EVENTS AROUND THE DIOCESE  APRIL – JUNE 2018

APRIL

APRIL 1
Easter

APRIL 5
AZ Welcomes Refugees Meeting | GRACE ST. PAUL’S, TUCSON

APRIL 6
Province VIII Young Adult & Campus Ministry Retreat | GRACE ST. PAUL’S, TUCSON

APRIL 7
First Fridays | TRINITY CATHEDRAL, PHOENIX

APRIL 12
Best Skills Best Churches (Presbyteries); Fundraising Aspects of Stewardship | CHRIST CHURCH OF THE ASCENSION, PARADISE VALLEY

APRIL 13
Produce on Wheels With Out Waste | ST. JOHN THE BAPTIST, GLENDALE

APRIL 14
Free Food Mobile Pantry | ST. LUKE’S AT THE MOUNTAIN, PHOENIX

APRIL 15
Grand Canyon University Trio Concert | CHURCH OF THE NATIVITY, SCOTTSDALE

APRIL 26
Free Food Mobile Pantry | ST. LUKE’S AT THE MOUNTAIN, PHOENIX

MAY

MAY 3
AZ Welcomes Refugees Meeting | GRACE ST. PAUL’S, TUCSON

MAY 4
First Fridays | TRINITY CATHEDRAL, PHOENIX

MAY 5
Produce on Wheels With Out Waste | ST. JOHN THE BAPTIST, GLENDALE

MAY 6
Commission on Ministry Day of Information | TRINITY CATHEDRAL, PHOENIX

MAY 12
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

MAY 13
Quiet Day | ST. BARNABAS, SCOTTSDALE

MAY 15
Springs Concert | ST. BARNABAS, SCOTTSDALE

MAY 16
Art Auction | ST. JOHN THE BAPTIST, GLENDALE

MAY 18
Easter

MAY 19
First Fridays | TRINITY CATHEDRAL, PHOENIX

MAY 20
Quiet Day | ST. BARNABAS, SCOTTSDALE

MAY 21
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

MAY 22
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

MAY 24
W.I.L. D. Camp | CHAPEL ROCK, PRESCOTT

MAY 25
Youth Summer Camp (Session I) | CHAPEL ROCK, PRESCOTT

MAY 26
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

MAY 27
Quiet Day | ST. BARNABAS, SCOTTSDALE

MAY 28
Memorial Day – Diocesan Office Closed

JUNE

JUNE 1
First Fridays | TRINITY CATHEDRAL, PHOENIX

JUNE 2
Quiet Day | ST. BARNABAS, SCOTTSDALE

JUNE 3
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 4
W.I.L. D. Camp | CHAPEL ROCK, PRESCOTT

JUNE 5
Youth Summer Camp (Session II) | CHAPEL ROCK, PRESCOTT

JUNE 6
W.I.L. D. Camp | CHAPEL ROCK, PRESCOTT

JUNE 7
AZ Welcomes Refugees Meeting | GRACE ST. PAUL’S, TUCSON

JUNE 8
Free Food Mobile Pantry | ST. LUKE’S AT THE MOUNTAIN, PHOENIX

JUNE 9
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 10
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 11
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 12
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

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Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

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Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

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Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

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Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

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Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 20
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 21
Diocesan Confirmation & Reception | TRINITY CATHEDRAL, PHOENIX

JUNE 22
W.I.L. D. Camp | CHAPEL ROCK, PRESCOTT

JUNE 23
Youth Summer Camp (Session II) | CHAPEL ROCK, PRESCOTT

JUNE 24
W.I.L. D. Camp | CHAPEL ROCK, PRESCOTT

JUNE 25
Children’s Summer Camp (Session I) | CHAPEL ROCK, PRESCOTT

JUNE 26
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JUNE 27
Mini Camp | CHAPEL ROCK, PRESCOTT

JUNE 28
Mini Camp | CHAPEL ROCK, PRESCOTT

JUNE 29
Mini Camp | CHAPEL ROCK, PRESCOTT

JUNE 30
Mini Camp | CHAPEL ROCK, PRESCOTT

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SUBMISSIONS

We welcome submissions of original articles, photographs, and event flyers. Submissions must pertain in some way to The Episcopal Diocese of Arizona or one of its churches. It is advised to check with the editor prior to submitting, to ensure your materials fit thematically and that there is space. All submissions must be sent via e-mail to Nicole Krag, Editor, at nicole@azdiocese.org. Include your name, congregation, and phone number. The editor reserves the right to edit all material for length, clarity and accuracy. The magazine does not provide compensation for submissions.

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 informação about these and other events online at azdiocese.org
Many years ago, I asked the director of the camp and conference center for the Diocese of Connecticut on the occasion of his retirement why he had given 40 years of his life to this particular kind of ministry. “Well,” he said, “I learned long ago that most spiritually transforming experiences happen outside of the parish church.” He was right. As important as week-in and week-out congregational life may be, many people I know have had life-changing events at a conference, retreat, quiet day, or camp.

This is especially true of young people. Some are alienated from their churches which they find unresponsive to their interests or needs, a place where their parents, “make them go.” Camp, however, is different. Many come back year after year and consider it their spiritual home. We have a whole stack of letters from teenagers who tell us that it was at Chapel Rock that they first really experienced God in their lives, or where they gave their life to Christ.

The good news is that in the Diocese of Arizona, we have a facility that can offer this kind of experience. For generations (over 75 years!) kids have been coming to Chapel Rock, and have had their lives positively impacted. We are blessed in that the camp is such a nice venue that it is in high demand by school groups, businesses, and other churches. The financial reality is that without these outside sources of income, Chapel Rock could not exist. In fact, many camps in other dioceses who served only their own congregations have been forced to close.

Chapel Rock is in good financial shape. We are in the black in all areas except one -- revenue for our summer camp program. The reason is simple. Many of the young people who come to us cannot afford the weekly tuition. Quite a few are on partial or full scholarship. Ironically, it is these young people that the camp was created to serve!

Raising funds for camperships for kids in need should be easy. Who doesn’t want to “send a kid to camp?” Part of the problem, however, is that many of our Arizona Episcopalians are not aware of the camp and its offerings, in spite of yearly mailings, Chapel Rock Sunday, and an energetic board and staff who are willing to come visit you.

Let’s see if we can do better this year. If we could make up this deficit, we could keep up with repairs as well as expand the camp’s offerings. (This year we are holding our first ever camp for children of incarcerated parents, Camp Genesis). Laura and I have already committed to again support a camper (we got a very nice handwritten thank you note from our camper last year). I invite you as individuals and congregations to please include Chapel Rock in your giving this year.

Help change the life of young person for good! Send a kid to camp!

Full or partial camperships can be funded online at: http://www.chapelrock.net/donate.htm.
These days, it’s not business as usual in the church. Become a reliable, knowledgeable partner to help your church leadership!

If you want to have effective discipleship that transforms lives, we can help give your leaders the knowledge to do it, and at a low cost. Thanks to a partnership with ASU Lodestar Center for Philanthropy and Nonprofit Innovation, the Diocese has developed a graduate/executive level certificate program called Best Skills Best Churches. This is a holistic program; each of the six sessions feed into the others.

