop Diocesan Jon Bruno hands Taylor a crozier, or bishop’s staff, that has been borne by every bishop of Los Angeles; a symbolic gesture indicating that Taylor will succeed Bruno when the latter retires. Below: Bishop Don Tamihere and five young people from the New Zealand Diocese of Tairāwhiti, who were part of the Diocese of Los Angeles’ annual Red Shirt pilgrimage in June and July, perform a Maori song and a haka in honor of Taylor’s consecration.
CONSECRATION (continued from page 8)

Canon Craig Phillips (music director at All Saints Church, Beverly Hills), Jane Marshall and Maurice Duruflé. O’Neal played the organ for congregational singing.

The Episcopal Chorale, a renowned gospel group based in Los Angeles, also performed under the direction of Canon Chas Cheatham.


In addition to Valdes and McCarthy, ministers of ceremony included the Rev. Katie Cadigan, Shawn Evelyn, the Rev. Lee Harris, the Rev. Dan Justin, the Rev. Yein Kim, Canon Randolph Kimmler, the Rev. Aidan Koh, Matthew Leum, the Rev. Elizabeth McQuitty, the Rev. Elizabeth Rechter, Jonathan Roberts, Colin Senis and Canon John Thies.

Before the service, members of the Girls Friendly Society distributed commemorative “Feeding Hungry Hearts” lapel pins, a gift funded by the diocesan Episcopal Church Women.

The Consecration Arrangements Committee included the Rev. Fernando Valdes, master of ceremonies; Canon Lynn Headley, hospitality chair; Marjorie Cooley, Altar Guild directress; and members Canon Anilin Collado, the Rev. Ron David, Cindy Drennan, Canon Luis Garibay, the Rev. Dan Justin, Canon Randolph Kimmler, the Rev. Canon Aidan Koh, Canon Kathy Hannigan O’Connor, the Rev. Elizabeth Rechter and the Rev. Canon Ada Wong-Nagata.

John Taylor, bishop coadjutor

Taylor was elected to become seventh bishop of Los Angeles by the 121st annual meeting of the diocese on Dec. 3, 2016. He is the 1,101st bishop of the Episcopal Church.

He is a native Detroiter, the son of journalists, and a published novelist. Prior to his election, Taylor, who formerly served as an aide to former President Richard Nixon and later as first director of the Nixon Presidential Library, was vicar of St. John Chrysostom in Rancho Santa Margarita, in the Los Angeles diocese. He and Kathy Hannigan O’Connor, another former Nixon aide, married in 2002. He has two daughters, Valerie and Lindsay, and two stepchildren, Daniel and Meaghan.

Taylor will succeed the Rt. Rev. Jon Bruno, who has served as diocesan bishop for more than 15 years, when Bruno retires. The Episcopal Diocese of Los Angeles was established in 1896 and encompasses 65,000 members worshipping in 140 congregations located in Los Angeles, Orange, Riverside, San Bernardino, Santa Barbara and Ventura counties.

The pavilion, which seats more than 3,000, was named for Dorothy Buffum Chandler, a leading cultural icon who was married to Norman Chandler, publisher of the Los Angeles Times until 1960.

Immediately after the service, guests enjoyed a festive complimentary dessert reception in Grand Park, across the street from the pavilion. The celebration featured a Scottish pipe-and-drum corps, a mariachi group, a Korean dance troupe, and Chinese drummers and lion dancers, all of which also led processions during the service.

Celebration: At top: Matt Leum and the Chinese lion and drum troupe lead the procession from the Dorothy Chandler Pavilion to Grand Park for the post-service reception. Center: Bishop John Taylor greets Episcopalians in the park. He carried both a Dodgers and an Angels baseball cap, and switched as requested while posing for countless photos. Above: Taylor poses with Lorenzo Lebrija, priest-in-charge of St. John’s Church, San Bernardino, and the crew of the congregation’s Hope Sandwich Company food truck. The food ministry sells sandwich lunches to businesspeople and others for $10; for each lunch sold, the ministry supplies a meal for someone who otherwise would not eat that day.

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Episcopalian activists who vow to ‘melt the ICE collusion’

Episcopalian joined about 200 immigration activists in front of the Los Angeles County Hall of Justice on Aug. 3, bearing signs, beating drums and chanting “Escucha, estamos en la lucha” (“Listen, we are in the struggle”). They also chipped away at a melting ice sculpture, shaped in the letters I-C-E, acronym for the federal Immigration and Customs Enforcement Agency.

