### Events Around the Diocese JAN – MARCH 2019

| JANUARY 1 | New Year’s Day – Diocesan Office Closed |
| JANUARY 3 | AZ Welcomes Refugees Meeting | Grace St. Paul’s, Tucson |
| JANUARY 4 | Diocesan Winter Family Camp | Chapel Rock, Prescott |
| JANUARY 5 | First Fridays | Trinity Cathedral, Phoenix |
| JANUARY 19 | Concerts on the Desert: Candlelight | St. Barnabas on the Desert, Scottsdale |
| JANUARY 8 | Food Bank | St. Thomas, Clarkdale |
| JANUARY 10 | Best Skills: Presbyter Class (HR/Handling Conflict) | St. Matthew’s Chandler |
| JANUARY 12 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| JANUARY 13 | Best Skills: Deacon-Lay Class (HR/Handling Conflict) | St. Michael & All Angels, Tucson |
| JANUARY 16 | Installation & Celebration of New Ministry of The Rev. Canon Debo |
| JANUARY 19 | Multifaith Prayer & Reception | Grace St. Paul’s, Tucson |
| JANUARY 24 | Martin Luther King Day – Diocesan Office Closed |
| JANUARY 26 | Food Bank | St. Thomas, Clarkdale |
| JANUARY 27 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| JANUARY 28 | The Art of the Women of Perryville Opening Reception | Church of the Apostles, Oro Valley |
| FEBRUARY 1 | Lay Leadership Workshop | Chapel Rock, Prescott |
| FEBRUARY 3 | Best Skills: Presbyter Class (Marketing & Community Presence) | St. Matthew’s Chandler |
| FEBRUARY 4 | AZ Welcomes Refugees Meeting | Grace St. Paul’s, Tucson |
| FEBRUARY 9 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| FEBRUARY 10 | Best Skills: Deacon-Lay Class (Marketing & Community Presence) | St. Michael & All Angels, Tucson |
| FEBRUARY 11 | Camerata Singers Concert | St. Luke’s, Prescott |
| FEBRUARY 16 | Food Bank | St. Thomas, Clarkdale |
| FEBRUARY 17 | Stewardship University | St. Michael & All Angels, Tucson |
| FEBRUARY 21 | Food Bank | St. Thomas, Clarkdale |
| FEBRUARY 22 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| FEBRUARY 23 | Celebration of New Ministry & Installation of The Rev. Hunter Ruffin |
| FEBRUARY 26 | Food Bank | St. Thomas, Clarkdale |
| FEBRUARY 28 | Rectors/Vicars Roundtable (Southern AZ) | Church of the Apostles, Oro Valley |
| FEBRUARY 29 | Clericus Luncheon (Southern AZ) | Church of the Apostle, Oro Valley |
| MARCH 1 | First Fridays | Trinity Cathedral, Phoenix |
| MARCH 3 | Duo Organists Concert | All Saints’, Phoenix |
| MARCH 6 | Ash Wednesday |
| MARCH 7 | AZ Welcomes Refugees Meeting | Grace St. Paul’s, Tucson |
| MARCH 8 | Clergy Day w/ Presiding Bishop | St. Barnabas on the Desert, Scottsdale |
| MARCH 9 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| MARCH 12 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| MARCH 13 | Consecration of The Rev. Jennifer Reddall | Church of the Apostles, Phoenix |
| MARCH 15 | Fr. Eusebio Kino Liturgical Day |
| MARCH 16 | Best Skills: Deacon-Lay Class (Finance Management) | St. Michael & All Angels, Tucson |
| MARCH 20 | Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix |
| MARCH 26 | Food Bank | St. Thomas, Clarkdale |

### 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 Krug, 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.

### Distribution

All households of The Episcopal Diocese of Arizona should receive the AZ Episcopalian magazine. If you are not currently receiving it, or if you need to change your delivery address, please contact your church administrator. Each congregation manages their own subscriptions.
Appointments
The Rev. Allison Cornell is now the Rector at St. Stephen’s (Sierra Vista).
The Rev. Kim Crecca is now a Deacon at Church of St. Matthew (Tucson).
The Rev. Canon Ted Holt is now the Interim at St. Andrew’s (Nogales).
The Rev. Canon Debbie Royals is now the Vicar at St. Raphael in the Valley (Benson).
The Rev. Hunter Ruffin is the new Rector at Church of the Epiphany (Tempe).
The Rev. Susana Santibañez is the new Vicar at St. Luke’s at the Mountain (Phoenix).
The Rev. Timothy Walt is the new Assistant at Church of the Ascension (Paradise Valley).

Departures
The Rev. Ted Holt completed his time as Interim at All Saints’ (Safford) and SS Philip & James (Morenci). He last served as the Vicar of St. Alban’s (Clarkdale).
The Rev. Gracey Rowe completed her time as Vicar at St. Thomas (Clarkdale).
The Rev. Julie Williams completed her time as Interim at St. Stephen’s (Sierra Vista).

Obituaries
The Rev. Vergie Ferguson died. She last served as a Deacon at All Saints’ (Phoenix).
The Rev. Ernie Harrelson died. He last served as an Assistant at St. Andrew’s (Nogales).
The Rev. Dr. Joe King died. He last served as a Deacon at Christ the King (Tucson).
The Rev. Dr. Pam Mulac died. She last served as the Vicar of St. Alban’s (Wickenburg).
The Rev. Bob Williams died. He last served as the Rector of St. Andrew’s (Tucson).

Retirements
The Rev. Canon Gil Stafford retired as Interim at St. Peter’s (Litchfield Park) and Canon Theologian for the Diocese.

Taize Service
Taize Service Please Join Us!
Taize is a contemplative service of music, prayer, spiritual readings, silence, and meditation.

1st and 3rd Tuesdays of every month
6:45 – 7:30 pm
St. Michael & All Angels Episcopal Church

Taize is a service of the Episcopal Church of France and is celebrated in over 100 countries around the world.

BY THE RT REV KIRK S. SMITH
BISHOP OF ARIZONA

Forty years ago, when I was first ordained a priest, a wise old clergyman gave me this piece of advice: “You will never change the hearts of your congregation with one great sermon. It will take years of good sermons, Sunday after Sunday, before you will notice a difference.” In other words, people are persuaded, not by a “flash in the pan,” but by a slow and steady, “drip, drip, drip.”

I like to think that I have been following that advice for the last 15 years as your bishop, by consistently preaching and writing about a few key directions for our mission together. (It may seem to some that I was practicing a form of that water torture mentioned above!)

So here goes—one last time.

There have been four mission initiatives that I have tried to make central in my time with you:

Church planting. We have made a good start with this. Our Diocese has planted more new congregations in the last ten years than any other diocese (10). Over our history, there have been several models for doing this. Years ago, large congregations would often start up a mission congregation of their own. I used a different strategy of having the diocese place a priest in a growing area and subsidizing their work. I suspect that a future approach will rely more on committed lay people who are willing to live and work in an underserved area. Any volunteers who would like to go to places like Eloy, Buckeye, or Marana, and start a home church?