Courses:
- Volunteers in Ministry
- Laws/Legal: Legal Aspects of Governance
- Human Relations/Effective Communication
- Handling Conflict
- Marketing and Community Presence
- Financial Management for Effective Service
- Fundraising Aspects of Stewardship

Courses: [Learn more at azdiocese.org/bestskills.html](http://azdiocese.org/bestskills.html)
BY JANA SUNDIN, CANON FOR CHILDREN’S MINISTRIES

‘Twas the third week* of June, in the Jungle of Newell,
When campers heard truths that were new and old school.
An elephant—Horton—teamed up with the Scriptures
To let campers know that there aren’t any strictures
On who can be prophet—someone close to God—
With ears that can listen both near and abroad
To the still and small voice, and a heart that says "Wow!"
When reminded of all its good baptismal vows.

In addition to that, campers found such great joy
As they climbed and swam fast, both the girls and the boys,
And they made arts and crafts, with their creative flair,
And maybe, just maybe, they braided some hair
And they played spoutball games in the wide open fields
All while making new friends, a great gift this camp wields
For the health, love, and growing of many a youngster.
(Plus good food, like cheeses, both cheddar and Muenster!)

Then campers returned home so full of good cheer,
Rememb’ring their voices make sounds in God’s ear,
And they spoke up ‘bout matters of justice, compassion,
And following Jesus, no matter what splashin’
Might fall on their life. And for stuff they encounter—
Horton, the prophets, their friendships and camp
Recollections inspired them to shine bright their lamp.
For “You are the light of the world,” Jesus tells us,
And camp is a place you can learn to be zealous
For Christian community, safety, the holy,
And loving your neighbors, the lofty and lowly.

*While for purpose of meter and rhyme this says “third week.”

Please note that the fourth applies, too. The website speaks
Of all germane dates for kids and families, too.
For Chapel Rock is for all good people who
Want a camptime experience to bring them near
To the God who loves everyone on this globe-sphere!

Family Camp is an opportunity to use your family vacation time to unplug from the busyness of daily life and reconnect with your children and with the God who made you a family. It is challenging in this over-programmed, screen-filled culture to take the time out to be present to the people in our families. Chapel Rock is a place where screens are put away and there is space and time to listen to God and to each other. We will experience prayer, music, free time exploring the beauty of Prescott, and old-fashioned camp fun, like arts and crafts, a campfire, the ropes course, and games. Invest in your family, and come join us!

CHECK-IN BEGINS 7/5 AFTER DINNER ON THURSDAY EVENING
CAMP ENDS 7/8 AFTER CLOSING EUCHARIST ON SUNDAY MORNING

JULY 5-8, 2018 | PRESCOTT, AZ

FEES
[INCLUDING BUNK LODGING AND DELICIOUS MEALS]
FAMILY OF 4 = $525
FAMILY OF 3 = $400
FAMILY OF 2 = $300
ADDITIONAL ADULT OR YOUTH (AGES 12 AND UP) = $170
ADDITIONAL CHILD (AGES 4-11) = $60
CHILDREN (AGES 0-3) = NO CHARGE
PRIVATE ROOM REQUEST = $100
LINEN ROOMS (1 DOUBLE & 1 TWIN BED W/ PRIVATE BATH) = $225/PERSON
CHALLENGE COURSE HALF DAY (PER PERSON) = $25

Partial financial assistance is available, for more information please contact:
Jana Sundin, Canon for Children’s Ministries (602) 254-0976 or jana@azdiocese.org

SIGN-UP TODAY
WWW.CHAPELROCK.NET/CAMPS.HTM
NATIVE MINISTRIES MAKES IMPACT

BY THE REV. CANON DEBBIE ROYALS,
CANON FOR NATIVE AMERICAN MINISTRIES

Christmas Visit In Haiku
by John Long, Church of the Advent

“ Chea Vatnateka ”
Old Pascua Community
All are Well.

Shining eyes and
shining faces.
The light of the world ---------
Emmanuel.

Elders strong.
Teachers of the Nation.
“ Chea Vatnateka ”

The trip yesterday to Old Pascua for me was an exhilarating, adrenaline producing experience. The village reminded me of my childhood upbringing in Puerto Rico where the “average income” families lived close to those who had very little. The term “the barrios” brought memories flooding back to me. As a child every one played together in the neighborhood regardless of income, we were just kids. One played together in the neighborhood. With limited resources. I am very glad we selected this outreach program and I look forward to many more in the future.

Sharon Navratil, Church of the Advent

The reflections above come from two members of Church of the Advent. In December 2017, they made the long-anticipated trip to the Old Pascua Yaqui Village in Tucson. It is not a reservation but one of five settlements in the area that pre-date the 1978 Federal recognition and land grant (Reservation). They came to spend the day. We visited the museum and listened to the history. We sat with elders and shared a meal, and Santa arrived in a U-Haul truck loaded with some of the essentials that we often take for granted (shampoo, conditioner, toothpaste, toothbrushes, soaps and lotions) as well as pajamas, knit caps and coats of many colors.

Last year, the Council for Native American ministry made a decision that each year congregations who wanted to join forces would come together to serve one carefully considered community. We thought that if we brought all our resources to bear on one community, we might actually be able to make a notable difference. Last year, we selected the Bylas Apache community and with the help of All Saints in Safford, we saw first-hand the ministry they had sustained for more than 20 years.

This year, we selected the seniors of the Old Pascua Yaqui Village and once again, the impact this made on the whole community is still visible.

The elders are wearing the coats and knitted caps and telling everyone about The Episcopal Diocese of Arizona and their love for them.

It was a busy year. We were blessed to visit several congregations around the diocese. And we have listened, learned, and supported each other as we learn how each congregation is recognizing their Native American neighbors and building relationships. Both of these are the results of the two resolutions we have presented and passed at our Diocesan Conventions (2016 – Pray for and recognize the traditional people of the land where your congregation is located, and 2017 – Remember, Recognize, Reconcile and Relationship as we extend ourselves outside our church walls and build relationships).

Our March quarterly meeting was hosted by Church of the Advent in Sun City West. In June, we will visit St. Luke’s in Prescott, and late in the summer we are scheduling our second Native American spiritual retreat. Look for information posted in our Facebook group (www.facebook.com/groups/110600766939/) and listed on the Diocesan Calendar (www.azdiocese.org/diocesan-calendar.html). All are encouraged to attend!

YOUTH LEADERS GO TO HOLY LAND

BY JESSE VILLEGAS, JR., CANON FOR YOUTH AND YOUNG ADULT MINISTRIES

A group of youth leaders from our Diocese went on a pilgrimage to the Holy Land in January. This journey was special in many ways. Our pilgrimage offered a very particular opportunity to engage our sacred Scriptures contextually, and we learned more about the foundational stories of our faith. We engaged people who call the Holy Land home, while exploring the realities of the Palestinian/Israeli conflict. We worshipped with our sisters and brothers in Christ in Nazareth and Jerusa-
"ARIZONA HIGHWAYS," SORT OF...

BY SHARON GRAVES, DIOCESAN ARCHIVIST

In 1955, my family took a vacation to visit my grandparents. We traveled from Oklahoma City to Southern California and, of course, Disneyland. Some of our journey was along the legendary "Old West Highway" (now known as U.S. 70) from Lordsburg, New Mexico to Phoenix. One of our stops along the way was Globe, Arizona. We stopped for gas and to get some breakfast. I was fascinated by the colorful "hills" nearby and my dad explained that they were mine tailings. So began my love of geology and Arizona. At age nine, little did I know that 63 years later, I would be doing an article about beautiful St. John’s Episcopal Church located in Globe about 90 miles east of Phoenix.

