“Throw yourself into the hands of Jesus!”
Joining the Way of Love and the 79th General Convention

See article on page 6
In the Diocese of Alabama
A community of about 32,000 baptized members in 87 parishes and worshiping communities and 8 college campus ministries. Established in 1830.

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Carpenter House
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Birmingham, AL 35203
205/715-2060

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Walking on Eggshells

The Rt. Rev. John McKee Sloan

More and more often now I am asked to speak out about the politics of the day. I have so far declined to do so, and I think that’s the right choice, even though some of you haven’t liked it. Honestly, I haven’t always liked it myself.

I don’t talk about politics because of promises I have made. I’ve been ordained three times: as a deacon in 1981, as a priest in 1982, and as a bishop in 2008. In each ordination, the bishop described the order I was being ordained into and then asked me if I believe I am truly called to that order. A deacon is “to serve all people, particularly the poor, the weak, the sick, and the lonely.” (BCP 543) A priest is “to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.” (BCP 531) A bishop is “to be in all things a faithful pastor and wholesome example for the entire flock of Christ.” (BCP 517) I promised that I would be faithful to God as a deacon, priest and bishop, and I do believe that I am supposed to serve all people, the entire flock, as well as those outside the flock. I don’t get to choose the people I am to serve, or to love, or to pastor faithfully – I am not called to choose Episcopal Republicans over Episcopal Democrats or the other way around, but to love and serve Christ in all of you – even those I disagree with.

Like many of you and most everybody else, I have strong and heartfelt political opinions – I have for years. But recently politics have become alarmingly divisive, so much so that some of us feel like we’re walking on eggshells, because so many of us have allowed ourselves to be pushed to one extreme or the other, and are easily offended, angered, and ready to abandon our families and friends because we disagree.

Sisters and brothers, this has to stop. We need to do better than this.

You and I can’t stop it in Washington except by how we vote, but we can stop it today in our homes, and in our parishes. We can stop playing roles other people have written for us in this insane “Us versus Them” tribalism. We can stop setting partisan snares for each other, and looking for things to be offended by. We can do what we say we’re going to do when we renew our baptismal vows at baptisms and confirmations, and with God’s help “seek and serve Christ in all persons” and “respect the dignity of every human being” (BCP 305) – even those persons and human beings who have different political assumptions and convictions.

The Most Rev. Michael B. Curry, Presiding Bishop of the Episcopal Church, was all the rage a few weeks ago after preaching at a royal wedding in London. I thought he did quite well, though I have heard him several times and enjoyed it more when he was less … subdued. Now he has become a sought-after guest on various television programs. I think it’s great, and that he represents us in this part of God’s Church very well.

I saw him this morning on a program on which the host was trying to get him to talk about a politician or an issue,
but as is very often the case, he wanted to talk about the Gospel. He said something that I think we all need to hear: “There is a fundamental distortion of Christianity, of the Christian faith. The Christian faith is grounded on and based on the teachings and the life of Jesus of Nazareth.” He talked about people quoting from the Bible but not from the Gospels: “It is interesting to me that you do not hear Jesus who is the Lord for Christians – you don’t hear the Sermon on the Mount: ‘Love your enemies, blessed are the poor and the poor in spirit.’ You don’t hear Jesus’ teaching: ‘Do unto others as you would have them do unto you.’ You don’t hear Matthew chapter 25: ‘As you did it to the least of these who are members of my family you have done it unto me.’ You don’t hear Matthew 22: ‘Love the Lord your God and love your neighbor as yourself. On this hangs all the Law and the prophets.’”

And then, getting a little worked up, Bishop Curry continued, “If it doesn’t look like love, if it doesn’t look like Jesus of Nazareth, it cannot be claimed to be Christian. We are experiencing a fundamental distortion of Christian teaching, of what it means to follow Jesus. If it doesn’t look like Jesus of Nazareth, you cannot claim that it is Christian.”

Well, I’m sure most of us can find something to agree with in there somewhere, and probably something to disagree with too, if we really want to. But maybe we can all agree that there’s a lot about politics in 2018 that does not look like love, that does not look like Jesus of Nazareth. And maybe we can agree that we can all be more Christian to each other. Maybe we can all agree that we need to do better, and that we can. And with God’s help, maybe we will.

I hope and pray that we will.
The 79th General Convention: The Way of Love

Deacon Kelley Hudlow
Photos by Kelley Hudlow
The 79th General Convention of The Episcopal Church gathered in Austin, TX, from July 3-13. Following the success of Presiding Bishop Michael Curry’s “Power of Love” sermon at the royal wedding in May, Episcopalians arriving in Austin were often greeted with “you’re with the church of the royal wedding preacher guy.”

At the Opening Eucharist held on July 5, Bishop Curry’s sermon focused on how we can live a Jesus-centered life. Referencing Dietrich Bonhoeffer, Curry said, “The key is to throw yourself into the arms of God. Throw yourself into the hands of Jesus.” He then explained that he had gathered a group of Episcopalians—clergy, laity, members of monastic communities, and Christian formation folks—to develop practices to help people live a Jesus-centered life. The result was a rule of life called the “Way of Love.”

Curry encouraged all Episcopalians to adopt these seven practices:

**Turn:** Pause, listen, and choose to follow Jesus.

**Learn:** Reflect daily on scripture, especially the life and teachings of Jesus.

**Pray:** Spend time with God in prayer every day.

**Worship:** Gather in community for worship every week.

**Bless:** Share one’s faith and find ways to serve other people.

**Go:** Move beyond one’s comfort to witness to the love of God with words and actions.

**Rest:** Dedicate time for restoration and wholeness.

To help folks in spreading the word about the rule of life, wallet size cards and larger pamphlets were distributed to those at convention. Materials are also available online, [www.episcopalchurch.org/explore-way-love](http://www.episcopalchurch.org/explore-way-love).

Curry pointed to the work in Alabama of Dr. Martin Luther King, Jr. and Blessed Jonathan Daniels as proof of concept that a Jesus-centered life can change the world. Curry preached, “My brothers and sisters, I am asking us as the Episcopal Church, no, asking us as individual Episcopalians, asking us as the Episcopal Branch of the Jesus Movement before you begin your day, meditate on the life and teachings of Jesus. I am asking you to make that commitment.”

In the closing words of his sermon, Curry remarked, “I love this church. I was born and raised in it. Baptized on the eighth day – oh, I don’t know what day it was, but anyway, baptized as an infant according to the 1928 Book of Common Prayer. Lord have mercy! My swaddlin’ clothes were that Episcopal flag. I love this church, and I love it because I learned about Jesus in and through this church. And I know, and I believe that we in this church can help Christianity to reclaim its soul and re-center its life in the way of love, the way of the cross, which is the way of Jesus.”

Daily Worship

The first worship service at General Convention was on July 4 and was a “Liturgy of Listening.” The service was designed and led by a committee of the House of Bishops. The music was gentle and meditative, and there were long moments of silence. Presiding Bishop Curry began with opening remarks explaining the purpose of the service:

Tonight, we acknowledge the Church has failed her people. Bishops have failed members of the Church. Priests, deacons, laity, all members of the Church have failed our vows. Some have committed offenses against another, some have denied or covered up those offenses, some have silently
observed and done nothing. We have sinned against God and one another….This evening, we continue the work that has already started by offering a public witness, a time of lament and confession, and a commitment to move forward as the Body of Christ in covenant with one another.

The opening remarks were followed by a Lament, led first by the bishops, and then, the congregation joined. Bishops read excerpts from letters sent to them describing harassment and abuse experienced within the church.