Gathered in the 90-degree heat, they chanted, “Melt the ICE Collusion,” challenging Los Angeles Sheriff Jim McDonnell’s support of federal deportation policies deemed unjust, according to the Rev. Francisco Garcia, co-chair of Episcopal Sacred Resistance, the sanctuary task force of the Diocese of Los Angeles.

“In California, we really have an opportunity to show a different way,” said Garcia, rector of Holy Faith Episcopal Church in Inglewood. “We are hearing all kinds of things coming from the White House in terms of immigration … including the president painting this broad picture of immigrants as criminals and how bad these people are and how they have hurt our country. But in California we can be a community that really does welcome and include all and make that policy and practice.”

The gathering of Jewish and Christian clergy and laity also intended to show that activists will keep fighting for immigrant rights, chipping away at law enforcement policies and agencies that intimidate undocumented persons and prevent them from reporting crimes when they are victimized, he said.

“Recent history has shown that President Trump’s statement about detaining and deporting only ‘violent felons’ has meant in practice the targeting and detention of people who have lived in this country for years or decades, have become central pillars of their communities, are supporting families and whose only crime is having come to this country illegally,” according to a letter the group attempted to hand deliver to McDonnell.

They were not allowed inside the Hall of Justice, where McDonnell’s office is located. Instead, they were met with barricades and by a wall of deputies stationed outside, but were promised that the letter would be given to him, according to the Rev. Jaime Edwards Acton, rector of St. Stephen’s Episcopal Church in Hollywood, also co-chair of the diocesan sanctuary task force.

“We also wanted to highlight the stories of those who are affected by these policies,” he said.

The letter cited several cases, including that of the Rev. Noe Carias, leader of the Southern Pacific District of the Assemblies of God Church for more than two decades. Carias is married to a U.S. citizen and has two young children, and he was detained during a routine July 24 check-in with an immigration officer.

According to published reports, Carias was deported in 1993 as a teenager, but returned to the United States and ignored a deportation order two years later. He had been granted one-year stays in 2015 and 2016, but earlier this year a request for a third stay was denied.

Carias, according to the letter emailed to McDonnell earlier in the day and given to deputies, “is and has been a faithful and very active member, local church leader and … has 25-year-old deportation orders resulting simply from entering the U.S. without permission as a teenager.”

The Los Angeles Times reported that ICE explained the July 24 action in a written statement, calling Carias “a repeat immigration violator who has assumed multiple identities and nationalities over the years in order to evade federal immigration enforcement.

“During previous encounters with immigration authorities, his actions have established a pattern of misrepresentation or deception to law enforcement, resulting in his removal from the United States on at least three occasions,” according to the report.

The activists also cited the nationally publicized case of Romulo Avelica-Gonzalez, 49, arrested in front of his daughter, now 14, after dropping off another daughter at her Lincoln Heights school. He faced deportation as early as Aug. 7 but has since been granted an emergency stay of removal, while the Board of Immigration (continued next page)
Appeals reviews his case, according to Garcia.

“He has been held at the Adelanto detention facility since Feb. 28. ... He had two misdemeanor convictions from two decades ago,” Garcia said. The facility in San Bernardino County is run by GEO, the nation’s largest private prison company.

According to a Los Angeles Times report, lawyers for Avelica-Gonzalez in June settled those convictions, for driving under the influence and for receiving stolen car tags, in the hopes authorities would vacate the deportation order. A request for an emergency stay of removal of the deportation order filed with the U.S. 9th Circuit Court of Appeal was dismissed in June. Subsequent requests for stays have been denied.

“Nine detainees at the Adelanto facility staged a hunger strike because they were beaten and pepper sprayed,” according to Garcia and the Aug. 3 letter. “These were also not ‘violent felons;’ they were refugees who were demanding asylum, and were refused due process.”

The two-day hunger strike was intended to heighten awareness of conditions at the Adelanto facility, and the need for better medical care and lower bail amounts.

“These last months have been very hard for my dad and for us. My life changed the day that ICE arrested my dad while he was taking me to school,” Fatima Avelica told CLUE (Clergy and Laity United for Economic Justice). Fatima, then 13, videotaped her father’s February 28 arrest.