Around 1898, a stranger arrived in the small town (population of about 2,000) and spread the news that an Episcopal service would be held in the courthouse. There was a generous offering at the service and it was given to the stranger to cover his expenses. According to legend, he was a professional gambler and the good people of Globe watched as he gambled away most of their money. However; his visit opened the eyes of the faithful. Among the faithful were Mrs. J.J. Keegan and Mrs. James Wiley who went house-to-house inviting people to join their efforts to start an Episcopal Mission in Globe. They wrote to Bishop John M. Kendrick regarding their plans, and in October of 1898, he sent The Rev. F.S. Eastman to Globe. According the Missionary District of Arizona’s Eighth and Ninth Annual Convocations Journal, the finance committee’s assessments schedule was approved and due from all the existing missions. St. John’s share was $3.00.

Bishop Kendrick laid the cornerstone for the church and consecrated it in 1904. The Gothic-style church was designed by A.C. Sieboth and built with local volcanic ash “desert” stone and finished in 1907. In 1912, the Girls’ Friendly Society gave $674.00 to purchase refinished wooden pews and the altar. St. John’s survived three major fires, and in the 1960’s underwent a major renovation.


Today, St. John’s is a beautiful, welcoming community overseen by their faithful Vicar, The Rev Byron K. Mills, who began as their spiritual leader in 2000, became a transitional Deacon in 2001, and was ordained a Priest by Bishop Shahan at St. John’s on November 9, 2002.

FOR MORE INFORMATION ABOUT ST. JOHN’S, CHECK OUT THEIR WEBSITE AT HTTP://STJOHNSGLOBE.ORG.

The first service was held at the Odd Fellows Hall on October 15th. Since notice of the service was only a week earlier by word of mouth, it was amazing that 115 people attended and gave an offering of $25.00. St. John’s Women’s Guild was quickly organized, and by the end of 1900, the lot where the church now stands was bought for $500.00. According to the Missionary District of Arizona’s Eighth and Ninth Annual Convocations Journal, the finance committee’s assessments schedule was approved and due from all the existing missions. St. John’s share was $3.00.

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FOR MORE INFORMATION ABOUT ST. JOHN’S, CHECK OUT THEIR WEBSITE AT HTTP://STJOHNSGLOBE.ORG.
Deacon Debra with Charlie Peterson from CAP with table full of PB&J.

By the Rev. Sally Durand

This monthly feature in the E-pistle highlights one of our deacons and their ministry.

The Rev. Janetta Beaumont

The Rev. Jerry Beaumont serves at Church of the Epiphany in Flagstaff. “I first felt drawn to the Diaconate in the late 1970’s, after I thought I heard a parishioner friend speak about her mother’s service as a deaconess. Being a young mom with a career who couldn’t consider adding one more thing to her daily routine, it would be something to consider at a later time, after our children were grown. The next time I thought about the diaconate was in the mid 90’s, when three people in our congregation all said things like, “You should be a deacon,” within a week or so of each other. Persistence and belief that God was truly calling me to this ministry along with encouragement from several priests who also believed in my call led to ordination in 2008. I will be celebrating my 10-year anniversary in January!”

“Helping others has always been a professional goal, and I have held a few jobs in the helping professions. My M.B.A. is in Psychology and Education and my M.A. is in Elementary Education. Randy and I were married in 1966 and I taught for several years before we started our family. It was important to us to concentrate on raising a young family, but then I became a child care director, so our children could be with me at work. After moving to Flagstaff in 1983, I worked for Coconino County for 30 years and finished my career as Deputy Director of the Career Center. I was fortunate during that time to be chosen as Volunteer of the Year for Coconino County and a recipient of the Athena Award given by our local Chamber of Commerce. "Being a life-long Episcopalian, it has been a joy to be active in church: singing in the choir, teaching and directing Sunday school, LEM, lector and chalice bearer as well as EIM volunteer. Becoming a Stephen Minister and Leader gave me insight into challenges people face and appreciation for the deep faith of many people.

“For a number of years, my ministry has centered on services with the elderly, and I currently work with hospice patients. Since ordination, I have served as Chaplain for our non-profit hospice organization. This is rewarding work, knowing our team makes a difference in the lives of patients and families. Each patient has his/her own story, with different challenges like what he/she desires from a Chaplain. It is a privilege and a joy to walk with friends as they move toward the end of life, pain and sorrow come at death but assurance of eternal life makes it easier to consider, when we realize we receive so much more than we give. Patients and families have expressed love, trust and appreciation for caring as well as thanks for “being there.”

“Other ministries I’m involved with are providing weekly Bible study and services at one of our retirement homes, praying with those who are ill (in the hospital or at home), and finding deep joy in deepening relationships as we share spirituality, hopes and cares. I feel so grateful for rewarding ministries and to be surrounded by a loving, caring congregation that supports me as I live out my diaconal call.

“One never knows where the call to serve the church will lead. Recently a friend with ties to Nepal requested help with expenses to send clothing to the villages that lost everything in mud slides in late summer following the earthquake last spring. Epiphany, Flagstaff generously donated over $500 when I sold cinnamon rolls to raise these funds. Now these people will have warm clothing and sleeping bags. Seeing a deacon is such challenging but rewarding work!”

The Rev. Debra Loder

The Rev. Debra Loder serves at St. Albans in Wickenburg.

“As a young single mother of two in the mid 1970’s, I found it difficult, if not impossible to make ends meet. I had a high school education, but no real marketable skills. Every weekend morning, I cleaned houses, and then at 3:00 p.m. went to work at the P & D Grocery where I worked until 11:00 p.m. I was blessed to live close to my parents and they watched my girls until I picked them up after work. There were times that the only food in my cupboard were commodity peanut butter and powdered milk, homemade bread and canned beans, flour, and yeast. We ate a lot of peanut butter sandwiches made on home-made white bread.

“One December things looked particularly bleak. How would I provide food for my children, much less presents? One Sunday afternoon, a church member knocked at my door. Her arms were full; a box of groceries, a bolt of red gingham fabric, and a pot of freshly cooked pinto beans. I was overwhelmed! In the box, I found basic canned and dried foods that would provide variety to our meals. I also found chocolate chips, nuts and other Christmas ingredients. And, that bolt of fabric would be enough for three Christmas dresses. I was so grateful.

“In the following years, I was blessed to be able to attend college, become a dietitian, and find a great job. I never forgot those lean years or the generosity of the church member and others who helped me along the way. It seemed normal to go from being the one who needed to be nourished both physically and emotionally, to wanting to nourish others. From my career as a Registered Dietitian to my ordination as a Deacon, my passion is to make sure that my community is nourished with good, healthful food and nourished emotionally and spiritually. My career has included working as Dietitian and/or Director of Foodservice at a nursing home, an eating disorder treatment center, the Wickenburg, Lake and Children (WLC) supplemental food program, and currently at our local Wickenburg hospital. I’ve had the opportunity to make a difference in the lives of many by providing them with good food and nutrition education. And, along the way I’ve had a number of opportunities to provide spiritual support to patients and clients.