Children and youth. Again, there is much to be proud of. Our Diocese has both a Canon for Youth and a Canon for Children. We have a great camp program, and four full-time college chaplains. But there is still much to be done in making our youth a central focus of our life together. The demographics are against us, and if we don’t continue to address this issue, the Episcopal Church will continue to shrink.

Welcoming the stranger. In our case, this especially includes those in great need on our southern border. I saw a poster a while back that said, “How we treat the immigrant is how we treat God.” What happens on La Frontera will be a good test if we practice what we preach.

Engaging the larger community. Here is my favorite quote from Archbishop William Temple once again: “The Church that lives for itself, dies by itself.” I am impressed in the ways local Congregations are partnering with various local agencies on projects that serve the common good. Our clergy, too, are out of their offices and on the streets. These actions not only follow Jesus’ mandate to serve our neighbor, but such partnerships are also a great way to meet potential members.

When I first became your bishop, I remember saying to myself: “Ok, now what?” Fortunately, a lay person gave me a copy of Bishop Claude Payne’s excellent little book “Reclaiming The Great Commission.” That became my blueprint for my time here. Today, together, we have come a long way in meeting the challenge of this book. We have reclaimed Jesus’ great commission to “Go to all people, preaching the Good News.” But this is not just a one-time book or sermon. It is the mission we are called to live day in and day out, now and in the days to come.

Sign up
Bishop Smith’s E-Updates is sent out weekly to e-mail subscribers. Please contact Nicole Krug at Nicole@azdiocese.org if you would like to receive it.
Here’s what prior attendees have said:

• “Being a disciple doesn’t mean evangelism, but living a life like Christ.”
• “It is a great opportunity to meet new people, to share ideas and rejoice together in shared faith.”
• “I am a cradle Episcopalian but I learned a great deal especially on church history. The fellowship was awesome!”

February 1-3, 2019
Registration Rates:
Includes housing (if selected) and all meals.
Single: $215
Double: $175
Bunk with Linen: $150
Commuter: $75
*Scholarships may be available. Please contact us.

Questions or need help registering? Contact Serrena Addal at 602-254-0976 or serrena@azdiocese.org
THE NUMBERS OF BISHOP SMITH’S EPISCOPACY

Here are the totals of the official acts Bishop Smith has performed during his 15 years as Bishop:

**CONFIRMATIONS**
3,076

**DEACON ORDINATIONS**
35

**PRIEST ORDINATIONS**
17

**VISITATIONS**
483
(as of 12/12/18)

**200,000+ MILES ON HIS CAR**
have accumulated in his travels around the Diocese!
One of the things I get to do, as Canon for Children’s Ministries, is review books, resources, and curricula designed for young people’s faith formation. With so many creative and thoughtful tools available, it is exciting to think about different ways to teach children our sacred stories and liturgical practices. I also get to have conversations with people who work with children all over the diocese, and one of my favorite questions to explore is, “What are we really doing, or trying to do, with our children?”

Between planning, teaching, programming, and responding to questions and expectations about numbers, there is always the danger one might lose sight of what is most important: Love. There is a lot written about love in Scripture, especially among the community of Jesus followers: “Love one another” appears approximately 20 times in the New Testament! While stories and liturgy are important components of faith formation, they are secondary to the experience of love and Christian community that should exist in every congregation. To paraphrase Saint Paul: If we teach the most ambitious lesson plan but do not have love, we are a noisy gong or a clanging cymbal. If we set up a perfectly supplied and decorated Sunday School room but have not love, we are nothing. If we recruit an A-team of volunteer teachers and retain them year after year, but do not have love, we gain nothing. “At the end of each hour, children should know that coming to church is about gathering to love and to think more deeply about how we show love, why we exhibit love, and to whom we share love.”

And this is where the rest of the church comes in. Many people do not feel called to teach Sunday School, but there are so many other ways to participate in children’s formation! Smile at young people (and their parents); learn their names; listen to what they say, not because it’s cute or funny, but because to do so is loving; show them the things that interest you. When you talk with children’s ministers, ask them about the well-being of the children they work with, or how you can pray for them, instead of asking how many children they had this Sunday or why there aren’t more. Faith communities are some of the only institutions where multiple generations can interact regularly, and building relationships and showing love to one another in community is a beautiful taste of the kingdom of heaven.

*Colette Potts, Love First: A Children’s Ministry for the Whole Church

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**IN CHILDREN’S MINISTRIES AND THE CHURCH, LOVE ONE ANOTHER**

**BY CANON JANA SUNDIN, CANON FOR CHILDREN’S MINISTRIES**

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**SESSION 1: JUNE 2-8**
- Youth Camp: grades 6-12
- W.I.L.D.: grades 9-12

**SESSION 2: JUNE 9-15**
- Youth Camp: grades 6-12

**SESSION 3: JUNE 16-22**
- Children’s Camp: grades 3-6
- W.I.L.D.: grades 9-12

**SESSION 4: JUNE 23-29**
- Children’s Camp: grades 3-6
- ABC (Ankle Biters’ Camp): Ages 5-8 with parent (June 23-26) Mini Camp: Ages 6-8 (June 26-29)
- W.I.L.D.: grades 9-12

**JULY 4-7**
- Family Camp: all ages!

**2019 CHAPEL ROCK SUMMER CAMPS**

Prices vary by camp; visit the website [WWW.CHAPEROCK.NET/CAMPS](http://WWW.CHAPEROCK.NET/CAMPS) for details and to register.
On October 14, 1890, their St. Warden, Mr. Blandy, received notification by mail from Bishop Kendrick, that the newly arrived, Rev. Edward W. Meany had been appointed the first resident priest of the new mission. At first, services were held in the Baptist Church for a $10.00 a month rental fee. On May 3, 1891, the Vestry approved the purchase of a 50’ x 150’ piece of land at the corner of Marina and Union Street from Mrs. Francis L. Bashford for the sum of $750.00. A 28’ x 48’ wooden structure was built on a stone foundation with a vestibule and no belfry at the cost of $3,551.59. Since the name “All Saints” had never formally been adopted, it was changed on July 19, 1891, to “The Church of the Advent” by the Mission Committee and approved by Bishop Kendrick. The first services in the new church were held on Palm Sunday, April 10, 1892.

According to information gleaned from The First Seventy Years of an Arizona Pioneer Parish – History of St. Luke’s Episcopal Church Prescott, Arizona by The Rev. Canon David C. Trimble, 1960:

“In 1905, a deed of the consecration of the Church property was received by the Church and hung in the sacristy. It bears the new name of “St. Luke’s.” According to a story told by the Rev. J. Rockwood Jenkins, the name, ‘The Church of the Advent’ was not favored because it might be regarded as the church of the Seventh Day Adventists. Another suggested name, ‘All Saints’ was dismissed because Bishop Kendrick stated that not all the congregation were ‘Saints.’”