“No that the court has recognized that he should not be deported, I hope that ICE will release him from detention. He should not be imprisoned just for trying to live a better life and stay with his family.”

Garcia said the letter also urged McDonnell to halt opposition to state Senate Bill 54, known as the California Values Act, authored by Senate President Pro Tem Kevin De León, a Los Angeles Democrat, which would prohibit state and local law enforcement agencies from using resources to investigate, detain, report or arrest people for immigration enforcement.

De León has argued that the bill, which would make California a sanctuary state, is needed to ensure public safety.

But Garcia said that, as the Trump Administration has intensified its rhetoric, McDonnell has joined increased efforts to lobby state lawmakers to prevent the bill’s passage.

“We demand that, at the least, you stop lobbying against SB54,” according to the letter. “We also urge you to stop the Sheriff’s Department’s cooperation with ICE. The Trump era deportation agenda does not represent the will of the vast majority of Angelenos. As faith leaders and faithful residents of this city, we ask you to work with us to create a city ‘in which righteousness dwells,’” according to the letter, signed by Christian, Jewish, Muslim and a range of interfaith immigration activist groups.

Other law enforcement agencies have responded differently. The California College and University Police Chiefs Association, supports SB54. Los Angeles Police Chief Charlie Beck has said that he will not engage in law enforcement activities based on immigration status, nor will the department work in conjunction with Homeland Security on deportation issues.

The California Senate has passed the measure. It goes next to the State Assembly and, if approved there, to Gov. Jerry Brown to be signed into law.

Clergy and lay delegates overwhelmingly approved sanctuary designation for the Los Angeles diocese at its 121st annual meeting in December 2016. The diocesan sanctuary task force, Episcopal Sacred Resistance, has since actively engaged in educating, organizing, advocacy, and direct actions to ensure the safety and security of the undocumented community.

The immigration activists also were met by a handful of counter-protestors, who carried signs saying they support law enforcement and attempted to disrupt the demonstration, Edwards Acton said.

Garcia said they were not deterred by the protestors or being turned away by deputies, and will continue to reach out to McDonnell.

“We plan to keep the pressure up, to pray and act,” Garcia said. “We’re going to continue to, as people of faith, make this case, so we can actually have a face-to-face sit-down with him.”

Episcopal clergy join about 200 interfaith immigration activists calling upon the Los Angeles Sheriff to stop collaborating with Immigration and Customs Enforcement (ICE) agents in detaining and deporting undocumented persons. From left are Episcopal priests Pat O’Reilly, Frank Alton, Mike Kinman, Tom Carey, Richard Estrada and Francisco Garcia (at far right with microphone).
Episcopal Youth Event focuses teens on connection, peacemaking

1,400 youth, leaders and clergy gather for ‘Path to Peace’

By Pat McCaughan

At top: Delegates to the Episcopal Youth Event from the Diocese of Los Angeles are, from left: Jade Ortiz, youth leader at All Saints Oxnard; Jordyn Yokoyama, St. Mary’s (Mariposa), Los Angeles; Parker Garrett, youth leader at St. Mark’s, Altadena; Earyll Longid, Holy Trinity/St. Benedict’s, Alhambra; Adrianna Salas, All Saints, Oxnard; Karla Lopez, All Saints, Oxnard; Wylie Greeson, St. Patrick’s, Thousand Oaks; and Soledad Miguel, St. Mary’s (Mariposa).

Worshipping with more than a thousand other young people, visiting the Oklahoma City National Memorial and glimpsing a wider vision of the church, felt “awesome” for Southland youth attending the Episcopal Youth Event (EYE).

“They did a great job of showing us the spirit of the Episcopal Church, but also gave us a good history of it,” according to Jordyn Yokoyama, 18, a parishioner of St. Mary’s Church in Los Angeles.

“It made me want to be more involved with my own church; it was so great to meet all the other students from across the country,” added Yokoyama.

She was one of six Los Angeles youth and three adults who attended the triennial event, held July 10–14 at the University of Central Oklahoma in Edmond.

Wylie Greeson, 17, of St. Patrick’s, Thousand Oaks, said he continues to Snapchat and text with new EYE friends in the dioceses of Atlanta, Arkansas and the Convocation of Episcopal Churches in Europe.

“When you’re in your own diocese, it’s hard to imagine all the rest, how many there are,” he told The Episcopal News. “It was also nice to see the differences in tradition.”