“As a member of St. Albans’ Episcopal Church in Wickenburg, I’ve looked for opportunities to help the hungry in Wickenburg. The generous members of St. Albans’ have supported the efforts of our local Food Bank at our Community Action Program for many years through donations of non-perishable canned and dry food. About three years ago, I discovered that the Food Bank also needs cash donations to help supplement donations of non-perishable foods so on Super Bowl Sunday, my husband and I prepared a Soup lunch to follow the morning worship service in place of the usual Coffee Hour. We served soup and requested cash donations that would go directly to the Food Bank. The response was overwhelming and "CAP Cafe" was born. On the last Sunday of every month, Dave prepares and serves lunch and the generous parishioners donate cash that goes directly to the Food Bank to help fill in the gaps. Since March of 2015, St. Albans’ has donated $6,242.00 in cash.

“The Food Bank distributes a lot of Peanut Butter and Jelly, especially in the summer when the children are out of school and thus not getting free/reduced lunches at school. They often have to use their cash to purchase PB&J and get it out often. So this past July, I challenged our Parish to collect 50 jars of peanut butter and 50 jars of jelly. I was overwhelmed at the response! Not only did they meet this goal, they surpassed it by accumulating 120 jars of peanut butter and 102 jars of jelly/jam.

“August was canned ‘Tuna’ month, and my challenge of 100 cans was more than doubled! A total of 249 cans of tuna, along with a few cans of other meats, were donated. We saved 50 cans to use in September to make “Meal Kits” – a plastic zip top bag filled with the ingredients (tuna, pasta, mushroom soup, green beans and fruit) for a Tuna & Noodles meal for four. And then in October, we assembled 30 Comfort Kits to give to homeless people. Each kit included ready-to-eat items like fruit cups, pudding cups, Viennese sausage, crackers, etc. Each kit also included plastic utensils, napkins, hand wipes and either socks, gloves, or a hat.

“Each meal kit, comfort kit, jar of peanut butter, can of tuna, or other food item is labeled with a small label that includes Bible verse and contact information for St. Albans. We want the recipients to know that we are praying for them.

“I am blessed to be the Deacon at St. Albans’ The parishioners are very generous with their time and money! We have collectively made a big impact to the food bank. Charlie Peterson, CAP Director estimates that besides the cash donation, St. Albans’ has donated 3,000 pounds of non-perishable foods.”
**DEACON BEACON**

**THE REV. MIKE GARCIA**

The Rev. Mike Garcia serves at Resurrection Church Plant in Gilbert. “When I was a Deacon Postulant, it was decided that I would be placed in an entirely new position. There was a newly established ‘Church Plant’ called Resurrection in Gilbert, Arizona. I met with Father Scott Jones, and right away I felt a connection. One of the things he said in our first meeting was ‘I want a church of disciples who are willing to get out into the community.’ This was exactly where I was in my faith journey and I was very excited to join them.

“As I embraced my role as Deacon at Resurrection, I started to discover many blessings. After my externship, Bishop Smith and those who make these decisions in the Diocese decided to place me fulltime at Resurrection as it was a perfect fit, and Resurrection became my new church home.

“It wasn’t long before I realized that Fr. Scott was serious about wanting disciples in our church. We started getting out into the community of Gilbert to join in their local events. One of the first was Gilbert Days Parade, where we marched along displaying our church and our faith in our Lord. Another was Barktoberfest, which is held in October about the time of the Feast of St. Francis. It’s a Gilbert celebration for all the dogs in the community where the dogs can bring their owners and show off. We set up a booth to give blessings to all the dogs and give “doggie bags” with treats for the dogs and information about our church for their owners.

Some of our other community events have been an annual outdoor Easter on the Green service, Gilbert Global Village Festival, Christmas caroling in downtown Gilbert, volunteering at Feed My Starving Children, and Paws for Christo food programs in the surrounding community. On Ash Wednesday, we present Ashes in downtown Gilbert for those wishing to receive them in our version of Ashes to Go. Also, during Lent on each Friday evening at 6:00 p.m., we pray the 14 Stations of the Cross in front of open restaurants in downtown Gilbert, ending on Good Friday. It’s truly a transforming event that I encourage everyone to experience.

“We are actively in the process of finding our own church building where we can flourish and thrive as part of the Gilbert community. We are truly blessed in so many ways to bring the Episcopal Church to one of the fastest growing towns in Arizona, and participate in community events, for the Glory of God.”

**ARE YOU FINDING GOOD CANDIDATES YET?**

**CLYDE KUNZ, CHAIR OF THE BISHOP SEARCH COMMITTEE**

Over the past few months, that is the question I’ve heard more than any other. It is always asked by well-meaning folks genuinely interested in making sure that at the October 2018 Diocesan Convention we will have a slate of highly-qualified, deeply spiritual, dynamic candidates from whom we will be able to discern our next Bishop.

But the answer, of course, is “No, we don’t.” Not because the candidates are not good, but simply because we are just now nearing the period in which applications are accepted.

The search for a Bishop began with the organization of the Search Committee. Diocesan Canons define the composition of the Committee itself: two clergy and two lay persons selected from the Standing Committee, plus two clergy and two lay drawn from the delegation elected to represent our diocese in the General Convention this July, plus our diocesan Chancellor.

Early in the process, Bishop Todd Ousley from The Episcopal Church’s Office of Transition Ministry strongly suggested that a committee of just nine volunteers would prove insufficient to handle the tasks ahead. On his recommendation, the President of the Standing Committee, Rev. Canon Dan Tantimonaco, spoke with Bishop Smith about the possibility of adding several other non-voting members to assist in the committee’s work.

The result is a committee of 14 individuals representing the diversity of our diocese who have been extremely busy since early December:

- Developing a process for the search itself, involving several stages at which prospective candidates will be screened;
- Gathering information from the laity in regional focus groups and through surveys;
- Meeting with our diocesan clergy for their advice and input;
- Learning more from diocesan staff about the relationship between our Bishop and the day-to-day work of the diocese;
- Speaking with the committee’s counterparts in other dioceses currently in, or having recently completed searches;
- Crafting an application for prospective candidates, including a series of essay questions (based largely on input gathered in the forums and surveys);

The search for a Bishop Search Committee will meet in prayer to discern a slate of three to five candidates to be presented to the Standing Committee at the beginning of July.

At that point, a “Transition Committee” takes over the process. Part of that committee’s responsibility will be the scheduling of candidate “Walkabouts” in the diocese (likely the last week of September), at which both clergy and lay members will be able to ask questions of each candidate on the slate.

Our 6th Bishop of Arizona will then be elected by the clergy and lay delegates representing all of our congregations at the 2018 Diocesan Convention, set for October 19-20, 2018. The process is long. But the process is thorough. The process is fair and non-discriminating. The process is prayer-centered.

And yes – in answer to the question everyone seems to be asking – we will have good candidates! Just not quite yet.
IN THE STEPS OF THE CELTIC SAINTS... A CELTIC SPIRITUALITY PILGRIMAGE 2018

BY THE REV. CANON TIMOTHY DOMBEK, RECTOR

Christians from all denominations have been inspired and amazed at the rediscovery of the story of how the Gospel came to the British Isles. The Holy Islands of Iona and Lindisfarne are now frequent places of pilgrimage, as is Canterbury Cathedral in Kent.

And this coming October, you and others who join us will have the opportunity to make your own Celtic Spirituality Pilgrimage to visit the Holy Isle of Iona, Lindisfarne, and Northumbria, and other historic places of the history of the Church of England as we journey by motor coach through Scotland and England from October 7-17, 2018.