Acknowledging the need for continued work, the service included no Absolution, but rather ended with a “Commitment for the on-going journey.”

Beginning on July 5, daily Eucharist was offered featuring a variety of music and preachers. Days that TECconversations on evangelism, racial reconciliation, and care of creation were held, the Eucharist focused on the theme of the day. On July 7, General Convention was invited to a Revival held at the Palmer Center. Presiding Bishop ended his sermon with the instruction “Go!”:

My brothers, my sisters, my siblings, we have work to do. To stand for Christianity, a way of being Christian that looks like Jesus of Nazareth. A way of being Christian that is grounded and based on love. A way of being Christian that is not ashamed to be called people of love. So go from this place and be people of the way. Go from this place as people of Jesus. Go from this place as people of love! Go from this place and heal our lands! Go from this place and heal our world! Go from this place until justice rolls down! Go from this place until the nightmare is over! Go from this place until God’s dream is realized! Go from this place and help us live!

On July 6, the Eucharist also included the triennial United Thank Offering Ingathering ceremony, which brought in $3,738,989.47. Less formal worship included popup prayer meetings held by the group Bishops Against...
Gun Violence. Each day 96 crosses were distributed to remember the 96 people on average killed by gun violence in the United States. A bishop would then offer a short reflection and prayer. On Sunday, July 8, this group held a prayer service in a nearby park. Later in the day, more than 1,000 Episcopalians travelled to the T. Don Hutto Residential Center, in rural Texas, to offer prayers and a public witness to the actions and immigration policies that have led to the separation of families at the border.

**Legislative Work of Convention**

At its adjournment on July 13, General Convention had addressed over 500 resolutions. This work began in legislative committee hearings beginning on July 3. Hours of testimony were received on issues such as prayer book revision, church investments, the pension fund, immigration, marriage, Israel-Palestine, gun violence, sexual harassment and abuse, and the budget. Members of the Alabama deputation served on the following committees:

- Program, Budget, & Finance - Bishop Kee Sloan
- Church Pension Fund - The Rev. Evan Garner (Vice Chair)
- Christian Formation & Discipleship - Virginia Hillhouse
- Stewardship & Socially Responsible Investing - The Rev. Candice Frazer
- Safeguarding & Title IV - Mark Smith

For those serving on committees, mornings usually began with hearings at 7:30 am and would sometimes go late into the evening. Alabama Deputies not assigned to committees attended other hearings in order to share information with the deputation at nightly meetings.

General Convention consists of two houses - the House of Bishops and the House of Deputies (made up of laity and other clergy). For a resolution to be adopted by General Convention, it must pass in identical form in both houses. Based on testimony and deliberation, the legislative committees make recommendations to their respective houses. Depending on the recommendation, a resolution may be placed on the “Consent Calendar.” A familiar refrain from Gay Clark Jennings, the President of the House of Deputies,
On July 8, the Seminary of the Southwest hosted a Eucharist. Those that attended were able to visit with our two seminarians Drew Brislin and Lucy Strandlund. (L-R) Drew Brislin, Allison Taylor Brislin, Lucy Strandlund, Deacon Pearl Slay, Linda Kennedy, and Anne Kimzey.

July 9 was Camp and Conference Day for General Convention, and the Alabama Deputation represented Camp McDowell. (L-R) Anne Kimzey, Judy Quick, Brian Denton-Trujillo, Kee Sloan, Virginia Hillhouse, Mark Smith, Lee Shafer, Evan Garner, Shari Harrison, Tommie Watkins.
was “the Consent Calendar is your friend.” Resolutions placed on the Consent Calendar do not require debate or discussion, and the house can vote on a large number of resolutions at one time. Items can be removed from the Consent Calendar in either house to be considered and discussed. The Consent Calendar is how most of the over 500 resolutions were addressed.

The character of the two houses is quite different. The House of Bishops is smaller and the bishops have regular meetings throughout the year. This allows for more discussion and a bit of softening in the parliamentary rules. Discussion was respectful and collegial, though there were a few times their work was bogged down in parliamentary procedure, with amendments to amendments.

The House of Deputies consisted of approximately 800 members, and therefore, parliamentary rules and a timer were more crucial to the proceedings. Deputies were called on to be succinct in their remarks. Alabama deputies Candice Frazer and Evan Garner were familiar faces in the queue at the microphone on matters such as parliamentary order, stewardship, and socially responsible investment.

The Prayerbook

Of the many resolutions presented to General Convention, the one that perhaps received the most attention was Resolution A068 involving prayerbook revision. On July 7, the House of Deputies, on a vote by orders, passed the original version of A068, with amendments, that called for the complete revision of the Book of Common Prayer. This resolution would have begun the 12-15 year long process of study, drafting, and trial-use liturgies that could result in a wholly new prayerbook.

The resolution was sent to the House of Bishops for consideration on July 9. The bishops’ discussion demonstrated division on the matter, and due to time, the House of Bishops was adjourned before a vote was taken. In the intervening time several proposed amendments or substitutions were filed, including an amendment/substitution authored by Bishop Andy Doyle. This amendment was adopted by the House of Bishops, and the new A068 was sent back to the House of Deputies. On July 11, by voice vote, the House of Deputies concurred with the amended A068.

Bishop Kee Sloan, in a statement at the conclusion of General Convention, summarized the prayerbook resolution in this way:

It retains our use of the 1979 [Book of Common Prayer]. The book that most of us love, and invites some experimentation and some innovations on the local level. The resolution adopted continues the use of the 1979 Book of Common Prayer, while inviting innovation in the creation of liturgies on the diocesan level. So that rather than revision coming from on high from the bishops down to everybody else — or from General Convention down to the rest of the church — it comes the other way, from the local level up….I was really enthusiastic about the resolution that passed. We hold on to the Book of Common Prayer that we’re familiar with, and it gives us permission to explore other opportunities and possibilities.

The Convention also adopted resolutions on Lesser Feasts and Fasts, the continued trial use of Marriage rites for same-sex couples, additions to the Book of Occasional Services for trial use, and a trial-use expansive language version of Holy Eucharist Rite II, Prayers A, B, and D.
¡Cuba, Sí!

Some of the most emotional and joyful moments at General Convention centered on the resolution to restore the Diocese of Cuba to The Episcopal Church. In 1966, in response to political events, the House of Bishops voted to separate from the Diocese of Cuba. Since that time, the Diocese in Cuba has existed as an autonomous diocese of the Anglican Communion under the authority of the Metropolitan Council of Cuba. In legislative committee hearings, questions were raised about what the Constitutions and Canons would allow, but on July 10, a resolution was sent to the House of Bishops for consideration. After the sometimes emotional testimony of several bishops, the House of Bishops unanimously voted to restore the Diocese of Cuba.

As the bishops and audience stood and applauded, Bishop José McLoughlin of the Diocese of Western North Carolina, escorted Bishop Griselda Delgado del Carpio of the Diocese of Cuba onto the floor of the House of Bishops. The House of Bishops sang the Doxology, and Bishop Delgado offered brief remarks through an interpreter, “I think the Holy Spirit is moving here amongst all of us….Cuba never left. It never left. It was always part of the Episcopal Church. It was our family, that is at the root of it, so we are one big family. The Spirit sometimes surprises you and this afternoon was a big surprise for me. Thank you my brothers and sisters for all the encouragement, all the hugs, all the prayers, and all the strengths that have brought us here today.” Following her remarks, Presiding Bishop Curry invited Bishop Delgado to take her seat at table seven.