Some 1,400 youth, clergy, workshop leaders and other participants from 90 of the church’s 109 dioceses attended the gathering, designed by and for youth leaders across the Episcopal Church.

Themed “Path to Peace,” it included worship, workshops and plenary sessions and a tour of Oklahoma City. Noticeably absent were youth from Province IX, the Latin-American and Caribbean-based dioceses, who were denied visas into the United States.

Presiding Bishop Michael Curry served as preacher at the opening Eucharist and led a ‘Jesus Movement’ praxis session; President of the House of Deputies Gay Jennings addressed church polity and governance. Other workshop topics ranged from advocacy to nonviolent communication in a violent world to racial reconciliation.

What Earyll Longid, 14, of Holy Trinity and St. Benedict Church in Alhambra “loved most about it was that the youth were able to come together with the same faith and connect through that.”

An especially meaningful moment happened for her during the July 12 candlelight vigil held outside the memorial. It honors victims of the April 19, 1995 bombing of the Alfred P. Murrah federal building.

Timothy McVeigh, an anti-government terrorist, was convicted in connection with the bombing and was executed in 2001.

“That place was once broken up and it was in a bad state, but then everybody came together and it ended up being so beautiful,” she said. “A lot of things are happening in the world at the moment and it felt like this event taught us how we could be the change, how we could treat the world, or change the world into a better place.”

The night before the visit to the memorial, bombing survivors had shared their personal experiences with the youth.

Oklahoma Bishop Ed Konieczny told Episcopal News Service (ENS) that he wanted the youth to experience the power of the memorial. The bombing, he said, brought together the people of Oklahoma in a spirit of unity, in what became the “Oklahoma Standard” that continues today.

Responding to violence and hatred with love was packed into the Path to Peace message.

“The reality is that hatred doesn’t work and violence doesn’t work,” said Presiding Bishop Michael Curry at the site of the memorial. “Human beings were made by love, because I believe that God is love, and we were made to love and life only works when we love. And this memorial is a painful reminder that hatred hurts and harms, and we weren’t made for that.”

“We’ve been put on this earth to find a better way. To find life and love for everybody, and so coming to this memorial and being here this day is an opportunity to be reconsecrated and rededicated to creating a world where love rules.”

For youth leaders Parker Garrett and Gabe Vazquez-Reyes, scheduled stops at the memorial felt far too brief, so the Los Angeles delegation returned for their own, for a longer (continued next page)
EYE (continued from page 14)

visit, and additional conversation.

Garrett, 27, children’s, youth and family ministries director at St. Mark’s, Altadena, said that while exciting, energizing, and amazing in many ways, the event disappointed in others.

“It’s exciting to be in a room with thousands of youth workers and youth, doing worship, it’s energizing. It was amazing to have bishops and priests interacting with youth for the entire event yet, ... some of the plenaries fell a little flat.”

And while acknowledging that scheduling for more than a thousand youth can be a logistical challenge, she felt shortchanged at the visit to the memorial. “It takes about two hours to get through and we had to power walk through it,” she recalled. “It was our last stop and there was no time built in to talk to our group and process the experience.”

Vazquez-Reyes, 32, youth minister at the Church of Our Saviour in San Gabriel, agreed. “While spending a whole day in Oklahoma City was cool, they rushed us through a very heart-wrenching experience.”

Luckily, the group had a late flight back to Los Angeles their last day “so we went back. It’s extraordinarily interactive and you walk this timeline, from the early morning, to the moment that the bomb goes off.”

Revisiting the memorial, which is filled with the victims’ artifacts, photos and other memorabilia, “became like walking a labyrinth,” Vazquez-Reyes said. “Watching these things, it brought me to tears several times. There were so many photos of toys, little baby’s toys ... we really wanted to make it so that we could take as much time as we needed to sit there and be with that experience in that place.

“And there’s this field with 168 chairs that we walked through. These chairs represent each person killed there. We did a very slow-paced walk around it. We wanted to sit with it.”

Longid said she felt “a deeper connection” to the memorial. “I really understood how this event really did change us and how, even though it was something horrible, it made us stronger as a nation, as we came together to solve our problems.”

Jade Ortiz, 34, youth director at All Saints, Oxnard, said it was amazing to hear the firsthand accounts of the bombing survivors and first responders, especially because in times of escalating violence, it often is tempting to just numb one’s self to it.