Along with the City of Prescott and surrounding area, St. Luke’s continued to grow and, the church was enlarged and a bell tower and bell were added. The bell, cast in 1876 by the Henry McShane Foundry Co. in Baltimore, Maryland was purchased from Wash-ington School. The congregation worshiped in the newly remedied church on Christmas Eve in 1952.

In A Brief History of St. Luke’s Episcopal Church, written by Kathryn Herrick for the church’s 100th anniversary in 1992, she states that the stained glass windows are all commemorative of people “both great and small.” They were installed between 1930 and 1975. The book contains photos and information regarding each one and is a treasure to read.

Of course, over the years, the windows needed extensive repairs, but the congregation came through. When the church and property on Marina & Union Street was sold to the First Baptist Church in 1999, the bell and windows, along with various other items, were moved to St. Luke’s new location at 2000 Shepherd’s Lane at the corner of Highway 89 and Rufer Road.

According to Mr. George Gell’s article “Days Past – St. Luke’s Episcopal Church, Old and New,” the original building has had the distinction of being the oldest continuously occupied church building in Prescott, and local residents and members of St. Luke’s are glad that the old church building remained a part of the community.

The new St. Luke’s building was dedicated by The Rt. Rev. Robert Shahan on Palm Sunday in 2000. It was a culmination of a dream that began in 1910 when the then-rector started a church building fund with $3.00 from the Easter collection.

COUNCIL FOR NATIVE AMERICAN MINISTRY BUSY YEAR AND SIGNIFICANT GROWTH

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

The Council for Native American Ministry has had a busy year. Our Mission to Recognize, Remember, Reconcile and “build” relationships with our Native American sisters and brothers continues to orient our congregations towards establishing relationships with our neighbors. Following the passage of Resolution #2016-3 at Diocesan Convention (to recognize the traditional people of the land in every congregation’s prayers of the people and in our communications), we continue to encourage compliance as a first step in living into the subsequent Resolution #2017-1 (Recognition, Reconciliation and Relationships). Those congregations who are in line with our commitment to knowing and loving our Native American neighbors are entering into a deeper relationship with them and with each other.

We currently have at least six solid partnership relationships between our congregations and a Native American community right here in our diocese. From the longest running partnership between the Church of St. Matthew and Old Pascua in Tucson, to the most recent addition of the First Women Gather Around the Circle sponsored by St. Andrew’s in Sedona, relationships are developing.

Along with the process of building relationships comes challenges and blessings. The Council is facing both with grace and an open-heart. For the second year, the Council’s annual retreat was led by a Native American spiritual leader. This year Steve Darden (Dine) opened the day with prayers at dawn followed by a portion of the Blessing Way ceremony fit for the diverse participants.

It has also become very clear that we need to continue to work on Racial Reconciliation, and so the Council’s last meeting of the year (November 17) at Christ Church of the Ascension was led by The Rev. Monica Whitaker. Rev. Monica is the newly-appointed Province VIII Racial Reconciliation and Social Justice convener. And she is rector of St. Andrew’s in Sedona, where the newly-formed Women’s Circle began meeting this past summer. Rev. Monica and St. Andrew’s will host the Council for Native American Ministry meeting on February 9, 2019 when we will continue this conversation.

The final gathering of 2018 was a gathering of the First Women Gather Around the Circle from Circles in California, Arizona and New Mexico from December 14-16 at Chapel Rock Camp & Conference Center in Prescott, AZ.

Armida Cervantez (O’odham) and The Rev. Monica Whitaker will represent us at the annual Episcopal Church Winter Talk gathering in the Diocese of Olympia from January 19-22, 2019.

The 2019 Annual Retreat is scheduled for August 16-17, and will be led by a very special guest and well-known spiritual leader in the Episcopal Church.

The 2019 Council for Native American Ministry meeting schedule is as follows:
- **February 9** St. Andrew’s, Sedona
- **June 1** St. Raphael in the Valley, Benson
- **November 16** Church of the Transfiguration, Mesa

All are invited to attend any of these events!
DEACON BEACON

BY THE REV. SALLY DURAND

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

THE REV. DEIDRE MOLLIUNER

The light of the Beacon has found its way to the little, northern Arizona community of Clarkdale to spotlight the ministry of The Rev. Deidre Molliunier, who, rather than running away from challenges in dark times, faces them head on while spreading the light of God’s presence to those in need.

“There are certain times in my journey as a deacon that are more profound than others. I recently attended a “Walkabout,” in which the final three Bishop Candidates were presented and met with convention delegates and clergy to help them make an informed decision before voting at the Diocesan Convention in October. I felt so blessed to be a part of the Arizona Diocese and St. Thomas Episcopal Church in Clarkdale as we met with these candidates from around the country.

“Four of our parishioners and I sat at a table with a young man we did not know in the parish hall at St. Luke’s in Prescott following the presentation. The young man told us that he came from Phoenix and that he was a candidate for the Diaconate. The parishioners that I arrived with announced loudly, while pouting at me, “Well, THIS IS OUR DEACON!” The young man’s eyes shone as he talked about his own journey. The profound moment came as I remembered being a diaconal candidate and wondering if I would ever be able to fill the shoes of the very experienced deacons I had met.

“I do not have a lot of experience as a Deacon. I was only ordained four years ago. I am at my second church, which I was called to about one year after my husband died of cancer. I was mourning, I was scared, and just a little angry to be out of my comfort zone. But I answered the call and now see why the Holy Spirit led me to a little church at the base of Mingus Mountain. I honestly don’t know if the Spirit led me there because of any so-called leadership skills, but I do know that this church embraced me wholeheartedly and with great respect. I have gotten more from this small parish than I feel I’ve been able to give.

“Not long after my arrival, Vicar Grayce Rowes approached me with an idea that she had talked about with Bishop Smith and Archdeacon Sarah Getts. After a series of conversations among the group, a unique partnership was developed between Grayce and me to care for the sacramental, pastoral, and administrative needs of the church.

“It has been five months since we started this arrangement, and with the shedding and pocking the Holy Spirit over the span of about six weeks, I have come to really enjoy this alternative form of serving the church. There are so many ways that we can serve the people of our parishes. I never would have guessed as a candidate for the Diaconate that I would be serving in this way. It shows me that blessings come in many forms and just when we need them!”

THE REV. RODGER BARNWELL, JR.

The beam of the Deacon Beacon had a difficult time finding and focusing on The Rev. Rodger Barnwell, Jr. because he is one busy man on the move! At Diocesan Convention, he was proclaiming the Gospel, and before that, he was scurrying around as he drove our Bishop Candidates to the walkabouts in the Diocese. Only God knows how he had time to do these things because of everything he is involved in.

Rodger was ordained on June 10, 2017, from St. Andrew’s Episcopal Church in Nogales, AZ., and his life has taken on such purpose that all who know him stand in awe of what he is doing. He was with the Cruzando Fronteras Board since its inception, and now is its coordinator. But events of history propelled him into the fray of the current Mexican/U.S. border and the immigrant crisis right at his doorstep in Nogales.