On the following day, the House of Deputies took up the resolution. Prior to voting, President Gay Clark Jennings called for a moment of silence before the “historic vote.” Jennings called for the vote by asking that all those in favor of the resolution “to please signify by saying ‘Sí’.” On an unanimous voice vote, the resolution was adopted. During a prolonged standing ovation, Bishop Delgado, and the Rev. Gerardo Lojildes, and Mayelin Aqueda, president of the ECW in Cuba, were escorted to the platform. Following brief remarks, Lojildes and Aqueda were given seat and voice in the House of Deputies. The Diocese of Cuba will now be part of Province II.

In a press briefing on July 11, Bishop McLoughlin spoke about how the vote was a personal matter. McLoughlin’s father was born in the Bronx, and his mother was a Cuban refugee. His grandfather was a senator in the Cuban Senate, including the time during the revolution. McLoughlin described the vote as the “beginning of a sign of how the church continues to be a body of reconciliation. I think what happened today; what’s taken place in the last twenty-four hours is a sign of what happens when the church is at its best.”

For links to videos, news coverage, and information about resolutions, visit dioala.org/gc79.html. For news about the ECW Triennial meeting, visit https://bit.ly/2uxwHeq.
A point of humor through General Convention was the presence of three pigeons in the House of Deputies. Dubbed an “impeccable pigeon” by Episcopal News Service, the pigeon(s) soon had a presence on Twitter with the handle @gc79pigeon. The pigeon’s Twitter feed avoided controversy and rather, made humorous remarks about parliamentary proceedings and food. The pigeons also found their way into remarks from deputies, including some humorous comments by the Rev. Matthew Cowden, of Northern Indiana, made while surrounded by three people wearing pigeon masks. As General Convention came to a close, it was revealed that the online presence of the pigeon was the work of the Rev. David Sibley, deputy from Long Island, and the Rev. David Simmons, alternate deputy of Milwaukee. (Image is a screenshot provided by Episcopal News Service)
Since 1948, seventy years ago, camps and conferences have been held at Camp McDowell in Winston County, Alabama. Today it is the most active camp and conference center in the Episcopal Church with a special charisma and a contagious mystique. All people find a welcome there, not just all Episcopalians but literally thousands of others as well. The Environmental Camps alone draw over 8,000 each year. Let’s take a look back to see how McDowell got to Winston County.

The idea had its beginning with the young people of the Diocese. In 1923, representatives of the Young People’s Service League, made up of teenagers in each parish, asked to meet with Bishop William McDowell. At the meeting they convinced him he should begin sponsoring summer camp sessions for the youth of the diocese. From this beginning the youth themselves have taken strong leadership roles as camping developed in the diocese.
According to the *The Alabama Churchman*, published in September of 1923, the first camp session met at Magnolia Beach on Mobile Bay. Forty youth were present. Camp was held there again the next year with seventy-five youth. The following year camp was moved to Battles Wharf with eighty attending. In 1937, after one year as Rector of the Church of the Advent, Birmingham, the Rev. Charles C.J. Carpenter directed the Camp McDowell session at Battles Wharf. By the next summer he was the Bishop of the diocese.

For the three years preceding our entrance into the World War, McDowell had moved north to Shocco Springs near Talladega from 1938 to 1940, and then to Judson College in Marion in 1941. We did not have sessions of Camp McDowell again until 1945 when the Rev. B. Scott Eppes arranged for them to be at Oak Mountain State Park for three summers following the surrender of Germany.

During the years when there were no camps, the Young People’s Service League in the parishes of the diocese had a movement known as CSP, Camp Spirit Preservation. They were eager not to lose the spirit they had experienced at the previous camp sessions that had met in rented facilities since 1923. These young people had strong support from many of our clergy and lay leaders who would staff camp sessions once they began again.

In 1946, Mr. Eppes found an ideal location for a camp and conference center on Clear Creek in Winston County. Meanwhile Bishop Carpenter had developed a unique method of raising money and engaging everyone in the diocese. He collected pennies. Several weeks before going to each of the parishes in the diocese he sent them enough paper peanut bags for every member of the congregation to have one. Each person was to put all the pennies they had in their bag and turn it in when the bishop came.

Pennies weighed a little more in those days, so only 146 of the copper pennies made a pound and 168 of the 1943 steel pennies made a pound. It took strong ushers to collect the offering on the day the bishop visited, and he often returned home with fifty or sixty pounds of pennies. Fifty pounds of pennies only amounted to about $75, but everybody who had donated their pennies felt they were taking part in building a church camp and conference center. I know of no other church program where such a large percentage of members felt so engaged.

Also, a little bit of money went a long way in those days. The diocese was able to buy the land that Mr. Eppes found on Clear Creek for $3.75 an acre. One fifty pound sack of pennies bought twenty acres. How proud a congregation could be about that!

Then Scott Eppes found that Fort McClellan, near Anniston, was downsizing from the expansion it had made during World War Two. Cabins and barracks were to be offered to the highest sealed bid that hopeful buyers attached to each. The first girls’ cabins at McDowell were bought for $15 each. A large sack of pennies bought five girls’ cabins. There was no cost for moving the cabins and reconstructing them at McDowell because Tom and Oscar Kilby and John B. Lagarde of Anniston released some of their employees and equipment to get that job done.

And then there were unpaid teenage “Work Boys.” The first work camp in 1947 was made of three clergy and eleven boys who were willing to sleep under a hastily put up shed and do without running water. “Work boys” continued to work unpaid each summer until they began in 1950 getting $75, the equivalent of about 50 pounds of pennies, for a summer’s work.

By the end of 1947, 560,000 pennies, weighing about 3,800 pounds, had been collected. That’s an average of about 36 pounds from each congregation in the diocese. That $5,600 was more than enough to pay for the first 360 acres and the first 19 buildings.

Thinking about a camp built with pennies causes me to think how well this illustrates Jesus’ mustard seed parable.

> “With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

I am one of those fortunate birds, and I bet you are too, because thousands upon thousands of us are deeply grateful for the joy we have known in the life giving shade of McDowell.
On Monday, June 18, supporters of the Alabama coordinating committee of the Poor People’s Campaign: A National Call for Moral Revival, gathered at the Episcopal Church of the Good Shepherd in Montgomery to prepare for the final rally of the 40 Days of Moral Action. For many gathering, the morning had begun earlier than usual because of a required court appearance for arrests in the previous weeks. There had been concern that the committee’s leadership would be delayed because of court, but it went quickly. Folks arrived in good spirits and fell into the familiar pattern of the day.

Deacon Carolyn Foster of St. Mark’s Episcopal Church in Birmingham serves as one of three co-chairs of the coordinating committee. She is joined by the Rev. Tonny Algood, a United Methodist Pastor at the Mobile Inner City Mission, and Wanda Bryant of Birmingham. Members of the committee come from Huntsville, Tuscaloosa, Birmingham, Montgomery, Selma, and Mobile, and represent a spectrum of faiths, traditions, and race.

The coordinating committee, and other leaders, met first in the parish hall to discuss the details of the day’s event — rally speakers, music leaders, roles to be filled, and the details...
of the direct action for that day. Each week, the details varied depending on the theme and the direct action planned. The weekly themes focused on intersecting issues of race, poverty, militarism, and ecological devastation. Much work is done in advance of the Monday gathering, including artwork and banners created by Jean-Jacques Gaudel and music planned led by the Rev. Dollie Howell Pankey. On this, the last Monday of the campaign, the theme focused on the distorted moral narrative in our culture.