She said that two All Saints youth, Adriana Salas, 15, and Karla Lopez, 16, also thoroughly enjoyed the experience, including the memorial. “They were truly amazed by the coming together of the city of Oklahoma when something so horrible had happened to all of them.”

“A touching moment for all of us was Karla’s questions about youth ministry,” Ortiz said. “She is considering youth ministry in the future and hopes to be a leader for the next EYE so she can also lead other youth to have a similar experience.”

Salas, in a Snapchat message, told the Episcopal News that she loved meeting new people and learning about other dioceses.

“Even today I still keep in touch with two girls, one from Florida and the other from South Carolina,” she wrote in the message. “I really got out of my comfort zone and learned new ways I can communicate with others.

“Another part I really enjoyed were the worship,” Salas said. “We were all involved and the participation was great.”

For Vazquez-Reyes, EYE felt both awesome and frustrating. “I came back with a sense of, we need to do this better and how can I get involved to make it better,” he said.

For example, “I loved the amount of access students got to ordained clergy. There were lots of priests all over the place in plain clothes hanging out with students and bishops from all around the country. That was really beautiful.

“And the other thing, the worship services were by large part led by youth, and that was really cool.”

Yet plenaries focused on peacemaking “didn’t give a whole lot of scaffolding to get us to how we can actually do it,” he said. And a luncheon hosted for youth of color felt “divisive” among the larger group, he said. “I don’t like being divisive, especially among students when we are actively as a church always talking about reconciliation.

“I kept referring back all week to Bishop Diane’s sermon at our last diocesan convention, that multicultural ministry is not outreach, it is just ministry.”

The EYE mission planning team began working on the event 18 months ago, based on Matthew’s Gospel and the Beatitudes, according to Bronwyn Clark Skov, the Episcopal Church’s director of formation, youth and young adults, who over sees youth ministry.

“We are very much taken with that entire package, but also because of what has been happening in the world, we really honed in on ‘blessed are the peacemakers,’ she said.

The triennial youth event, a mandate of the church’s General Convention, drew 1,400 people in all, including 35 bishops, as well as chaperones, chaplains, medical and other volunteers. Every preacher, speaker, exhibitor and praxis session presented the conference theme in one way or another.

Plans for EYE20 are underway, and with the help of a Constable Fund grant, the Episcopal Church plans to hold the event in Latin America.

— The Episcopal News Service contributed to this report.
Replacing an old wooden fence this summer meant for Freddy Cordon-Perez long hours in the blistering sun, measuring and reconfiguring, digging and re-digging post holes, breaking and pouring cement, mounting railings and palings and finally, securing it all together.

In a place of extreme contrasts, it also meant camping out in tents for two weeks in the South Dakota Badlands, exquisite starry nights, spectacular sunrises, driving rains and cascading hail, pushing through fatigue, sleep deprivation, garden hose cold showers, glimpsing another’s culture, discovering common ground, daily worship, exploring faith and creating lasting community.

“It’s something I never did before, hard, manual labor,” said Cordon-Perez, 19, about the 150-foot wood fence now in place at Christ Episcopal Church in Red Shirt, on the Pine Ridge Reservation in South Dakota.

A parishioner at St. George’s Church in Hawthorne and an aspiring commercial pilot, he was part of a group of youth from Los Angeles, Minnesota and New Zealand, who participated in the Red Shirt Project, a ministry of the Dioceses of Los Angeles and Minnesota.

A whānau (family) effort in Pine Ridge

By Pat McCaughan

At the Red Shirt Project: ‘Talk is cheap; you come here to work’

The experience also included time for whānau or family, including attending the ordination of the Rev. Twila Two Bulls, Robert’s sister, to the diaconate, and a memorial Eucharist honoring the late Rev. Canon Deborah Dunn’s participation in the Red Shirt Project in previous years.

Dunn, rector of St. Peter’s, Santa Maria, and a former Los Angeles diocesan deployment officer, was married to Cunningham for 40 years. She died suddenly April 20 after suffering a stroke.

Tamihere and the youth, after the conclusion of the Red Shirt Project, also traveled to Los Angeles to attend the July 8 consecration of the Rt. Rev. John Taylor as bishop coadjutor of the Diocese of Los Angeles (see story beginning on page 5).