Rodger serves at the altar at St. Andrew’s Episcopal Church in Clarkdale every Sunday, serves as Junior Warden for St. Andrew’s for one day a month of his construction project, and is Vice President for Southern Arizona Interfaith. Rodger’s ministries began 15 years ago working with St. Andrew’s Children’s Clinic setting up and tearing down the church for clinic. He served as Junior Warden for St. Andrew’s for 5 1/2 years. His ministry with unaccompanied minors began in 2012 translating and assisting minors making phone calls. He worked with the unaccompanied children in 2013 and again with the unaccompanied Haitian children in 2015. He is on the board of directors for Border Action Network, and is Vice President for Southern Arizona Interfaith.

Rodger serves at the altar at St. Andrew’s on most Sundays. He visits those in the parish who are in need and in hospice. At the Diocesan Convention this year, he read the Gospel at the Eucharist and gave testimony at Bishop Kirk’s farewell dinner.

Besides spending up to four or five days in Mexico opening shelters, transporting people, dealing with both U.S. and Mexican government and serving the work of his congregation, he is a chaplain at Deacon Stan Wagaman. Rodger works with many community organizations: HIPAC, Kino Border Initiative, Grupo Beta and the Inn Project, helping them to serve not only the residents in the neighborhoods where they are located, but the many immigrants needing food and shelter. Those organizations, with the help of Cruzando Fronteras, have housed and fed hundreds of Central Americans and others fleeing violence in their home countries. With donations from the Episcopal Diocese of Arizona and the Grand Canyon Synod of the Evangelical Lutheran Church of America as well as other organizations, Rodger buys and delivers huge quantities of chicken, rice, beans, eggs, other kitchen staples, medical and sanitary supplies that shelters need to feed and house these people. He calls Washington when the asylum interviews stop or slow down. He has spent so much time at the DeConcini Border Gate that he is called “El Pastor” whenever our border agents need information or help.

Rodger is an ambassador for Cruzando Fronteras and is in demand as a speaker and homilist.

Cruzando Fronteras has set up two shelters at the time of this writing, with another that will be available at the beginning of November. His stories of the people help us understand Christ’s calls to feed the hungry and to give shelter to the homeless. He was the narrator of the video made by the Border Action Network (https://www.facebook.com/borderaction/videos/254535478737563/) to share the story of how churches are mobilizing to help refugees in our country and those trying to come here for a better life.

He served his diaconate formation at St. Francis in the Valley (Green Valley) with Deacon Stan Wagaman. Both the congregation and clergy of St. Francis and Rodger had to accommodate the members of his congregation, who are hospitalized or in hospice. At the Diocesan Convention this year, he read the Gospel at the Eucharist and gave testimony at Bishop Kirk’s farewell dinner.

He is grateful to be able to serve at this time and in this place, truly feeling that God wants him here doing the work he has been given.

THE REV. DEBBIE GREENLEAF

The Rev. Debbie Greenleaf serves at Church of the Advent in Sun City West. For Debbie, the phrase “do unto others as you would have them do unto you” guides her life and ministry.

Our baptismal covenant echoes this sentiment. That we strive for justice
and peace among all people, and are called to respect the dignity of every human being.

“I was ordained a deacon on December 6, 2015 in Boise, Idaho. In the small church I attended, finding the hungry, the refugee, the immigrant, the homeless, the working poor only required me to step out the church’s front door. The need was immediate and overwhelming.

“In the spring of 2016, my husband and I became fulltime residents of Sun City West. I soon started attending Advent Episcopal Church. Living in Sun City West was quite the culture shock for me; I found myself confused about what and how could I continue my calling--I felt isolated from that world of need that I experienced in Idaho. I prayed for God to show me how and where I was needed.

“I am happy to say that it didn’t take long for me to find the outreach committee at Advent. I have to give proper recognition to our Outreach Vestry member, Sharon Navratil. Jesus sent out his disciples two by two, and I am so blessed that God has given me a partner in our journey to help our neighbors, wherever they may be.

“One of our best and brightest outreach endeavors is with the Dysart Community Center in El Mirage. This is a facility that helps with providing after school care, GED classes, English as a second language and a Summer School Program for the low-income families in the neighborhood. They also offer a food distribution site on the first Saturday of each month. Advent collects clothing and household items to distribute to those who may be in need. This past year we also supplied scholarships for children to attend Summer School as well as backpacks for the upcoming school year.

“Another outreach endeavor that has become very dear to me is the relationship we have with the Pascua Yaqui Tribe in Tucson. Last year, our Angel Tree called for our congregation to provide gifts for the elders of the tribe. In December, nine members of our congregation traveled to Tucson in four vehicles and a rented U-Haul truck stuffed with warm coats, hats (provided by our Happy Hat Hookers Group), kids pajamas and gift bags filled with full-size toiletries, and other goodies.

“It was such a wonderful experience that we will be making a return visit this December to the Old Pascua Community. It’s all about hospitality. We are not just giving items to the poor, but fostering new relationships. That we, coming from a place of love with all whom we call our neighbors, finding common ground, a place of understanding, by striving for justice and peace among all people, and respecting the dignity of every human being. Jesus calls us to be the light and as his disciples, sent out two by two, we can all shine His light on everyone we meet.”

“On a personal level, I am married to Juan Loo. We have been together since 1999. I have one grandson, and two adult children, both living with their families on the East Coast — Washington, DC and Baltimore. And, of course, two rescue dogs that have chosen Juan and me to be part of their pack for quite a few years now. ARF!”

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“On a personal level, I am married to Juan Loo. We have been together since 1999. I have one grandson, and two adult children, both living with their families on the East Coast — Washington, DC and Baltimore. And, of course, two rescue dogs that have chosen Juan and me to be part of their pack for quite a few years now. ARF!”

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"Beloved in the Desert" is a young adult intentional Christian community in Tucson, Arizona. Young adults between the ages of 21 and 29 are invited to apply starting December 1, 2018, for the program year beginning July 22, 2019 and concluding May 31, 2020. As a volunteer with Beloved in the Desert, one joins a nationwide network known as the Episcopal Service Corps.

Applicants that become Corps Members will serve in local non-profits working to help end homelessness, hunger, and poverty in Tucson. The Corps Members will live together in intentional community, as they pray together with the church community in Southern Arizona.

Through their efforts, they will do the work of justice while being grounded in the liturgy and support of the Church. This is an opportunity for professionals to discern their vocation, and to seek and serve Christ in Tucson through service and community. Through their work, their awareness and their boundaries, and this is the place and beyond.

Come see what God is revealing in the desert!

If you or someone you know would be interested in this opportunity for a Faith-Based Social Justice Fellowship that seeks to build the Beloved Community, please connect them to Taylor Devine: 520-299-6421 x44 or taylor.devine@stphilipstucson.org.