The committee moved next door to the church as others gathered for a short training in non-violent moral direct action. The meeting was opened in song, prayer, and a short reflection. Participants learned the details of the action for the day and took turns reading from the nonviolent principles that would govern the action. Participants divided into roles such as marshals, runners, and peacekeepers. Participants willing to serve as moral witnesses, meaning willing to risk arrest, met separately to receive further details, ask questions of an attorney, and provide contact information to be used for bail and court paperwork. When all was done, a caravan of cars headed for the state capitol.

As in previous weeks, the final rally was held on the steps of the historic Alabama State Capitol, which offered no protection from sun or rain. Songs, prayers, and speakers addressed the assigned theme. The Rev. Janelle Bruce, a member of the national committee, addressed the crowd with greetings from the national campaign and a reminder that Alabama was not alone, “We are connected across 39 states and the District of Columbia.” Less than an hour after the rally began, eight moral witnesses were arrested for tossing colored powder around a monument on the north side of the Capitol building. The colored powder was the nontoxic, nonstaining sort used in color runs and in the Indian Holi Festival. As the moral witnesses tossed the colored powder, a series of litanies were read that addressed the various themes of the campaign. The concluding statement explained that the direct action created “a colorful image that reflects the complexity of the issues that we have to overcome and the diversity of the community committed to overcoming them…. We have taken what was dull and gray, and belonging in the place of the dead, and transformed it into something with the seeds of beauty and new life.”

Reflections from the “Alabama 13”

May 22, the second week of the campaign, saw the largest number of arrests in Alabama. Thirteen moral witnesses were arrested inside the historic capitol. The arrest came after nearly two hours of peaceful prayers and songs in the rotunda. The theme for the week was systemic racism and poverty. The moral witnesses were arrested for simple trespass, but it would take approximately 12 and a half hours before they were released in the early morning hours of May 23.

Deacon Carolyn Foster was one of those arrested. She reflected on her decision to be a moral witness, recalling that
she was a child in Birmingham during the Children’s March in 1963. At that time, her parents wanted to protect her and would not allow her to march. Foster explained that it was “now her time, it was our time. It is time for me to put my body on the line to stand against injustice.”

The Rev. Dave Barnhart, a United Methodist pastor at St. Junia’s in Birmingham, served as a moral witness. He reflected on his night spent in jail, “In the holding cell, we met some men who were arrested for other charges and heard their stories. There were some common themes, including the way one violation would lead to a string of other charges. Once you are in the system, it is nearly impossible to extricate yourself….It was interesting to move through the jail in a bubble of privilege. My clergy collar and the circumstances of our arrest meant that corrections officers called me ‘sir’ and answered our questions….I’m grateful for the experience, and I know that as this movement builds, God is bringing change to Alabama and this nation.”

Lindsey Mullen reflected on her time by saying, “I was arrested alongside many brave and driven folks but was especially moved to be held with Annie Pearl Avery, a civil rights foot soldier and SNCC organizer. I can’t imagine a more powerful setting for hearing Annie’s stories than sitting at her feet in a holding cell, trying to get comfortable with my hands handcuffed behind my back. She said, ‘I can’t believe I’m here protesting these same things fifty years later.’”

The “Alabama 13” joined the group of 30 moral witnesses that had court on the final rally day. Lydia Atkins was one of the moral witnesses that appeared in court on
June 18. She was struck by the difference in treatment of the moral witnesses as compared to other people in court that day. “As our mixed group of priests, elders, young adults, white and black, and both male and female protestors came before the judge, he said we didn’t ‘look like criminals,’ let us off with a very low fine and told us to ‘wear our conviction like a badge of honor.’”

Montgomery to Washington, DC

In various religious traditions, places matter. Christians take pilgrimages to the Holy Land. Muslims make pilgrimages to Mecca. Places connected with holy moments matter, and people visit these sites to find a connection to that holy moment. Each Monday, the Alabama Poor People’s Campaign made pilgrimages to holy sites in the history of the Civil Rights Movement.

At the foot of the steps at the state capitol building, Dr. Martin Luther King, Jr. spoke after the Selma to Montgomery March. This is contrasted by the star shaped plaque on the steps in the portico that marks the place where Jefferson Davis was sworn in as the President of the Confederacy. The Dexter Avenue Baptist Church, where Dr. King organized the Montgomery Bus Boycott, can be seen easily from the steps of the capitol. During the first week, on May 14, moral witnesses were arrested at the Court Square Fountain, which was the central location for the Montgomery slave trade and also is across the street from where Rosa Parks boarded the bus and refused to move.

On June 23, supporters of the Alabama Poor People’s Campaign travelled from the pilgrimage sites in Montgomery to Washington DC for the “Global Day of Solidarity and Sending Forth Call to Action Mass Rally.” The rally was held on the National Mall, which was the site of “Resurrection City” from the 1968 Poor People’s Campaign. Alabama folks joined with thousands of others to take part in song and prayers, and to hear the Revs. William Barber and Liz Theoharis, co-chairs of the national committee. Presiding Bishop Michael Curry offered a message via video:

The Poor People’s Campaign gathers in order to help this nation live out its true values, its moral decency, its human compassion, its sense of justice and right. We want this nation to be a nation where there is liberty and justice for all. We want this to be a nation where racism does not stain our moral character, where bigotry is not heard of or seen any more in our land. Where injustices of the past are righted by making a new future. That is the America that we seek. That is why you gather. That is why you march. That is why we, together, seek to bring an end to human poverty in this, the land of plenty. We must make possible the day that will come when no child will go to bed hungry in this land ever again.

Moving Forward

The Poor People’s Campaign: A National Call for Moral Revival is not finished. At the June 23 rally in Washington DC, Barber and Theoharris made it clear that the work would continue. The Episcopal Church became an official partner in the campaign in January 2018. In March 2018, the Alabama Community of Deacons offered official support for the campaign. To learn more about the campaign on the national level, visit www.poorpeoplescampaign.org. To learn more about the Alabama campaign, visit www.facebook.com/AlabamaP-PC/. To watch Presiding Bishop Curry’s video remarks, visit https://bit.ly/2tvDyq.
In September 2017, Diocesan Council unanimously approved the acceptance of a major gift and its use for building solar electric generation at Camp McDowell. On October 30, 2017, ground was broken and the work of installing several solar arrays around Camp began. To celebrate the completion of the work and to offer a blessing of the solar array located near the orchard on DeLong Road, Bishop Kee Sloan was joined by representatives of Eagle Solar and Light, Camp staff, Diocesan staff, members of the Task Force for the Stewardship of Creation, and enthusiastic friends on June 10, 2018.

Birmingham based Eagle Solar and Light completed the installation of 298 solar panels on three buildings, plus a ground-mounted solar array to power two additional buildings at Camp McDowell. Solar panels are located on the Edwards Harper Pool House at St. John’s pool, Doug Carpenter Hall, and Phifer Hall. Joe Bennett from Eagle Solar and Light offered a short explanation of how the solar system at Camp works. The panels are primarily made of silicon. When sunlight shines on the panel, direct current (DC) energy is produced. This is then channeled to an inverter that turns the DC energy into alternating current (AC) energy that can then be used to provide power to buildings. The system installed at Camp is a grid interactive system, and the energy from the inverter is fed in parallel with the utility company. The buildings draw first on the energy produced by the solar panel system and then draw from the utility power if needed.

The total capacity of the project is approximately 86.4 kilowatts and the savings realized on the monthly power bill for the five buildings will be used to finance future developments in energy independence at the Camp.