The group arrived at Red Shirt June 20, after a grueling 1,400-mile drive from Lompoc. Still, it was a time to “ice-break, team-build and deepen relationships. It really works,” Tamihere wrote. “Everyone is in great spirits, there’s lots of laughter and smiles.”

Cunningham said the first tasks, after setting up tents and making camp, included clearing weeds from the graveyard, preparing the grounds for the convocation and for the Wakpa Waste Wacipi or “Pow Wow” taking place at the Tatanka Numpa grounds at Red Shirt.

The Pow Wow “is this huge celebration,” Cunningham told The Episcopal News. “The villagers sell beadwork or Indian tacos or buffalo burgers and make money. People from all over the reservation come. It’s a huge deal. It has been a way the project has sought to foster local economic development and self-sufficiency.”

Youth were divided up to work on two major projects, including extending a softball field in preparation for an upcoming tournament and putting up a new fence “strong enough (continued next page)
to keep the cows out,” Cunningham said. But there was also time to visit local sacred sites, to hear the wisdom of elders like the Rev. Robert Two Bulls Sr., 83, and learn more about family and one another.

Gisselle Cordon-Perez, 20, helped lengthen the softball field, “a lot of hard work” that ultimately felt wonderful, she said. “To see people happy, to know you’re making a difference, it’s worth it.”

They learned Maori songs and taught their guests Spanish, and everyone learned about the Lakota.

“They taught us the same song they performed at the consecration [of Bishop-Coadjutor John Taylor] and we performed it at the Pow Wow,” said the Cal State Los Angeles student, who hopes to become an occupational therapist.

“When they saw us embracing their culture, they were so excited. It was really cool,” she said.

For Tamihere, a day of cutting weeds inspired thoughts of “our isolated rural marae (sacred places), only the surrounding land is far more vast. It feels a lot like home, but is still so different.”

So was the group’s invitation to do a hāngi, Tamihere said. The invitation to cook in the traditional Maori way, in a pit dug in the ground, was fraught with conflicting emotions, such as pride, honor, anxiety and even humor, he said.

The group made the pit the night before Twila Two Bulls’ June 24 ordination. “It was three feet deep,” Cordon-Perez recalled, “and they wanted to make trays to put the food in so we could lower it into the ground and cover it up.”

“We were a little anxious,” acknowledged Tamihere. “We didn’t know how the wood or rocks would perform. We wanted to make baskets, and we were cooking a meat we’d never cooked before: buffalo.”

Worries surfaced. Like, “Man if this comes up raw, we’re gonna be famous for all the wrong reasons.” Driving to Rapid City to source metal for the baskets, he said, left “shop staff looking mystified as to what we were up to.” As did asking local coffee shops for their burlap sacks “for free.”

“And Zhane and Jess preparing the buffalo meat, and Tiana and Grace prepping vegetables, and all the Red Shirt Project family mucking in by digging the hole, watching and tending the fire (making sure the grass didn’t catch on fire as well) … it was a real whanau effort.”

The rocks and logs cooked the meat for about six hours and after the meat was raised, “It was the steam that let us know what we needed to know. But, the real confirmation came when Fr. Robert Two Bulls Senior took the first piece of buffalo hāngi, in his hand and ate it, [saying] ‘Hmmm, that’s some good buffalo!’”

Added Tamihere: “I never thought my first taste of buffalo meat would be from a hāngi cooked in South Dakota. God’s got a sense of humor.”

The group also visited a series of places to learn more about the Lakota people, including the Red Cloud Indian School in Pine Ridge and the Crazy Horse Memorial in Black Hills, “a worthy response to the narrative of Mt. Rushmore, just a few miles down the road,” Tamihere said.

The fence aroha (love) built
Demolishing the old fence and building a 150-foot new one on sloping, uneven ground “is the kind of work the Red Shirt Project is all about, real and practical work, making a tangible contribution to the local whanau and iwi (people),” Tamihere said.

“Mission trips often become solely about the missionary, their personal experience and development, their superior critique and views, and their stories when they get home,” he wrote. “At Red Shirt, talk is cheap. You come here to work. No passengers.

“Our young people worked so hard on this fence,” he said. “The pictures don’t really do it justice — the sun was hot, and there were dozens of post holes to dig, dozens of bags of concrete to be carried, dozens of railings and hundreds of pilings to be mounted, and thousands of deck screws to install. Everyone was involved in some way, carrying the task. There are blisters galore, achings and joints, but lots of satisfaction from a job well-done.