We’ll be accompanied by the Rev. Simon Airey, an Anglican priest, a professional storyteller, and a member of the Northumbria Community. As we journey, we will experience the stories of those places, in those places, and other sacred spots where heaven touches the earth.

You are invited to join me on this Celtic Spirituality Pilgrimage. Let us walk in the steps of the Celtic saints who spread Christianity across Celtic lands from the early fifth and sixth centuries.

We will look at why this Celtic Version of Christianity is so exciting and relevant for today, and why the hierarchy of the church struggled with insights that we are now embracing again. And we will have worship influenced by the Celtic Christianity expression that exists today.

Stops on our journey include: Mull and the island of Iona, the base of Columba’s missionary operations; Kilmartin, where standing stones predate Stonehenge; the city of Edinburgh; the Holy Island of Lindisfarne; Durham and its Cathedral; Cambridge the city and university; Canterbury and its Cathedral; the seaside town of Dover with its famous cliffs; and several days in London, from which we fly home.

FOR MORE INFORMATION, including travel costs and requirements, download the full-color brochure from our website at http://www.adventepiscopalaz.org/pilgrimage.html; or call me, Timothy Dombek at Advent Episcopal Church, (602) 584-0350 or (602) 615-1352.

Join us for the trip of a lifetime, as together we explore the ancient roots of Celtic Christianity!

CELTIC SPIRITUALITY PILGRIMAGE
October 7-17, 2018

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Saturday, April 14, 2018
6:00 – 9:00 PM
Cost: $5/person

The $5 ticket may be purchased at the door the night of the event. This entry ticket entitles you to Happy Hour (appetizers and drinks), viewing the art (6:00-6:30 pm), and bidding for the silent auction items. The auction begins at 6:30 pm. Place your name on the back of your entry ticket for a chance to win the door prize!

If you have pictures or items you wish to donate to our silent auction, please contact Casey Klems at kklems@cox.net.
Easter Icon: He Is Risen!

Episcopal artist Caroline Furlong based this icon depicting the encounter between Mary Magdalene and Jesus shortly after his resurrection on the account in the 20th chapter of the Gospel of John. “‘My Lord and my God,’” the Houston painter said in her sermon at Eucharist held at Trinity Episcopal Cathedral in Trenton. “Those of us who oppose it need to get in the face of the problem and cry out in the name of the Lord.”

By David Paulsen and Mary Frances Schjonberg

Church events support students marching against gun violence

Episcopalians gathered in Springfield, Mass., outside the headquarters of Smith & Wesson Corp., to rally behind protest signs asking the gun manufacturer to “Stop Selling Assault Weapons.” Episcopalians in Trenton, N.J., participated in a 12-hour “Day of Lamentation” over gun violence. Students of Episcopal schools from New York to Florida walked out of class to participate in a nationwide call to action on gun violence. Student-led demonstrations around the country and the dozens of separate events at Episcopal cathedrals and churches coincided March 14 to mark one month since a deadly high school shooting in Parkland, Fla. Though independently organized, the varied events — on what was billed by youth organizers as National Walkout Day — underscored a common push for political action to address mass shootings in the United States.

“This is the only nation in the world that has a gun death problem at the rate we do,” New Jersey Bishop Chip Stokes said in his sermon at Eucharist held at Trinity Episcopal Cathedral in Trenton. “Those of us who oppose it need to get in the face of the problem and cry out in the name of the Lord.”

Such calls have been growing since 17 students and educators were slain and killed Feb. 14 at Marjory Stoneman Douglas High School in Parkland. A 19-year-old former student was charged in the massacre.

The series of Episcopal events on March 14, some coordinated by Bishops United Against Gun Violence, included services, prayers, the tolling of bells and, in some cases, a more direct form of advocacy.

An estimated hundred or more demonstrators, led by young people and influential leaders including the bishops of the dioceses of Western Massachusetts and Massachusetts, stood for an hour outside the Smith & Wesson facility in Springfield. “Protect Children Not Guns,” read one sign.

continued on page B
Smith & Wesson made the weapons used in mass shootings in recent years in Parkland, in Aurora, Colo., and in San Bernardino, Calif. At the end of the hour, the student leaders delivered three demands to the guards at the Smith & Wesson visitor center. They said they hoped for a meeting with company leaders within the next 30 days. They are asking the manufacturer to stop selling military-grade weapons to the civilian population and to create a community-compensation fund to help bear the costs related to gun violence.

Each event shared the spotlight with the day's widespread classroom walkouts and student-led demonstrations against gun violence. At the Episcopal-sponsored Grace Church School in New York, students in grades 4 through 12 linked hands to surround the school. They placed flowers in memory of a school shooting in Parkland, Fla., in their call for an end to gun violence.

In the other statement, they said they knew the "church has fallen short of our responsibilities to listen and respond to the reality of sexual harassment, gender-based violence and the cultural and spiritual falsehood of gender bias and inequality." The bishops "invite the church to a deeper examination of what God intends for our relationships," including at the July meeting of General Convention.

Both statements were "accepted" during their annual spring retreat, March 6-9 at Camp Allen in Navasota, Texas, according to the church's Office of Public Affairs. 

Students are 'choosing life'

"At this critical moment, young people and our nature invites us to turn away from the nightmare of gun violence to the dream of choosing life," the bishops said in their statement on the aftermath of the Parkland shooting.

The statement endorsed the goals of the National Gun Violence Action Day, March 14, a.m. at the cathedral in Trenton and last- ed until 6:30 p.m. The service included reading the names of gun-fallen families. The Diocese of Vermont began at 9 a.m. at the Cathedral Church of St. Paul in Burlington with a full schedule of activities, including music and readings, as well as public prayers offered each hour on the hour.

The bishops also pledged to observe "a day of silence on March 14, one month after the shooting at Marjory Stoneman Douglas High School, which killed 17 students and adults.

The bishops said that while they supported the students' efforts, "we acknowledge that black and brown youth have continuously challenged our country to address the gun violence that they and their communities are experiencing. We repent that, as bishops, we have failed to heed their call."

Some commentators have said that the media and the public in general have appeared to be more sympathetic to calls to end gun violence that have come from predominantly white communities. Others have expressed concern about potential racial bias among teachers who might be armed, as President Donald Trump and others have proposed.

The bishops said they "recommit to working for safe gun legislation as our church has called for in multiple General Convention resolutions."

The Episcopal Church bishops acted a day after receiving a letter from Episcopalians Philip and April Schentrup, the parents of 16-year-old Carmen Schentrup, who was killed in the Parkland shooting.

The Schentrups attend St. Mary Magdalene Episcopal Church in nearby Coral Springs, Fla., where their daughter was a youth group leader.

"We ask that you make this a priority for the church and to leave little ambiguity as to 'what would Jesus do.' The bishops called a "listening process in the church." The statement also announced what the bishops called a "listening process in the church." The bishops wrote. "We ask that you make this a priority for the church and to leave little ambiguity as to 'what would Jesus do.' The bishops called a "listening process in the church."

"In our attempt to heal from despair and grief, we are compelled to try and make the world a better place for our two remaining children and for all children," the parents told the bishops, imploring them, "as leaders of Christ's church, to address the issue of gun violence head on.

We are need of leadership and solidarity that such a call to action.

The bishops' plan also announced what the bishops called a "listening process in an open meeting at General Convention to discuss these issues more fully. The bishops "will work towards healing the culture of our church," the bishops wrote.