The Rev. Mark Johnston coined a popular phrase while at Camp McDowell: “Camp is the way the world could be.” At the dedication, he remarked, “I hope what we have here will be an outward and visible sign to the rest of the world to get on board with us and make the world the way it could be.”

Bishop Sloan explained the reason why the Diocese of Alabama has installed solar panels at Camp McDowell: “Because we’re stewards. We’re stewards of God’s creation. So it is certainly fitting for us to gather together and have a prayer and give thanks to all the people who’ve made this possible and our Lord who has gifted us with creation.”

Special thanksgivings were offered for the work of Eagle Solar and Light, and the faithful support of the “Power Rangers,” the Rev. Tom Brown and Mr. Frazier Christy, both of the Cathedral Church of the Advent. The solar panel system is an exciting addition to Camp McDowell’s overall environmental sustainability plan, which currently includes energy-efficient heating and cooling systems aided by a geothermal system in Sloan Lake, organic farming practices, and recycling program that includes an onsite recycling center. Plans for the future are to install a hydroelectric system on the dam.

To watch a video about the solar panel system, visit dioala.org/dfc/newsdetail_2/3193438.

To learn more about Eagle Solar and Light, visit eaglesolarandlight.com. To learn more about Camp McDowell, visit campmcdowell.com. To learn about the Diocese of Alabama Taskforce for the Stewardship of Creation, visit dioala.org/creation.
In July of 2017, thirty-one members of the Church of the Epiphany gathered for our first “conversation about refugees.” Motivated by the sights of people fleeing Syria and parts of Africa, trying to make their way across open seas in boats ill-equipped to carry the numbers migrating, some of our members wondered, “What can we do?”

In October, Deacon Judy Quick delivered a presentation on Episcopal Migration Ministries, the arm of the Episcopal Church that addresses all kinds of migration: immigrants, refugees, asylum seekers, and the like.

During the season of Epiphany, we used for our Wednesday evening series a curriculum designed and distributed by Episcopal Migration Ministries (EMM). We learned about the history of The Episcopal Church’s involvement in migration ministries, facts and figures about the current refugee crisis, and ways that we could engage with the church in these ministries.

One of the ways to become a partner is through the Journey to Hope network, whereby a covenant is established between EMM and a local congregation. Each makes certain promises to the other. Although we did not establish the formal relationship, we discovered we were already carrying out some of the activities that a local congregation would pledge. For example, the Wednesday evening series fulfills the promise to “host at least one educational event per year to teach about EMM, refugee resettlement, and welcome.” In addition, one of our members staffed the EMM display at diocesan convention. That met the requirement to “raise awareness about EMM and resettlement.” Another requirement was to “provide volunteer, in-kind, or financial support to your nearest resettlement agency.”

In May, recognizing that International World Refugee Day would be observed on June 20, it occurred to us to undertake a drive of in-kind gifts. The nearest resettlement agency was Bridge Refugee Services in East Tennessee, there being no such organization anywhere in Alabama. The drive would coincide with World Refugee Day and thereby further raise awareness. Beginning on June 3, we made shopping bags available to the congregation. Stapled to each shopping bag was a shopping list made from the agency’s “in-kind” donation list. The items sought included basic household supplies for the establishment of a new home.

Within a week, the bags started coming in and some were asking for additional bags. We continued to hand out bags throughout June. In the end, of the one hundred empty bags prepared, we had only four left that had not been filed with goods. By Sunday, June 24, there were so many bags returned that we could barely arrange them around the altar without...
News from our Parishes

causing a hazard to our Eucharistic Ministers! Bags were filled with toothbrushes and toothpaste, bedding sets, towel sets, dinnerware, flatware, toilet paper, paper towels, and other items.

In his sermon, the Rev. Aaron Raulerson, observed that in each bag was a glimpse of God’s kingdom. Every frying pan, every pillow, every roll of paper towels offered a sign of the kingdom. (Sermon available: https://bit.ly/2JiFDZA, beginning at 16:12) Before the Great Thanksgiving at the Offertory, Fr. Aaron asked a blessing on our efforts with these words:

Gracious God, in whose image we are all made and source of all good gifts, we offer thanks for all that you have given us: time, talent, treasure, and the freedom to use them.

We ask your blessing on this congregation who, living by the example of our brother Jesus, himself a refugee, and guided by the power of your Holy Spirit, offer these gifts to those who have nothing, offer hospitality to those in search of a home, and offer welcome to the stranger in our midst.

We ask your blessing on the gifts themselves, that they may serve our refugee neighbors well in their new homes.

Finally, we ask your blessing on those who receive these gifts, that they may find a place of comfort and security in this new land. We ask these things in the name of your Holy Spirit and by the love of your blessed Son, Jesus Christ our Lord. Amen.

At the end of the service, we asked the congregation to gather around the altar for a picture. Each congregant then grabbed a bag (some more than one) and we formed a procession, bags in hand, to a vehicle waiting to be packed. The next morning, we were on the road to Chattanooga, the home of the nearest Bridge office to us.

The staff there were excited with our gifts and helped us unpack the load. When asked about the resettlement agency’s operations, Marina Peshterianu, Associate Director, told us that the organization was resettling primarily refugees from war-torn Ukraine. When asked about Syrian refugees, she said they had only resettled one family from Syria in the last year.

Returning from Chattanooga, we spotted a billboard on the side of Interstate 24. It read: “Who is Jesus? Read Matthew’s Gospel.” That seemed more than appropriate to our calling, and we look forward to finding new ways to serve our Lord.

Little Pantry at Trinity Clanton

As part of our ongoing outreach to minister to the hungry and the needy in our parish, Trinity Episcopal Church in Clanton, Alabama dedicated our Little Pantry on Friday, June 22. Located in front of Hefflin House next to Trinity, this pantry is a 24 hour food source for those in need. Many thanks to Three Hearts One Mission and the City of Clanton for making this happen.

The pantry will be stocked at all times and will be open to all. No records will be kept and bags are provided in the pantry for gathering the food.

This effort is part of the Three Hearts One Mission ministry. Their generosity provided the pantry and will help keep it stocked. Thanks be to God for adding this new facet to our monthly Beans and Rice Ministry as we seek to provide food for those in our community.

New Hours for Advent Bookstore

New Hours for the Advent Bookstore started after Easter. The store is now open Monday - Wednesday, 10am to 2pm, and Sunday, 8:15am to 12:15pm. Please check the bookstore website www.adventbirmingham.org/bookstore/ for seasonal open hours during Advent and Lent.
News from our Parishes

St. Mark’s Players Present Nunsense 2

The St. Mark’s Players (Prattville) recently performed Nunsense 2 to packed audiences. “This musical was as funny, if not funnier, than the original they performed a few years ago,” said the Rev. Scott Arnold, rector of St. Mark’s.

This was the fifth production by the St. Mark’s Players, including the original Nunsense, which was a huge hit, and was requested to be performed for the Alabama State Nurses’ Association Convention that same year.

Members Ginger Collum and Charlie Harbaugh directed the cast of Diane Arnold, Sarita Smith, Gail Robertson, Shari Taylor and Beth Bozeman, Yuliya Childers and Hannah Childers. Assisting them in the crew were John Park, Les Amidon, Al Booth, Todd Childers, Catherine Hammonds-Roy, Lucas Roy, Paul Whaley, Arinn and Alex Templin, and Jonathan Bozeman.

Dinner was served each night before the play thanks to St. Mark’s members Zelda Stokes and Sonia Livings. Sandy Fowler organized the youth of the parish to serve the meals.