“Our older whānau were incredible too — pitching in and sweating with the rest of us, hanging the gates, supplying all the tools, advice, and support that we needed.”

Before the trip, Cordon-Perez says he didn’t really know much at all about New Zealand or even the Lakota.

Yet, working together, camping together, dancing and sharing stories of faith and life together connected them all.

So does the fence they completed that stands at Christ Church.

“It was a really proud moment, being able to finish it,” Cordon-Perez recalled. “We finished it at 10 p.m. at night with generators on, screwing it together. Isaac gave the last screw to Bishop Tamihere, since he was the one in charge of the project.

“We were all excited. He put in the last screw and we all started cheering, that we finally finished this project and how long it was taking and being able to look back and see this large fence that we completely that, hopefully, will stand there for many years.”

Pilgrims from the Diocese of Los Angeles and the New Zealand Diocese of Tairāwhiti prepare a pit in which they would cook buffalo meat — a traditional Native American food — in a Hāngi, a traditional Maori barbecue.
CONNECTIONS

◆ The Rev. Michael Archer, rector of St. Wilfrid of York Church, Huntington Beach, is dean of Deanery 10.

◆ The Rev. Karri Backer is serving as interim priest at St. John’s, Corona.

◆ The Rev. Hsin (Fennie) Fen-Chang is serving at St. Thomas, Hacienda Heights.

◆ The Rev. Canon Brian Cox has retired as rector of Christ the King Church, Santa Barbara, after 25 years. During his tenure, Cox guided the congregation from mission to parish status, launched extensive education programs and a healing prayer ministry, and helped establish several ministries focused on reconciliation among people of opposing viewpoints, including the Reconciliation Institute, which he founded in 1996, and the International Center for Religion and Diplomacy, for which he is a senior advisor.

◆ Canon Ted Forbath will conclude his work as the diocese chief financial officer in September. He has accepted a similar position at Breck Episcopal School in Minneapolis, Minnesota. Forbath has served as the diocese’s financial officer for 14 years. Bishop Bruno named him an honorary canon of the Cathedral Center in 2014.

◆ The Rev. Gina Gore concluded her ministry as associate rector at St. Wilfrid of York Church, Huntington Beach in August. She has moved to New York City with her family.

◆ The Rev. Joshua Ng has been called as priest-in-charge of True Sunshine Church in the Diocese of California. Ng has served at St. Thomas’ Church, Hacienda Heights, since 2005.

◆ The Rev. Vincent Schwahn will retire as rector of St. Mark’s Van Nuys at the end of 2017 after more than 27 years of ordained ministry.

◆ Canon Janet Wylie will retire from her position as diocesan program coordinator in September, and will complete her final term as secretary of convention during this year’s meeting of Diocesan Convention. Wylie has served the diocese for more than 25 years; first as secretary and executive assistant to Bishop Frederick Borsch and Bishop Jon Bruno, then as program coordinator. She was elected as secretary of convention in 2003, and reelected each year since. Bruno named her an honorary canon of the Cathedral Center in 2008.†
Episcopal churches join Orange County Pride parade
Bishop Suffragan Diane Jardine Bruce celebrated the Eucharist and led the Episcopal contingent at the Orange County Pride parade on June 24. Fifteen Episcopal congregations from Deanery 9 (North Orange County) and Deanery 10 (South Orange County) participated in the event.

Leadership in a ‘new community’ churchwide

L.A. City Pilgrimage
Students from St. Mark’s, Altadena; St. Wilfrid’s, Huntington Beach; Holy Faith, Inglewood; St. John’s, La Verne; All Saints’, Oxnard; and Our Saviour, San Gabriel, spent the last week in June in Los Angeles participating in service projects with the L.A. City Pilgrimage. At left: John Taylor, about 10 days before his July 8 consecration as bishop coadjutor, takes a selfie with the pilgrims at the Cathedral Center.

For full obituaries, visit www.episcopalnews.com

REQUIESCENT
◆ A service in memory of clergy widow Florence Ledsam will be held at St. Bede’s Church, Mar Vista (Los Angeles), at 1 p.m. on Sunday, Sep. 10. Ledsam, who died the last week in July, was the widow of the Rev. Donald Ledsam, former rector of St. Thomas’ Church, Hollywood, and St. Stephen’s Church, Beaumont, who also served other congregations in the dioceses of Los Angeles and San Diego.