For more details check out: https://episcopalservicecorps.org/programs/beloved-in-the-desert/stphilipstucson.org/beloved

Instagram: Beloved_Tucson

BY THE REV. TAYLOR DEVINE

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CONVENTION BUSINESS

ELECTION RESULTS

The following people were elected to the following positions:

SECRETARY TO CONVENTION
Susan Tuttle (St. Barnabas on the Desert, Scottsdale) (no others ran; she will continue until another appointed)

STANDING COMMITTEE (CLERICAL) (3 YEAR TERM)
Rev. Robert Hendrickson (St Philip’s In The Hills, Tucson); Rev. Bruce Jackson (St. John the Baptist, Glendale)

STANDING COMMITTEE (LAY) (3 YEAR TERM)
Cody Bro (Christ Church of the Ascension, Paradise Valley); Rev. Robin Hollis (St. James the Apostle, Tempe)

BISHOP ELECTION

The Rev. Jennifer Reddall was elected as the VI Bishop of Arizona on the first ballot, receiving 75 of 136 clergy votes and 172 of 304 lay votes. The new release can be viewed at www.azdiocese.org/meetings/post-convention.html.

SENIOR WARDEN AWARDS

Suzanne Cohen (Church of the Nativity, Scottsdale) and Sue Larson (St. Peter’s, Litchfield Park) both received an award at the Senior Warden Luncheon.

AWARDS AT DINNER

Bishop Smith presented the following awards:

Connie Castillo (All Saints of the Desert, Sun City) – Honorary Canon

The Rev. Chuck Milhoan (St. John the Baptist, Glendale) – Honorary Canon

Jack Colaric (St. Stephen’s, Phoenix) – Honorary Canon

2019 ANNUAL DIOCESAN BUDGET

The 2019 Annual Diocesan Budget was approved by a majority vote. The finalized statement can be viewed at www.azdiocese.org/meetings/post-convention.html.

REPORTS TO CONVENTION

The reports were not distributed at Convention. They can be viewed and downloaded at www.azdiocese.org/meetings/post-convention.html.

EUCARIST OFFERING

Thank you to everyone who contributed to the Eucharist offering, which was designated for Diocesan Border Ministries Aiding Separated Families. We collected more than $5,100!

CONVENTION PHOTOS

An album of this year’s events can be seen on our Facebook page (www.facebook.com/azdiocese). You don’t need a Facebook account to view the photos. Look closely – you may see yourself or your church’s clergy or delegates!

SAVE THE DATE

58th Diocesan Convention
October 18-19, 2019
Sheraton Crescent Hotel
2620 W. Dunlap Ave. Phoenix, AZ

RECORDS OF CONVENTION

The Convention record can be found at www.azdiocese.org/meetings/post-convention.html.
For more information about joining the residency and singing with the Christ Church of the Ascension Choir, please contact music director Tom Peterson: tom.peterson@ccaaz.org

The Union of Black Episcopalians and the Episcopal Diocese of Arizona, in conjunction with the 2019 Province VIII Black African Ministries Conference, invite you to

A Celebration of the Life of the Reverend Absalom Jones

Saturday, February 23rd, 2019 at 11am

Trinity Episcopal Cathedral, Phoenix, AZ

In Celebration of Black History Month
Trinity Episcopal Cathedral invites you to a Celebration of Black History Month

Join us for Guest Preachers and a Lecture Series on Wednesdays in February of 2019

February 6 12:10pm     Anna Julia Cooper
February 13 12:10pm  James Theodore Holly
February 20 12:10pm  Sojourner Truth
February 27 12:10pm  Frederick Douglass

GUEST PREACHER- THE REV. HERSHEY MALLETTE STEPHENS

STEWARDSHIP UNIVERSITY ® presents

“It’s Not About the Money…
…It’s About Relationships!”

Garnering Resources for Ministry Now and for the Future

For Anyone Interested in Improving Stewardship!
Saturday, February 16, 2019
9:00 AM to 3:00 PM
St. Michael & All Angels Episcopal Church
602 N. Wilmot Rd., Tucson, AZ 85741

Presenter: The Rev. Canon Timothy Dombek, Canon for Stewardship and Planned Giving, Episcopal Diocese of Arizona

Topics covered include:
• Building Relationships = Increased Giving
• How to Talk About Money and Pledges
• Planned Giving: The Most Overlooked Aspect of Congregational Stewardship

Seating is limited, so please sign up now!
Lunch is provided – goodwill offering accepted.

To register, contact Maggie McMillan at (520) 886-7292 or email: mmcmillan@stmichael.net
Many congregations find it helpful to list in their Sunday bulletins an update on income and expenses. This makes for good “transparency” of church finances, but also is a gesture toward those whosepriorities might be behind in their giving. The Finance Council (of which Council has suggested that we do a similar public reporting. Above is a listing of our congregations, their mission share, and their current standing. In a few exceptional cases, Council has granted an alternative payment by Airmail. The Phoenix office requested that we do a similar public reporting. Above is a listing of our congregations, their mission share, and their current standing. In a few exceptional cases, Council has granted an alternative payment by Airmail. The Phoenix office requested that we do a similar public reporting.
celebration, July 16-20, 2019, at the Na
tional Air and Space Museum and on
the National Mall to commemorate Apollo
11 and the first moon landing. The
museum received $2 million from the
Borin
corp. to help pay for the cathedral
and all of the commemoration.
Hellerith suggested that Apollo 8 was
a "holy journey," what it ac
complished, but for what it revealed to us
"a holy journey not only for what it ac
complished, but for what it revealed to us
about our place in God's grand creation.
"My brothers, my sisters, my sib
lings, may this commemoration be a
moment of re-consecration and dedica
tion to our oceans, our rivers, and to
new territory on the moon's far side.
Anders began by describing the moon
as "a rather forbidding horizon, a rather
dark and unapprising-looking place.
"We are now approaching lunar
sunrise," he then said. "And, for all the
people back on Earth, the crew of Apollo
8 have a message that we would like to
send to you.
Anders began to read the biblical sto
ry of creation: "In the beginning, God
created the heaven and the earth." After
they read from Genesis, if God kind of
said, "Now y'all see what I
saw that it was good."
Borman concluded the broadcast by
saying, "And from the crew of Apollo
8, we close, with good
night, good luck, and Merry Christmas and
God bless all of you, all of you on the
good Earth.
It lasted more than three minutes and was
heard by an estimated 1 bil
lion people around the world.
Borman had been scheduled as a lector for the Christmas
Day service at his parish, the
St. Christopher's Episcopal
Church in League City,
Texas, until NASA moved up
the launch date. "We kidded
Frank about going to such
lengths — all the way to the
moon — to get out of … ser
vices," the Rev. James Backner
told NBC News in 1999.
"Apollo 8 was full of surpr
ises. We knew we were go
ing to the moon. But hearing
the story of creation beaming down to us on Christmas Eve,
even the steely-eyed flight di
rectors in Mission Control wept," said
Sto
fan.
"Some of our bravest pilots and
sailors, riding atop repurposed
weapons of war, delivered a message of peace for
all humankind.
During the cathedral program, imag
es of stars were projected on the washed ceiling
of the nave and celestial images
covered the building's exterior. The Ca
thedral Choir performed "The Firm
aments," which matched singing with a
recording of the historic broadcast.
An iconic photo
"Earthrise" has been credited for in
spiring the beginning of the environ
mental movement. It was included in
Life magazine's 100 Photographs That
Changed the World issue. Anders once
told NASA that the crew was just start
ning to go back to the windows when they
looked out of his window and "saw all
these stars, more stars than you could pack
out constellations from. Suddenly,
don't know who said it, maybe all of us
said, 'Oh my God, Look at that!' as they
saw the Earth rise.