Mass in the Grass At Trinity, Wetumpka

Easter 6, Rogation Sunday, was celebrated in the beauty of the outdoors at Trinity, Wetumpka. The location that we call the “Outdoor Cathedral” is located in Frank and Lucie Wadsworth’s backyard/pasture and was not only beautiful, but a perfect place for an outdoor Eucharist. And this year, it was even more beautiful – perfect weather, cool breeze, clear skies, against a backdrop of green trees, birds singing. Following Eucharist was the annual church picnic, with marvelous food – pulled pork cooked by the men’s group and pot luck for the rest – good fellowship, children running everywhere, and a great spirit among all. The marvel of God’s Creation was stunning to all and enjoyed by everyone.
Cursillo begins with a 3 day weekend, but the 4th day is the heart and soul of the Cursillo movement. Cursillo’s focus on “The 4th Day” is a reminder that we are called to action as we serve our parishes and communities and share God’s love with people both inside and outside the church.

In a recent conversation, Alabama Cursillo President John Poole shared his personal experience with the 4th day. John and his wife Amy attended a Cursillo weekend in 2010, and he’s been meeting with a reunion group at All Saints Episcopal Church in Homewood ever since. A reunion group is a group that meets weekly to share three things from their lives in the previous week — closest moments with God, something studied the previous week to know God better, and an act of service to God or another person.

John’s group has met almost every Friday since 2010. Sometimes they don’t make it to the planned discussion, getting lost in a combination of great stories and ridiculous jokes. Either way, as this group met after week, they built strong bonds of friendship. Nobody in this group knew what storms lay ahead, but each week without realizing it, they were adding a few bricks to a storm shelter.

In February of 2013, John received terrible news. He was diagnosed with Stage 3 Melanoma. He consulted with numerous physicians and found himself sitting with Amy in an exam room discussing his chances of five year survival. After much thought and careful consideration, he decided to pursue an aggressive treatment plan at M.D. Anderson in Houston. The doctors there gave him confidence and hope that through lymph node removal and chemotherapy, the odds could be made as favorable as possible.

As the date approached, John’s anxiety increased. By the time he traveled to Houston for the surgery that his reunion group affectionately dubbed his “medical ass whipping”, he was battling fear and dreading the recovery and upcoming chemotherapy. As he checked in at his hotel, the clerk at the front desk said, “Sir, are you expecting a large delivery?” John was perplexed, and told the man that he wasn’t expecting anything.

As John entered his hotel room, he described what he saw as a “game changer.” He had chosen to share his condition with just his immediate family and only a handful of close friends. Joan Stough from Church of the Advent had coordinated with John’s reunion group and close friends, many of whom are Cursillistas from across the Diocese, to make sure that John knew that he wasn’t alone. His room had a care package filled with cards, letters, ridiculous wigs, and decorations. He and Amy felt completely surrounded by the love of God and the love of his community in the church.

“It was just incredible. I was so nervous and so worried, but after that, I was like, ‘It’s all good.’ I literally wasn’t worried any more. Those notes and gifts changed everything.”

John completed his treatments about a year later, and he recently returned from a trip to M. D. Anderson for his 5-year follow up visit with another clean bill of health.

John says, “These kinds of stories are everywhere. They are all over the place. These are the kinds of stories that call us back to reunion, and they remind us to look for a special way to share God’s love with someone when they are having the worst kind of day.”

Cursillo begins with a 3 day weekend, but that weekend is just the tip of the iceberg. The real meaning of Cursillo is found in the 4th day. The 4th day reminds us to share God’s love with everyone that we meet. It is a mind renewed by studying to know God better and service to our parishes and our communities. It is a storm shelter that holds us when the hell in this life confronts us, and it is the laughter and love among friends as we come together in the church to create an embassy for heaven here on earth.

Would you like to find out more about the 3 day Cursillo weekend and, even more importantly, the 4th day? Check out www.alabamacursillo.org or send an email to info@alabamacursillo.org for more information.
News from Our Shared Ministries

Companion Relationship with the Diocese of the Virgin Islands

*Deacon Judy Quick*

April saw visits from our friends from the Virgin Islands. Bishop Ambrose Gumbs was joined by the Revs. Gregory Gibson and Erminie George at the April Clergy-Spouse Retreat at Camp McDowell. Before this retreat, the ECW St. Mary’s on-the-Highlands Birmingham hosted a global mission luncheon that honored Gibson and George. Following the retreat, Bishop Gumbs travelled to Huntsville to visit his brother and daughters who are in school there, and was hosted by the Rev. Chris Hartley, St. Matthew’s Madison. The Rev. George and her husband, Garfield, visited sites in Birmingham, and were especially moved by the Civil Rights Museum and Kelly Ingram Park. George visited Christ Episcopal Church Fairfield on Sunday, and preached and presided at the Eucharist. Trevaughn Todman, a Youth Leader from the Diocese of the Virgin Islands, joined the Alabama Young Adults Retreat at Camp McDowell, April 27-29.

The months of May and June were a time for deepening Parish to Parish relationships. A team of youth and adults from St. Paul’s Selma joined a the congregation at St. Peter’s St. Croix for fun, fellowship, worship, and service. The Rev. Chris Hartley attended the graduation of Bishop Gumbs daughter in Madison.

Volunteers for the Virgin Islands: Get Ready to Serve

- If you are interested in volunteering with the recovery and rebuilding from Hurricanes Irma and Maria in the Virgin Islands, contact the Reverend Jeannie Randall (jrann228@gmail.com) beginning July 1. She will send you the link to the new Volunteer Management System now being piloted in the Virgin Islands. Create a profile and list all of your skills. Your skill preferences will be used to determine the best volunteer opportunity for you. Mrs. Riise Richards has been named the Volunteer Coordinator for the Diocese of the Virgin Islands (funded by Episcopal Relief & Development). Riise and Jeannie will coordinate all individuals and teams who will serve in the Virgin Islands, on St. Thomas, St. John, St. Croix, Tortola, or Virgin Gorda.

- In preparation, volunteers are to review the materials Ready to Serve with Compassion from Episcopal Relief & Development: [https://bit.ly/2NKl0Ji](https://bit.ly/2NKl0Ji)

The generous donations to the diocesan hurricane fund for the Virgin Islands as well as parish-led fundraising efforts for parishes in the Virgin Islands are sustaining the rebuilding effort and are helping support missioners on their journey with our Virgin Islands partners. These donations supplement the substantial financial and staffing support from Episcopal Relief & Development to the Diocese of the Virgin Islands.

Specifically, funds from the Diocese of Alabama have been pooled with funds from Episcopal Relief & Development to support the Hurricane Recovery Mini-Grants Program, to support parishes and their efforts to serve their communities, their neighborhoods, reaching the most vulnerable with the God-given gifts of the parish and its individuals, whether for rebuilding, reconstruction, emotional support, food sustainability such as community gardens, to engage the parish with the community for long-term recovery and transformation.