By Mary Frances Schjonberg

Episcopal News Service

The House of Bishops said March 7 that its members would support two major social movements, one to end gun violence and the other to end sexual harassment and violence and gender bias.

The bishops stated that they "wholeheartedly support and join" young people who survived the deadly Feb. 14 school shooting in Parkland, Fla., in their call for an end to gun violence.

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Linda Barber has been helping people with their immigration paperwork for more than 30 years, providing a guiding hand to at least 1,084 newly minted U.S. citizens.

“We do a lot, for the small group that we have,” she said. Pinned to a bulletin board above Barber’s desk is a certificate of appreciation from the Diocese of Chicago in recognition of her immigration assistance. The certificate is from 1988, when Barber was still relatively new to this work. She jokingly calls the church’s former rectory for being absent one day in 1987, leaving Barber, as parish administrator at the time, to answer a knock at the door from the immigrant who would become her first client.

It was a Canadian woman who hadn’t realized she wasn’t a U.S. citizen until she needed to verify her status in order to apply to a college in Chicago. Or was it that the woman was about to get married? Barber struggled to summon a precise memory of that first case, but its legacy is clear. Three decades later, Barber gladly opens the door of the church offices to welcome anyone looking for help with his or her own immigration status or a related civil case.

Aurora is Illinois’ second-largest city, with about 200,000 residents, about 50,000 of whom foreign-born, largely from Latin America and Asia. Its downtown suffered an economic decline toward the end of the last century, but there are signs of growth again, said the Rev. Dennis Luckritz, Trinity’s rector since 2015. The Jubilee Center has helped in that rebound, thanks in large part to Barber’s work, Luckritz said. “She’s made a difference in people’s lives.”

On the day Episcopal News Service visited Barber’s office, she had a 10 a.m. appointment with Charlie Whitney, a 50-year-old from the nearby city of Ottawa, Ill., who was applying to bring his fiancée to the United States from the Philippines.

“What have you got for me? Do you have the forms?” Barber asked Whitney. “I do,” he said, handing her a stack of paperwork bound neatly together. This was a Form I-129, a “petition for alien fiancée,” and it provided information about how Whitney met 28-year-old Rhea Tago while vacationing in the Philippines in 2017, how they fell in love and decided to marry, and how he returned to the Philippines in 2018, where they were married. Back in Aurora, she put together the required documentation, and how he returned to the Philippines to see her. Barber still regularly attends classes dating from the Reagan-era amnesty program.

“At every stage of his process, Barber has been very helpful,” Whitney said. “She’s committed to trying to help people,” kindly told ENS. “The community and Trinity are lucky to have her doing what she does.”
Memphis church discovers story of slave trading next door

By David Paulsen
Episcopal News Service

A previously little-known piece of history just outside the doors of Calvary Episcopal Church in Memphis, Tenn., is being brought to light as the church prepares to dedicate a historical marker at the pre-Civil War site of the Forrest Slave Mart.

An existing historical marker on Calvary’s block notes that it once was the home of Nathan Bedford Forrest, a 19th-century businessman and Confederate general. But the marker fails to convey that Forrest was a slave trader and from 1854 to 1860 operated a slave market on property that the church now owns and uses as a parking lot.

The Rev. Scott Walters, rector at Calvary, called it “chilling” to think of the inhumanity that once occurred every day on land located just beyond the church wall beyond the church wall.

“We don’t want it to be a divisive thing, but a truth that can be told that can lead to some healing,” Walters told ENS. “We have a historical marker in 2015. Organizers held a prayer service calling for the sign to be changed to make clear that Forrest’s ‘business enterprises’ were selling humans.

At the same time, the Episcopal Church has made racial reconciliation one of its priorities. Some dioceses already have made efforts to confront hard truths about their complicity with slavery, segregation and lynching. These include the Diocese of Atlanta and the Diocese of Tennessee, which encompasses the central third of the state but not Memphis.

In 2016, Huebner and others at Calvary formed a group to learn more about the church’s block and surrounding properties. Their inquiries initially focused on blighted buildings and ways the congregation could help improve the neighborhood. But Huebner’s preliminary research soon gravitated toward Forrest’s historical activities on the block.

“We did not know at that point that he operated the slave mart at that actual site,” Huebner said. “We didn’t learn that until later.”

He uncovered those details in newspaper advertisements and city directories from the 1850s. It also became obvious that the Tennessee Historical Commission would have looked through the same records and, therefore, been well aware of the Forrest slave mart when it drafted the text for its historical marker on the block, dedicated in 1955, he said.

Huebner, who teaches at Rhodes College, chose to make Forrest the subject of his historical methods course in fall 2017. His 15 students researched Forrest’s life, as well as the history of that city block, and they determined that thousands of enslaved men, women and children were sold at the slave mart.

The students also found that Forrest, one of at least eight slave traders in Memphis during the 1850s, imported slaves from Africa, a practice that the United States had outlawed in 1808.

The church was built in 1843, meaning the slave trading and Christian min-

tery were conducted nearly side by side for several years. No evidence has been found that Forrest was a member or benefactor of the church.

His legacy in Memphis generated additional debate last year when a City Council vote led to the removal of a statue of Forrest from a city park in December. State legislators now are considering legislation that would punish local officials for such actions. Scrutiny of Confederate monuments intensified nationwide last August after a white nationalist rally in support of a Confederate statue in Charlottesville, Va., ended in deadly violence there.

In Memphis, Huebner’s students drafted the text on the new historical marker about Forrest. A group of local scholars vetted their research. The National Park Service paid for the marker.

The students also have identified dozens of the slaves who were sold at the slave mart. Some of those names will be read during the dedication ceremony.

“Tha’s been poignant to me, realizing the names of real people and real lives and families are behind these statistics,” Walters said.

The dedication is part of a full slate of events on April 4 in Memphis, where the National Civil Rights Museum is leading commemorations marking 50 years since King was shot and killed at the Lorraine Motel, about a mile from Calvary.

Calvary’s ceremony is described as a “Service of Remembrance and Reconciliation.” It will be led by Walters and the Rev. Dorothy Wells, rector at St. George’s Episcopal Church in nearby Germantown and a 1982 graduate of Rhodes College who worshiped at Calvary when she was a student.

Wells, in an e-mail to ENS from a pilgrimange in Israel, said she was surprised that a slave mart once operated nearby “as well-behaved women and men went past it, week after week, apparently never questioning the trading of human lives for the proverbial fleur de lis.”

Wells, who is black, said she wondered whether some of her ancestors might have among those Forrest sold.

“While it has been hard to process, I cannot dwell on that past — but only on the hope that the future holds,” she said. “I still believe that reconciliation is possible — but only if we as a nation are committed to truth-telling.”

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Faces of Courage: Artist gives immigrants high profile on canvas

By Pamela A. Lewis

Anger is not the word that comes to mind when looking at Betsy Ashton’s portraits, which include those of prominent figures such as actor Hal Holbrook and Philip Lader, former U.S. Ambassador to the United Kingdom. The walls of her sunlit New York studio are lined with her paintings, from which serene and pensive faces meet the viewer’s gaze.

Yet Ashton asserts that anger inspired her to paint what eventually will become 18 life-sized portraits of immigrants. She has worked on the project, titled “portraits of immigrants: Unknown Faces, Untold Stories,” since shortly after the 2016 presidential election.