Borman remembered a staff member who had
the scene as the astronauts searched for a
color film camera for Anders. The tran
sition delays the fear of any photographer of
missing the shot.
"We came all this way to explore the
Moon," Anders once said, "and the most
important thing is that we discovered the
Earth."

Curry mused on God's reaction to
Apollo 8. "I wonder if God saw it,
and then later we saw it, and when
they read from Genesis, if God kind of
gave a cosmic smile," Curry said. "And I
wonder if God said, 'Now y'all see what
God's reaction to
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PHOTO/COURTESY OF CLAREMONT SCHOOLS OF THEOLOGY

Images from space transform the exterior of Washin
gton National Cathedral as hundreds gather to
honor the 50th anniversary of the Apollo 8 mission.
Episcopal delegation advocates for climate action at UN gathering

By David Paulsen

An Episcopal delegation in Poland advocated on behalf of Presiding Bishop Michael Curry at the United Nations climate conference known as COP24, which met Dec. 2-14 in Katowice, Poland.

The Episcopal delegation followed a range of “work streams” related to climate change: loss and damage, mitigation, adaptation, finance and ambition. The group also met with representatives from member nations to share details of the church’s positions as set by General Convention.

COP24’s official title is the 24th Conference of the Parties to the United Nations Framework Convention on Climate Change.

“Our hope is not to only learn about these important areas, but to help the church connect with them,” California Bishop Marc Andrus, who is leading the Episcopal delegation, told ENS in a written summary of his experience known as COP24, which was reached in 2015 at the 21st conference.

The Episcopal Church began attending the conference multiple years ago, making this the fourth Episcopal delegation. Joining Andrus for both weeks was Lynnaia Mackenzie of Laguna Beach, Calif.; Alan Yarborough, Office of Government Relations communications officer; and the Rev. Melanie Mullen, Episcopal Church's director of reconciliation, evangelism and ambiente. For the second week, they handed off to Andrew Thompson, an environmental ethicist at Sewanee: University of the South, and Jack Cobb, Office of Government Relations’ domestic and environmental policy adviser.

Each member of the Episcopal delegation tracked one of the COP24 work streams as the team promoted keeping global temperature rise within 1.5 degrees Celsius, a more ambitious target than the Paris Agreement’s 2 degrees Celsius, which scientists predict would be necessary to prevent a spiraling catastrophe of melting glaciers, rising sea levels and related weather extremes.

“We delegates carry in our hearts the many ways that Episcopalians are already suffering from the early effects of climate change and feel the responsibility to represent those most vulnerable of our brothers and sisters,” Andrus said.

In preparation to make that case directly to member nations, the Episcopalians at COP24 participated in panel discussions, conferred with ecumenical partners and joined worship and prayer services.

On Dec. 7, Andrus served on a panel discussion of the We Are Still In movement. “I was able to talk about our historic commitments around climate and environment at the 79th General Convention, and our movement to reduce the carbon footprint of the Episcopal Church by supporting individual and community sustainability choices,” Andrus said.

Environmental justice is one of the church’s three main priorities, along with racial reconciliation and evangelism. Over the years, General Convention has passed numerous resolutions on the issue, whether supporting federal climate action or pledging to mitigate the damage, mitigation, adaptation.

On Friday, Dec. 21, nations in the Northern Hemisphere will mark the winter solstice — the shortest day and longest night of the year. For thousands of years people have marked this event with rituals and celebrations to signal the rebirth of the sun and its victory over darkness.

At hundreds, and perhaps thousands, of missions stretching from northern California to Peru, the winter solstice sun triggers an extraordinarily rare and fascinating event.

At dawn, a sunbeam enters each of these churches and bathes an important religious object, altar or crucifix’s saint in brilliant light. On the darkness of the day, these illuminations conveyed to native converts the rebirth of light, life and hope in the coming of the Messiah. Largely unknown for centuries, this recent discovery has sparked international interest in both religious and scientific circles. At missions that are documented illumination sites, congregate and Amerindian descendants now gather to honor the sun in the church on the holiest days of the Catholic liturgy with songs, chants and drumming.

These events offer insights into archeology, cosmology and Spanish colonial history. As our own December holidays approach, they demonstrate the power of our instincts to guide us through the darkness toward the light.

The 21 California missions were established between 1769 and 1823 by Spanish Franciscans, based in Mexico City, to convert Native Americans to Catholicism. Each mission was a self-sufficient settlement with multiple buildings, including living quarters, storage rooms, kitchens, workshops and a church.

Native converts provided the labor to build each mission complex, supervised by Spanish friars. The friars then conducted masses at the churches for indigenous communities, sometimes in their native languages.

Spanish friars like Fray Gerónimo Boscana also documented indigenous cosmologies and beliefs. Boscana’s account of his time as a friar describes California Indians’ belief in a supreme deity who was known to the peoples of Mission San Juan Capistrano as Chinchichinch or Quaco.

A sacred light in the darkness

By Rubén G. Mendoza

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Long Island diocese assesses needs at Mexican border

By Episcopal Journal

A

mission trip from the Diocese of Long Island (N.Y.) to evalu-

ate the needs of refugees along the southern border found —

among other things — a shelter in San Diego that could use some help, accord-

ing to the Rev. Marie Tatro, the diocesan vicar for community justice. Tatro

doctorate in Tijuana last week, listening to the stories and wit-

nessing to migrants’ stories. “When we arrived, we were 

vulnerable people,” Tatro wrote. “They were whispering this phrase into

my ear: ‘I am looking into the face of the Living God,’” Tatro wrote.

While they were in San Diego, Tatro wrote, she and Provenzano

spoke with a number of local faith

leaders in order to get a clearer idea of how we in New York, and here in

the [diocese of Long Island] in particular, can support them.

The shelter is overseen primarily by the San Diego Organizing Project, a

40-year-old multi-faith organization, and staff from Jewish Family Services,

the ACLU, the Salvation Army and a few

organizations,” Tatro wrote.

Many of the people put on buses and trains are headed all over the U.S.,

including New York, Tatro said in a video posted on the diocesan website. Provenz-

ano, in the video, emphasized “welcom-

ing the stranger” and finding ways to do

the same.

The shelter is in a transitional state.

The diocese includes the coastal third of North Carolina. Over the course of a

two-day visit, Curry preached at a Sunday Eucharist and attended two ad-

ditional gatherings that provided opportunities for community members to

share their stories and time for Curry to respond pastorally.