*For More Information on the Companion Diocese Relationship with the Virgin Islands, contact Deacon Judy Quick (jgquick@bellsouth.net) or Deacon Jeannie Randall (jrann228@gmail.com).*
ECW Awards Annual Scholarships

Thirteen Scholarships were awarded from the ECW College Scholarship Program for the 2018-2019 academic year. These scholarships are open to any communicant of the diocese who meets the eligibility requirements and are based on need, church involvement, and merit. The 2018 ECW Scholarship recipients and their parish are the following:

- Dorothy Ceann Alexander - All Saints, Homewood
- Samuel James Barr - St. Matthew’s, Madison
- Elizabeth Grace Bramblette - Holy Cross, Trussville
- Coleman McCall Dorlon - St. Stephen’s, Birmingham
- Saddler Grace Emory - St. Joseph’s, Mentone
- Sarah (Sadie) Hansen Graves - St. Mary’s, Jasper
- Price Christopher Howard - St. Matthew’s, Madison
- Gabriel Lockhart Johnson - St. Wilfrid’s, Marion
- Thomas Russell Logan - St. Stephen’s, Eutaw
- Elizabeth Spencer Lotz - Holy Apostles, Hoover
- Ava Claire Mattox - Trinity, Wetumpka
- Ann Catherine O’Neill - St. Stephen’s, Birmingham
- Lucy Jordan Smith - St. Luke’s, Birmingham

ECW Scholarships are awarded annually. For more information on the Scholarship program, please visit the Diocese of Alabama ECW website at: http://www.alabamaecw.org. Contributions may be sent to: ECW College Scholarship, 521 North 20th Street, Birmingham, AL 35203-2611 with “ECW College Scholarship Fund” in memo line of the check.

Network Meeting Reveals Fresh Messaging

Deacon Judy Quick, Susan Van Apeldoorn, and Cooper Green

Our Network Meeting at Kanuga, May 17-19, was great fun and very informative. Network Representatives Susan VanApeldoorn (St. Joseph’s on the Mountain, Mentone) and Cooper Green (St. Thomas, Huntsville) joined the gathering.

The major theme of the meeting was our branding refresh. From the new strategic plan “Unlocking Abundance,” our messaging focuses on women, children, and climate. We continue the work of alleviating poverty by improving health, addressing hunger, creating economic opportunities, and responding to disasters. These efforts have become the indicators for increasing early childhood development, decreasing gender violence, and increasing climate resiliency.

We are ever guided by our five Core Values:
1. Faith – Faith in Jesus is at the center of our mission
2. Dignity – Respect the dignity of every human being to empower community transformation
3. Relationship – Nurturing relationships to unlock abundance
4. Leadership – Through collaboration, inspiring creativity, cherishing our God-given gifts
5. Excellence – Being, doing, giving our very best

Susan notes: “The meeting clarified for me the structure and purpose of Episcopal Relief & Development. Now I can represent Episcopal Relief & Development to parishioners and give them a clear idea of our goals and uses of funds donated.”

Parishes are encouraged to complete the Episcopal Asset Map as this is to become the Find a Church destination for the Episcopal Church. (https://bit.ly/2Jho0co)

Since love was the theme of Presiding Bishop Curry’s message at the Royal Wedding, we invite everyone to sign up for our Walk in Love Meditations on the Anglican Prayer Cycle, https://bit.ly/2zx7zJt.

For More Information on Episcopal Relief & Development, contact Deacon Judy Quick (jgquick@bellsouth.net) or Deacon Andrea Peacock (andreapeacock60@gmail.com) and visit www.episcopalrelief.org.
News from Our Shared Ministries

Mission Connects Us: God, World, Church

The Reverends Bonnie McCrickard and Judy Quick offer reflections on their experience at the Global Mission Conference held April 11-13 at Virginia Theological Seminary. Learn more about the Conference and about GEMN and its resources at www.gemn.org or contact Ms. Christine Mercer, GEMN Board Member from the Diocese of Alabama (cvmercer@gmail.com). For more information on the Global Mission Roundtable, contact Deacon Judy Quick, (jgquick@bellsouth.net) or consult www.dioala.org/globalmission.

Deacon Judy Quick’s experience was summed up by Missionary Monica Vega who said, “We go into mission to meet the other, where God is present. Not because there are needy people, or to plant a church, or to teach. But we go to meet Jesus there. Thinking we are missionaries, we become disciples. We go to meet God, who is already present in the other.” Her heartfelt mission experiences affirm Bishop Sloan’s theology of mission, that mission is about the “touch,” touching others and allowing others to touch us. Mission is simply being present, entering into a deeper relationship, with the other and with God. Mission is much less about “doing” and more about “being”, listening, learning, and experiencing. When we hear God’s call, “Whom will I send”, we answer “Send me,” remembering our Baptismal Covenant to respect the dignity of all persons. We are called to value the other, working side by side to spread the love of Christ, to grow God’s kingdom. As the conference theme stated, mission connects us, with God, with our church, and with the world.

The Rev. Bonnie McCrickard reflects that at this year’s GEMN Conference she experienced a concrete sense of mission as necessary for connecting all of us. “I sat with the Rev. Angel Rivera Rodriguez from Puerto Rico, and listened to his stories of people still coping with the hurricane aftermath. The Rev. Pierre Gabaud, a priest from Haiti, described the difficulties their local seminarians face when it comes to finding study materials in their own languages. The Rev. Canon John Kafwanka from the Anglican Communion offices reminded us that the history of Christian mission in many parts of the world is one of unequal relationships, which must be redeemed through honesty, true mission, empowerment, and mutual accountability, with the goal of serving Christ and not ourselves. These messages together remind us how much we depend on each other within the body of Christ, more than we wish to admit, and I am grateful to have attended to GEMN Conference again this year to learn more about our common mission.”
Young People Paint Birmingham was held July 9-13 at St. Stephen’s, Birmingham. This year, 22 youth entering 7th-9th grades, two Counselors In Training, and ten adults participated in the week! We traveled to work sites in Midfield and in Graysville to paint the homes of families participating in the program run by the Joe Rush Center and Urban Ministries. I am happy to report that these young people completed painting both houses, and had tons of fun doing so!

Our program focused on loving God well by loving our neighbors well. Each night we participated in other small mission works by creating blessing bags for our friends at The Abbey in Avondale filled with summer essentials, like sunscreen and bug spray. We also packed food backpacks for the pantry at Christ Church, Fairfield. One of the most eye-opening experiences for participants was learning about food deserts. Each group was given a small sum of money on which they had to provide a nutritious meal for a family in an area of town with few places to purchase food.

These young folks worked hard, played hard and loved God and their neighbors well!
Clergy News

The Rev. Lisa Busby accepted a call to serve the Episcopal River Parishes and Cape Vincent in Clayton, NY, beginning July 1.

The Rev. Donna Gerold accepted a call to serve as Priest in Charge for Trinity Church, Apalachicola, FL, beginning June 1.

The Rev. Bob Hennagin will leave the Church of the Holy Comforter Montgomery October 1. His wife, Kari, has accepted a position as Executive Director of the Red Cross in Wichita Falls, Texas.

The Rev. Evan Garner accepted a call to serve as rector for St. Paul’s Church, Fayetteville, AK, beginning late July.

The Rev. Pam Payne accepted a call to serve as rector of Trinity Episcopal Church, Bethlehem, PA, beginning mid August.

The Rev. Dr. Tommie Lee Watkins, Jr. accepted a call to serve as rector of St. Andrew’s, Birmingham, beginning this Fall.

ORDINATIONS
May 19, Jeremy Carlson was ordained to the transitional diaconate at St. Thomas in Birmingham. Following ordination, he will serve at St. Mary’s on the Highlands, Birmingham.

May 26, Richelle Thompson was ordained to the transitional diaconate at the Church of the Ascension in Montgomery. Following ordination, she will serve at St. Michael’s Fayette.

June 9, Nathaniel Darville was ordained to the transitional diaconate at Grace Episcopal Church in Woodlawn. Following ordination, he will serve at Grace Church, Pike Road.