“I was so angered by the maligning of immigrants and refugees … which continues to this day. I felt compelled to seek out immigrants, paint them and tell their stories,” she said. “They are not a threat to America, but an asset; they need to be seen and heard.”

Once completed, the portraits will represent a cross-section of documented and undocumented immigrants of different ages, countries and cultures who presently live and work in New York. Ashton uses paint and brushes to tell the story of these latest arrivals to the city.

Projecting a magnificent leaf of bud, Edisson “Eddie” Rigo, for example, smiles warmly from the canvas. Violent robberies forced him and his Italian parents from their native San Paolo, Brazil, and eventually from the country itself to seek better employment. Following a series of successes and failures, Rigo opened an espresso bar in a customer’s building, where he makes coffee. Ashton says, the best coffee, soups, salads and sandwiches in Long Island City, Queens, N.Y. (where her studio is located). Rigo calls America “the best place in the world,” citing its safety and vibrant cultural life.

Ashton’s personal and professional journeys have been almost as circuitous as those of the immigrant men and women whose likenesses she has captured on canvas. Born in Wilkes-Barre, Pa., and raised in central New Jersey, from childhood she always made up stories and drew pictures.

She studied art but quit three credits shy of a master of fine arts in painting. She gained experience as an illustrator and as an art teacher for three years in a tony school district in Fairfax, Va. “I wanted to do my own art,” she said. “But I soon became aware that the art world (of the late 1960s and early 1970s) didn’t like what I liked. It was interested in nonfigurative art, such as by Jean Davis (known for his making tape-creased strips). That didn’t speak to me… I’m a story teller.”

Nicholas Freeman, then FCC Chairman, suggested Ashton assemble art-related projects that could be aired on television. She created a program for the show “Panorama,” teaching art once a week for $50. She was later tapped to do radio reports on the burgeoning women’s movement, for which she interviewed her subjects about equal pay for equal work and the emerging use of “Ms.”

Ashton then moved to reporting and anchoring radio and television news, first in Washington, D.C., and later at CBS News in New York. In 1977, she returned to Washington and was assigned to cover the courts for WLAC-TV, becoming the only TV reporter to draw her own courtroom sketches while covering trials.

Twelve years ago, she resumed painting at the encouragement of painter Everett Raymond Kinstler, who became her mentor. She also studied with Sharon Sprung and Mary Beth McKenzie at the National Academy School in New York. After two years, she opened a studio and began painting portraits on commission. Concerning her current project, Ashton, who is Episcopalian, said she had no doubt that God suggested she paint the portraits of these immigrants who can’t afford to commission them. “This is her way,” she said, to “counter negativity and divisive thought.”

“I am not motivated by money, but have been willing to give up the income to do something right. I lived in wealth but am happier now,” she said. “I went to church but was not really ‘there.’ I was interested in the next big story. But I’ve gone back to the Lord.”

Ashton has asked friends, fellow painters and immigrant-aid groups to help find immigrants willing to pose. Some declined out of fear of deportation or damage to their undocumented status, and have offered to paint them in shadow.”

Ashton sketches and photographs each person before painting. Her style reflects her favorite artists, “the brushy realists” such as John Singer Sargent, Diego Velázquez and Anthony van Dyck, she said. “Their deep beauty and humanity speak to me, because I want a human connection.”

Among her subjects is María Salomé, whose erect bearing belies her harrowing story of leaving Guatemala after her husband abandoned her and their five children, ages 3 to 16. She had two choices: becoming a prostitute or hiring a “cómo” to sneak her into the United States. “Unwilling to do ‘indecent work,’” Salomé made a “very scary journey” through Mexico until a bus picked up her group and brought them to New York, where, soon after, she was hired as a housekeeper. She sent home money to feed her children for 24 years before obtaining a green card, allowing her to return to Guatemala to visit them. “I have a good life here,” she says. “This is a good country. This is my home.”

Having just graduated high school, and speaking only Creole and French, Porra Lucama came here with his mother and siblings following a coup d’état in their native Haiti. He now teaches math and science in a New York junior high school and runs the Life of Hope Center in Brooklyn, which helps new immigrants learn language, literacy, job and leadership skills.

The 18 portraits (which Diego Salazar, himself an immigrant from a poor family in Bogotá, Colombia, and one of Ashton’s subjects, has been framing) will be on exhibition at Saint Thomas Church, Fifth Avenue, New York, from Jan. 19 through Feb. 16, 2019. Other churches and secular venues have expressed interest in the series.

“I want people who see these portraits to empathize with the sitters and to appreciate how hard they work and how grateful they are,” Ashton said. “I believe that viewers will discover kindred spirits who are, in many ways, as ‘American’ as they are.”

Pamela A. Lewis, who is based in New York, writes on topics of faith.
African cosmologies: reflections on ‘Black Panther’

By Yolanda Pierce
Religion News Service

Y olanda Pierce is professor and dean of the Howard University School of Divinity. She is a scholar of African-American religious history, womanist theology, and religion and literature.

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Chadwick Boseman, left, and Michael B. Jordan in a fight scene.

The newly appointed King T’Challa must be buried; he must die to his old life and he must be resurrected. This ritual is overseen by the elders, who function not only as moral authorities for the kingdom of Wakanda but also as spiritual midwives and givers for its people. This pivotal early scene in the movie engages African cosmology and varieties of African spirituality on many levels. The viewer encounters a vibrant spiritual world from the earliest moments of the film, which draws from the cultural traditions of many real African nations by incorporating customs, clothing, spiritual allusions in “Black Panther” reflect a fictional approach to a real-life African cosmology — how one perceives, conceives and contemplates the universe. Cosmology is the lens, set of beliefs, the understanding of the plant that gives superhuman power to the Black Panther, and there is also traditional medicine that removes the Panther Spirit when T’Challa needs to engage in ritual combat without his special powers.

The continued existence of traditional medicine, alongside contemporary Western medicine, remains an important feature of African cosmology. Medicine and the caring for the physical body is spiritual and sacred work. Healing in Wakanda occurs in Princess Shuri’s (Letitia Wright) futurist lab, with all the latest scientific advances. But medicine is also practiced ritualistically by those who have passed down (and protect) the secret properties of plants and herbs throughout the generations, as is the case with the garden in the film’s Hall of Kings.

The priesthood
Zuri (Forest Whitaker) serves as the holy man whose presence is needed for the film to further manifest the power of King T’Chaka to King T’challa, as the spiritual world is intertwined with the political. The role of shaman, priest and conjourer, or healer, is critical in African cosmology as these persons also may function as chroniclers and griots — the keepers down history and communal memory. Likewise, Wakanda’s Council of Elders advises on matters of national security, as well as matters of spiritual and moral significance.

Harmony and balance
The film highlights one of the key components of African cosmology: the value of balance and harmony. The ecological balance in Wakanda is maintained by the power of the Black Panther, who is the protector of the Black Panther spirit when T’challa needs to engage in ritual combat without his special powers.

For Killmonger, there is an existential longing for a place of return, a place of belonging, as an African-American who has known life only under the forces of white colonization. Killmonger embodies a spiritual journey to Wakanda, a place to which he belongs by virtue of his royal blood, but also a place foreign to him. There is an otherworldliness to Wakanda and its inhabitants, not because it is perfect (which it is not), but simply because it exists at all despite almost impossible odds.

The Afrofuturism that underlies the entire film is deeply spiritual. It speaks to possible worlds, future worlds, spiritual futures and possibilities of hope, joy and possibility for black peoples throughout the African diaspora.