The first gathering was held at St. Anne’s Episcopal Church in Jacksonville, N.C.

Three individuals from around the diocese shared their experiences prior to

during and in the aftermath of Florence. The thread that was woven through each of

these stories was the importance of connection and caring for one another.

The Rev. Cody Hall from Christ Episcopal Church in New Bern spoke about how her partners in ministry were invaluable during this time and allowed her to supply the essential needs of those in her community. Shirley Guion of St. Cyprian’s Episcopal Church in New Bern shared the history of her parish, highlighting what a rock it had been for so many people, and how heartbreaking it had been to evacuate and return to ma-

nor damage to her church.

Pam Banta, director of the St. Anne’s Parish Day School in Jacksonville, ex-

plained how she had been unable to evacuate, but she was grateful that she had been there amid the storm because it

Presiding Bishop Michael Curry shares a hug during his pastoral visit to the Diocese of East Carolina.

allowed her to begin the process of pro-

viding temporary fees for schools before others were able to return.

Hurricane Florence made landfall near Wilmington on Sept. 14 with 90

mph winds, part of a particularly active hurricane season that left a path of de-

struction from the Gulf Coast to coastal Virginia. Florence was blamed for the

deaths of 50 people.

Hurricane Michael made landfall a month later in the Florida Panhandle as an even more powerful storm with 155

mph winds, killing at least 40 people. Curry has scheduled a pastoral visit to

the Diocese of the Central Gulf Coast in January.

continued on page K

Presiding Bishop Curry celebrates the Eucharist with the congregation of St. Philip’s Episcopal Church in Southport. Due to damage to the congrega-

tion’s three main buildings, St. Philip’s is currently worshiping every Sunday in a converted bingo hall at the nearby Oak Island Moose Lodge.

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Church eyes investing in gun manufacturers to press for gun safety

By David Paulson
Episcopal News Service

S
hareholder advocacy is nothing new for the Episcopal Church. With an investment portfolio worth about $460 million, the church has long used some of those investments to influence companies based on Christian principles and General Convention resolutions that set church policies and priorities.

What's new is one of the investment tactics the church plans to implement in the new year to address gun violence.

General Convention passed a resolution last July that calls on Executive Council’s Committee on Corporate Social Responsibility to research investing in gun manufacturers to give the church a new voice in how those companies do business. The goal: “to mini-

mize lethal and criminal uses of their products.”

“We’ve never purposely gone out and bought [shares in] what we think is a bad actor in order to press the company to change behavior,” said Brian Grieves, the outgoing chair of the committee, which oversees the church’s stake in the manufacture of firearms.

Resolution B007 was proposed by Western Massachusetts Bishop Doug-

las Fisher, a member of Bishops United Against Gun Violence, who takes over as committee chair in January.

Fisher’s diocese is home to the head-
quarters of Smith & Wesson in Spring-
field, and in March he participated in a rally outside the gun manufacturer led by high school students in the wake of a deadly high school shooting in Parkland, Fla.

Fisher acknowledged a “sense of frustra-
tion” among anti-gun violence advo-
cates in response to Congress’ inaction.

“The federal government is doing noth-
ing about the public health crisis of gun violence,” he said. “So where can the church engage this big issue?”

Shareholder advocacy already has produced results on the issue, such as the decision by Dick’s Sporting Goods in February to stop selling assault rifles at its Field & Stream stores and to stop selling any guns to customers under 21.

The Episcopal Church, as a shareholder, was involved in the effort to pressure the chain based on the Sandy Hook Principles, named after the school in Newtown, Conn., where 20 children and six educators were gunned down on Dec. 14, 2012.

The Dick’s Sporting Goods share-
holder effort was aided by a group called Interfaith Center for Corporate Responsibility, or ICCR, an organization to which the Episcopal Church belongs that helps religious organizations pool their shareholder power. The group has recently worked with other of its mem-

bers to pressure General Electric over its investments in Sturm, Ruger & Co.

That’s good business practice. Why can’t gun companies act the same way?

That’s a worthwhile case to make, said the Rev. Rosa-
lind Hughes, a Cleveland-area priest who has been vocal and active in the fight against gun violence, but she isn’t sure investments are the best way to make that case.

“My personal feeling is that I would prefer that we were not investing in the manufacture of guns in the first place,” said Hughes, rector at Church of the Epiphany in Euclid, Ohio. She favors stepping up lobbying efforts to pass stricter background checks, an end to gun-show loopholes and other reform measures. Bishops United Against Gun Violence has backed such measures as well.

“The fact that we’re talking about this on the anniversary of the Sandy Hook shooting doesn’t escape my no-
tice,” Hughes told Episcopal News Ser-
vice. “And the idea that the best that we can do is to invest in the manufacture of more guns in order to influence the landscape of guns in this country — that doesn’t sit well with me.”

Grieves, who will remain on the Com-
mittee on Corporate Social Responsibil-
ity after stepping down as chair, describes his role as being actively investing in such companies as Tobacco Producers for a Smoke-Free Future, anti-human-trafficking organizations in the occupied territories.

The purpose is to engage in dialogue and try to get the company to move to-
ward making a change in its behavior,” Grieves said.

General Convention, however, stopped short of approving a blanket divestment in Israel, which some critics of Israel’s occupation of Palestinian ter-
ritories have called for. Instead, bishops and deputies passed a resolution that calls on Executive Council to establish a “human rights screen” to determine the criteria that would justify divesting from specific companies based on their track records on human rights.

The church also maintains so-called no-buy lists against investing in tobacco companies, for-profit prison companies and companies that earn more than a specific percentage of their business as military contractors.

Fisher noted that affirmative invest-
ing is another approach the Episcopal Church takes, such as its support for companies doing good work in the Pal-

estrian territories. The Bank of Palestine is one example.

On climate change, the church seeks its investments aligned with its interest in caring for God’s creation. Fisher’s dio-
cese took the additional step in 2015 di-
vesting from companies that profit from fossil fuels.

It’s one thing to divest from oil to in-
vest that money in alternative fuels, Fish-
er said, but that approach doesn’t work well in addressing gun violence. “What would you invest in that would impact the public health crisis of gun violence?”

By investing in gun manufacturers, then, the church and its partners may be able to persuade those companies take steps that will reduce the number of gun deaths. One example could be to adopt technology such as fingerprint recogni-
tion, familiar to any iPhone user, that would lock guns for everyone except the owner.

Even if you don’t get shareholder res-
olutions passed, if you stay with it long enough … people start to take notice,” Fisher said. “It’s not something that gets ignored. It gets addressed.”

Even if this approach gets results on gun safety, it may not be the best ap-
proach toward one of the church’s other priorities, which include climate change, the Israeli-Palestinian conflict, indig-

enous people’s rights, corporate board diversity and ending human trafficking.

The church already owns shares in Caterpillar and Motorola, for example, and for years has been pressing those two companies to address human rights con-

cerns related to their contracts with Israel in the occupied territories.