◆ A service of resurrection for the Rev. Canon Stefani S. Schatz, canon to the ordinary of the Diocese of California, and previously a priest of the Diocese of Los Angeles, was held on July 30 at Trinity Episcopal Church, Santa Barbara. Schatz was ordained in the Diocese of Los Angeles and served as associate priest at St. Cross Church, Hermosa Beach. She died July 12 at her mother’s home in Santa Barbara. Survivors also include her husband, the Rev. Joseph Duggan. A second service was held Aug. 12 at Grace Cathedral in San Francisco.  

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Labor Day harvest at The Abundant Farm in Camarillo

People from diverse faith traditions will join together beginning at 9 a.m. on Monday, Sept. 4 — Labor Day — at The Abundant Table Farm in Camarillo, to harvest fresh vegetables for local food pantries. Lunch tickets are $10 each; there is no charge to join the harvest. Participants should bring water and gardening gloves, and wear sun protection. The Abundant Table Farm is located at McGrath Family Farms, 1012 W. Ventura Blvd., Camarillo 93010.

Program will study ‘engaged compassion’

The Community of Divine Love, an Episcopal monastery in San Gabriel, will host “The Way of Radical Compassion,” a 12-week spiritual formation certificate program, on Tuesday evenings, 7–9 p.m., beginning Sept. 19 and concluding on Dec. 12 (no session Thanksgiving week). The program will be presented by The Center for Engaged Companion and led by Frank Rogers, professor of Spiritual Formation at Claremont School of Theology and CEC facilitators. Cost is $300 per person. The monastery is located at 619 West Roses Road, San Gabriel 91775. More information and registration links are at bit.ly/2wuQiex. Direct questions to Cate Wilson or Jenn Hooten at engagedcompassion@gmail.com.

Province VIII Altar Guild to hold general meeting in September

The tension between work and spirituality will be the topic of the Province VIII Altar Guild General Meeting, taking place Friday–Sunday, Sept. 15–17, at the Wasatch Conference and Retreat Center, Salt Lake City, Utah. The Rev. Eric Kimball Hinds, pictured, rector of the Episcopal Church of St. Matthew, San Mateo will be keynote speaker and chaplain. For information and to register, visit bit.ly/2uHLe4m.

Retreat featuring ‘Yoga and The Mystics’ planned for October

Sister Greta Ronningen of the Community of Divine Love monastery and author and counselor Marabai Starr (pictured) will present Yoga and The Mystics: A Transforming Retreat October 11–15 at Mt. Calvary Monastery in Santa Barbara. The retreat will include yoga and breathing practices, mystical poetry, writing as contemplative practice, meditation in multiple traditions, and inter-spiritual chanting and sacred rituals. Marabai Starr writes creative non-fiction and contemporary translations of sacred literature. She is author of Mother of God Similar to Fire, God of Love: A Guide to the Heart of Judaism, Christianity and Islam, and Caravan of No Despair: A Memoir of Loss and Transformation. Greta Ronningen, who holds a master’s degree in spiritual formation from Claremont School of Theology, has been involved in yoga practice for more than 40 years. She is the author of Free on the Inside: Finding God Behind Bars. Enrollment is limited. For information and reservations call or email to Mount Calvary Monastery at 805.682.4117 or mtcalvary1@aol.com.

Stillpoint offers ‘Spiritual Journey’ program

Stillpoint: The Center for Christian Spirituality has opened registration for its nine-month “Spiritual Journey” program for 2017-2018, which will begin Sept. 16. According to Stillpoint, “The Spiritual Journey is an eight-month program that supports participants exploring their personal spiritual lives in a small-group setting, deeply enriching their relationship with God/Spirit and recognizing the ways that God is present and working in their lives.”

The class, which meets monthly for five-hour sessions, will be offered in Claremont, Irvine, Pasadena, the South Bay, and Santa Barbara. Stillpoint also offers a parallel program in an intensive one-week format in the summer at Ghost Ranch, New Mexico. This program serves as the prerequisite to Stillpoint’s intensive training program in “The Art of Spiritual Direction.”

Tuition of $400 includes instruction, facilitated group interaction, and private sessions with faculty. The application process requires an interview with a Stillpoint staff member. Full information is available at stillpointca.org/spiritual-journey.