The Rev. Yolanda Pierce is professor and dean of the Howard University School of Divinity. She is a scholar of African-American religious history, womanist theology, and religion and literature.

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### Ceremonial Presentation Folders

By popular request! These attractive and useful Ceremonial Folders are designed to hold one or two single sheets of 8.5 x 11 paper. The cover design features the exquisite two-tone stamped cross design with gold foil found on WLP’s Series 1 Ceremonial Binders. Each fabric-lined folder holds one or two single sheets of paper that you can easily tuck into the grosgrain ribbon corner holders. Ideal for use by lectors (with the other), by priests and deacons, and by cantors (to hold the psalm). Consider having brides and grooms use at their wedding, or use as a presentation folder for special awards or appreciation certificates. Available in 5 colors, for the liturgical seasons and general use.

<table>
<thead>
<tr>
<th>Style Code</th>
<th>Description</th>
<th>Price</th>
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<tr>
<td>006781</td>
<td>Set of 5 (One of each color with Black)</td>
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<tr>
<td>006780</td>
<td>Set of 4 (One of each color without Black)</td>
<td>$75.00</td>
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<tr>
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<td>006679</td>
<td>Purple with Gold Cross</td>
<td>$19.95</td>
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<tr>
<td>006678</td>
<td>Red with Gold Cross</td>
<td>$19.95</td>
</tr>
<tr>
<td>006677</td>
<td>Green with Gold Cross</td>
<td>$19.95</td>
</tr>
<tr>
<td>006676</td>
<td>Ivory with Gold Cross</td>
<td>$19.95</td>
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</tbody>
</table>

Ceremonial Binders are beautifully constructed, heavily embossed, and assembled by hand. Eight different colors to choose from.

<table>
<thead>
<tr>
<th>Style Code</th>
<th>Description</th>
<th>Price</th>
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<tbody>
<tr>
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<td>Green with Ivory Accent &amp; Copper Foil, 1”</td>
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<tr>
<td>006585</td>
<td>Purple with Gold Cross, 1”</td>
<td>$23.95*</td>
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<tr>
<td>006584</td>
<td>Red with Black Accent &amp; Gold Foil, 1”</td>
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<tr>
<td>006583</td>
<td>Violet with Rose Accent &amp; Silver Foil, 1”</td>
<td>$21.95</td>
</tr>
<tr>
<td>006582</td>
<td>Green with Ivory Accent &amp; Gold Foil, 1½”</td>
<td>$21.95</td>
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<tr>
<td>006581</td>
<td>Purple with Gold Wheat</td>
<td>$21.95</td>
</tr>
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<td>006580</td>
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</tr>
<tr>
<td>006579</td>
<td>Ivory with Gold Wheat</td>
<td>$21.95</td>
</tr>
</tbody>
</table>

These attractive and useful Ceremonial Folders are By popular request! These attractive and useful Ceremonial Folders are now available in our new 1” size. The covers feature our stunning gold foil cross on the cover. Each binder is constructed to last and display their unique elegance. Heavy embossed, and assembled by hand. Eight different colors to choose from.

<table>
<thead>
<tr>
<th>Style Code</th>
<th>Description</th>
<th>Price</th>
</tr>
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<tbody>
<tr>
<td>006831</td>
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<td>Green with Ivory Accent &amp; Gold Foil</td>
<td>$21.95</td>
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<td>006831</td>
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<td>006830</td>
<td>Violet with Rose Accent &amp; Silver Foil, 1”</td>
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<tr>
<td>006829</td>
<td>Purple with Gold Cross, 1”</td>
<td>$23.95*</td>
</tr>
<tr>
<td>006828</td>
<td>Red with Black Accent &amp; Gold Foil, 1”</td>
<td>$21.95</td>
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<tr>
<td>006827</td>
<td>Green with Gold Cross</td>
<td>$19.95</td>
</tr>
<tr>
<td>006826</td>
<td>Ivory with Gold Cross</td>
<td>$19.95</td>
</tr>
</tbody>
</table>

Order today at wlpmusic.com or call our Customer Care 800-566-6150

### New Church accounts are welcome!

Each binder includes:
- 1-inch spine and 1-inch rings
- Three-ring format
- Can hold pages up to 8½ x 11
- Inside pocket for loose paper and cards

### Series 1 Ceremonial Folder

Our Ceremonial Folders are beautifully constructed, heavily embossed, and assembled by hand. Eight different colors to choose from.

<table>
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<th>Style Code</th>
<th>Description</th>
<th>Price</th>
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<tbody>
<tr>
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<td>$21.95</td>
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<tr>
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<td>Green with Ivory Accent &amp; Gold Foil</td>
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<tr>
<td>006831</td>
<td>Ivory with Red Accent &amp; Gold Foil</td>
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<tr>
<td>006830</td>
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<tr>
<td>006829</td>
<td>Purple with Gold Cross, 1”</td>
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<td>Green with Gold Cross</td>
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<tr>
<td>006826</td>
<td>Ivory with Gold Cross</td>
<td>$19.95</td>
</tr>
</tbody>
</table>

Order today at wlpmusic.com or call our Customer Care 800-566-6150

### Series 2 Ceremonial Binder

Series 2 binders are adorned with a stunning gold foil cross on the cover. Each binder is constructed to last and display their unique elegance. Heavy embossed, and assembled by hand. Eight different colors to choose from.

<table>
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<th>Description</th>
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<td>006829</td>
<td>Purple with Gold Cross, 1”</td>
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<tr>
<td>006826</td>
<td>Ivory with Gold Cross</td>
<td>$19.95</td>
</tr>
</tbody>
</table>

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### New Church accounts are welcome!

Each binder includes:
- 1-inch spine and 1-inch rings
- Three-ring format
- Can hold pages up to 8½ x 11
- Inside pocket for loose paper and cards

### Series 3 Ceremonial Binder

Our Series 3 binders have a stunning wheat design adorning the cover, these binders are an attractive and durable solution for choirs to keep and display their music, for church musicians to assemble each week’s accomplishments, and for clergy and church leaders use for instructions, special seasons, service program details, and general announcements. Also makes a magnificent gift.

We have 5 colors: Black, Green, Ivory, Red, and Purple.

<table>
<thead>
<tr>
<th>Style Code</th>
<th>Description</th>
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<td>006804</td>
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<tr>
<td>006806</td>
<td>Binders Set of 5</td>
<td>$30.00</td>
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For the most up-to-date information about events in the Diocese, church resources, news, church & clergy directories, and more, visit the Diocesan website at www.azdioce.org.

Our Mission

We exist to encourage and connect leaders as they grow Christ’s church

Existimos para animar y conectar líderes a medida que crecen la iglesia de Cristo

BISHOP SMITH’S VISITATION SCHEDULE

April

4/15 | St. Barnabas on the Desert, Scottsdale
4/22 | St. Alban’s, Tucson

May

5/6 | Grace Church, Lake Havasu City
5/13 | All Saints’ Church & Day School, Phoenix

June

6/3 | Trinity Cathedral, Phoenix
6/10 | St. Luke’s, Prescott
6/17 | Christ Church of the Ascension, Paradise Valley

The Episcopal
Diocese of Arizona
114 W. Roosevelt Street
Phoenix, Arizona 85003
602.254.0976 tel
602.495.6603 fax