IN MEMORIAM
The Rev. Roberts (Rob) Poinsett Johnson died on May 25 at his home in Birmingham. He served as an Episcopal priest for 52 years. His seminary training was at the General Theological Seminary where he received his Master of Sacred Theology in 1965. Johnson began his ministry at St. Martin’s Episcopal School in Metairie, LA. In 1983, following 5 years as Headmaster of St. Matthew’s Episcopal School in Houma, LA, he came to Alabama to serve as an associate at St. Luke’s Episcopal Church in Mountain Brook. He then served as an interim rector at St. Mary’s-on-the-Highlands, Birmingham, until he was called to be rector at St. Alban’s Episcopal Church, Hoover, in 1987. He remained at St. Alban’s until his retirement in 2006. He then served as interim part-time rector of Grace Episcopal Church, Birmingham, and remained there for 7 years. He served as Dean of the Birmingham Convocation for several years, and he has been a long time member of Shades Valley Rotary Club.

Bishop’s Visitation Schedule

September 9, 10:30 am, Holy Cross-St. Christopher, Huntsville
September 16, 11:00 am, St. Matthew’s, Madison
September 23, 10:00 am, St. Matthew’s, Seale
October 7, 10:30 am, St. Michael’s, Anniston
October 14, 10:30 am, Christ Church, Fairfield
October 21, 9:00 am, St. Catherine’s, Chelsea
October 28, 9 & 11 am, Trinity, Alpine
Upcoming Events

August 11, 11 am 22nd Annual Jonathan Daniels Pilgrimage
The Rev. Ed Bacon will be the keynote speaker. The pilgrimage will begin at the courthouse in Hayneville. The pilgrimage will travel to the jail where Daniels was held, the location where Daniels was martyred, and conclude with Eucharist in the courtroom where the man who shot Daniels was acquitted. Following the Pilgrimage a special forum will be held on the theme “Coming to America: Who Should We Welcome, What Should We Do?” dioala.org/digital_faith/events/3177860

September 8 Daughters of the King Fall Assembly
The Alabama Daughters of the King (DOK) 2018 Fall Assembly will be held on September 8, 2018, from 9:00am to 3:00pm at St. Mary’s On the Highlands, 1910 12th Avenue South, Birmingham, Alabama 35205. Contact: Kathy Whatley, DOK Diocesan Executive Committee President, kwrolltide@mail.com.

September 13-16 Cursillo #214
Applications for pilgrims are due by August 13. If you are interested in attending, please contact your local Parish Lay Rector (cursilloalabama.org/parish-lay-rector-list).

September 14, 7 pm Music Under the Stars at St. Mark’s Birmingham
Join us for the Fifth Annual Music Under the Stars at St. Mark’s, 228 Dennison Ave, SW, Birmingham, AL 35211. This year’s line-up includes James “P.J”. Spraggins and Friends, Shaun Pezant and the Top-Secret Trio and Sweet Licks. Proceeds from the Music under the Stars will fund the church’s monthly Food Assistance Ministry and other ministries which serves the community. Tickets are available at mus2018.eventbrite.com.

September 22 Groundbreaking for Birmingham Convocation Habitat Build
Save the date for the groundbreaking for the 2018 Birmingham Convocation Habitat for Humanity Build. The build will occur over a 6-8 weeks. Additional information will be available at dioala.org/digital_faith/events/3178345

September 28, 6:30 pm Birmingham’s Got Potential
Birmingham’s Got Potential will be held at Saturn, 200 41st St S, Birmingham, AL 35222. Gumbo will be served at 6:30 pm, and show at 7:30 pm. Proceeds from this event will go to the Special Session camper scholarship fund. specialsessionalabama.org

September 29, The Journey: A Day on Addiction & Recovery
The Journey: A Day on Addiction & Recovery will be held at St. Luke’s Birmingham on Saturday, September 29, 9 am-4 pm. A program of speakers and workshops will be offered. A 12-Step Eucharist will close the day. For those walking the journey of recovery, those walking with someone, those wanting to know more, and those helping and hoping to raise awareness in our churches and our communities. Lunch will be provided. dioala.org/digital_faith/events/3178329

October 1, 6:30 pm National Book Launch Party to Benefit Sawyerville
An event to launch Becoming Mrs. Lewis. The Improbable Love Story of Joy Davidman and C.S. Lewis, a novel by Patti Callahan will be held at St. Luke’s Birmingham. All proceeds will benefit Sawyerville. sawyerville.org

October 20 7th Annual 5K to Benefit Sawyerville
Whether you walk or run, the 5K is a great way to support Sawyerville! All proceeds will benefit summer camp, summer learning, mentoring, scholarships, and Person2Person. sawyerville.org/5k-2018.html

October 25-28 Cursillo #215
Applications for pilgrims are due by September 24. If you are interested in attending, please contact your local Parish Lay Rector (cursilloalabama.org/parish-lay-rector-list).

November 9-11 Happening #73
Happening #73 will be held at St. Luke’s in Birmingham. During this three-day weekend retreat, participants spend time seriously considering the person and teaching of Jesus Christ in a relaxed, fun, informal and loving atmosphere. Those wishing to serve on staff should submit applications by August 27. For more information, please visit https://bit.ly/2uEJHRG.

ALABAMA FOLK SCHOOL EVENTS

August 31-September 2 Farm Folk Weekend
Farm and folk workshops, traditional camp activities, jam sessions and more will be featured during this Labor Day weekend getaway for individuals and families at Camp McDowell! afolkschool.com/farm-folk-weekend
Upcoming Events

September 14-16  September Session
This 3-day session features the following workshops:
Introduction to Blacksmithing: Forging Fundamentals (Russell Colvin); Mosaic Glass Quilts (Linda Munoz); Ribbed Antler Basket Making (Mary Ann Smith); Finger Style Guitar (Mary Flower); and Beginner Guitar (Herb Trotman).
alfolschool.com/calendar/

October 11-14 Old Time Music & Gee’s Bend Quilting
During this workshop quilters and artists pursue their work in a beautiful, encouraging atmosphere while others fully immerse themselves in old-time music, their days and nights filled with classes taught by master musicians, jam sessions, concerts and group performances. alfolschool.com/calendar/

November 9-11 November Session
This 3-day session features the following workshops:
Blacksmithing: Forging a Gate (Brady Jackson); Cooking: Homemade Pasta (Jane-Ellen Shumate); and Spinning with Angora Wool & Off Loom Weaving (Nancy Barnett).
alfolschool.com/calendar/

Share Your Stories & Events!

The Alabama Episcopalian is published quarterly (March 1, May 1, August 1, November 1), with the deadline for submission being the first day of the preceding month.

Submissions should be sent via email as Word documents. Submissions should be a minimum of 500 words and be written in news style. A limited number of first person reflections may be accepted.

The DioAla News Update is published semimonthly on the first and third Monday of the month and features current news and events. The deadline for submission is the Friday preceding publication.

Submissions should be sent via email, and should include links to the event, job/volunteer posting, or announcement hosted on submitting organizations web or social media site.

Website & Social Media is updated regularly. Please like/follow us on social media for updates on events and news around the diocese.

If you have an event, job/volunteer opportunity, or other announcement, please submit it via email, including appropriate links you your content.

Photos or artwork should be submitted as separate files at the highest resolution possible. Please include information for captions and photographer/artist credit.

For more information about submission requirements and style guides, visit dioala.org/communications

For questions, or to submit an article, email khudlow@dioala.org.
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