“ ‘One size does not fit all,’” he said. “ ‘It’s a strategic decision, and we’re going to have to look at how we arrive at those particular positions.’”

Brian Grieves
The gift of a God who shows up

By William G. Cliff

The two-thousand-year-old birth of a refugee child in Bethlehem should make no difference at all. There was no one expecting this child to be born except his mother and embar- rassed father. Israel is so small that the whole cradle of the Roman empire to be truly important. The world is so small that it can be known in one place. The baby was a nobody. A carpenter and a generation older than he should have been. They had come from a village that no one cared about and they trav- eled to a city where glory had degenerated and was now in a state of pure misery. The baby was by King David. Babies do not wait for auspicious times or places to be born — they arrive when they arrive — and this one arrived in an even more insignificant place than usual: a barn, because as it usually happens, the powerful and rich and the poor are moved about against their will and at someone else’s convenience. In the crowd of people obeying an order about taxes for the most part, there was no room for a proper place to be born. They made do with what they had. This birth should have made no difference at all; but it has made all the difference in the world.

Even the announcement of the birth was wrong. Foreigners and poor folk are the wrong people in the wrong places. Foreign astrologers were not the kind of respectable people good folk usually re- ceived on the birth of a child. The rabble and the wrong people in the wrong places. The world is still dark and uncertain, and it would seem that it is more so now than it was then. The rich and powerful still sleep comfortably in their beds, confident that nothing will challenge their empire. The poor and dispossessed are still migrating across deserts seeking safety from murderous tyrants. The con- tradictions of the ancient Roman Em-38

The Rev. Jody Greenwood of Church of the Servants Episco- pal Church, Wilmington, shared what it has looked like to orga- nize relief and recovery work in the Lower Cape Fear Distr. Like Dale in New Bern, the rela- tionships Greenwood has built with ministry and the church’s stand- ards have helped her connect those to the wrong places with resources and time with wrong people. Lisa Richard, dean of the Lower Cape Fear Deanery, shared some of her personal story and empha- sized that there are many people in the deanery who have not yet recovered from Hurricane Mar- Vel in 2016. Two years later, they faced destruction once again during Florence. The two storms left a path of de- struction from the Gulf Coast to coastal Virginia. Episcopal dioceses across the region coordinated their emergency re- sponse and relief efforts before, during and immediately after the storms with help from Episcopal Relief & Develop- ment.

The Deocese of East Carolina, which covers the coastal third of North Carolina, received a $20,000 emergency grant from Episcopal Relief & Development, and the money was distributed through microgrants to 13 different ministries in the diocese. Some used their microgrants to pur- chase gift cards, which enabled families to buy groceries and fill their cars with gas. Others used their grant money to rent U-Hauls so they could more easily distribute food, cleaning prod- ucts, and other necessities to those in need.

and the first week included a reception hosted by the Brahma Kumari Hindu order and an interfaith Talanora Dialogue, a tra- dition that originates in Pacific Island nations.

The Episcopal delegation participated in a prayer vigil in support of the Gwich’in, indigenous people in Alaska, whose traditional way of life faces threats from oil exploration and rising temperatures in the Arctic. The Episcopal Church has raised $18 million for the Gwich’in, and at the House of Bishops and then at General Convention in July, the Deocese of the delegation participated in a prayer vigil in support of the Gwich’in, indigenous people in Alaska, whose traditional way of life faces threats from oil exploration and rising temperatures in the Arctic. The Episcopal Church has raised $18 million for the Gwich’in, and at the House of Bishops and then at General Convention in July, the Deocese of
Church's support for historically black universities cited in Saint Augustine's turnaround

By David Paulsen

The Episcopal Church’s longtime support for historically black colleges and universities (HBCUs) was credited in a major success story in Raleigh, N.C., Saint Augustine’s University, a school the church helped establish more than 150 years ago, announced that its accrediting agency had taken the institution off probation, indicating that it finally had turned the corner on its financial struggles and enrollment decline.

Saint Augustine’s President Everett Ward announced the news on Dec. 11.

“By God’s grace, I am here today and can report to you that we have saved Saint Augustine’s University,” Ward said at a news conference, according to The News & Observer newspaper. In a subsequent tweet, Ward noted a “turnaround strategy” that drew support from alumni, faculty students and community partners.

“I would like to express my appreciation and thank the Episcopal Church for its support of Saint Augustine’s,” Ward said in the news release. “From Presiding Bishop Michael Curry to the church’s HBCU committee and chancellor of the Episcopal Diocese of Dallas, serves as chair of the HBCU committee of the Episcopal Church’s Executive Council. The council established the HBCU committee in 2017 to work with the Episcopal Church’s support for historically black colleges and universities and advise the Episcopal Church on these successes, university officials will continue to have the support of the Episcopal Church.

When the board met last weekend, the stakes were high for Saint Augustine’s. Losing accreditation could have dealt a devastating and potentially fatal blow to the school. Instead, the board decided to renew Saint Augustine’s accreditation for 10 years.

“It’s really a wonderful time for Saint Aug’s, but the church can be very proud that our institutions will continue to provide quality education for students and support for them and their families and continue to exist for the years to come,” the Rev. Martini Shaw told ENS after the announcement.

Shaw, who is rector at the African Episcopal Church of St. Thomas in Philadelphia, serves as chair of the HBCU committee of the Episcopal Church’s Executive Council. The council established the HBCU committee in 2017 to continue work begun by a task force that formed in 2015.

The church’s recent work with HBCUs coincides with an emphasis on racial reconciliation under Curry, who said that “all roads lead to the church. We are the church that are going to continue to work very closely with them to assure that they succeed,” Shaw said. “We don’t want to lose another one of our Episcopal schools.”

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NEWS

UNIVERSITIES continued from page L

Research Center reported last year that less than 9 percent of black students attended a historically black college in 2015, down from 17 percent in 1980. Over the same period, historically black colleges and universities have become more racially diverse, with the number of students who aren’t black rising from 13 to 17 percent.

Overall enrollment at HBCUs also has been in decline since hitting a peak in 2010, when 327,000 students attended one of the 100 colleges and universities, according to the National Center for Education Statistics.

The agency’s Digest of Education Statistics shows that Voorhees saw its enrollment decline by 15 percent from 2010 to 2015 while Saint Augustine’s saw its enrollment fall from the 1,529 students it had enrolled in 2010.

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CUDigest.com suggesting the university was near closure. By 2016, Saint Augustine’s logged its first enrollment increase in seven years, welcoming 662 students that fall. The number grew to 974 in 2017 but dropped sharply to 767 this fall, which the university blames on a negative article on HBCU[

“Th e relevancy of any intellectual community has got to be time, not only for Saint Augustine’s. Losing accreditation could have dealt a devastating and potential-}

...turing of five religion stories of the year

Religion News Association (RNA) members have voted Curry named religion newsmaker of the year

By Episcopal Journal

Episcopal Presiding Bishop Michael Curry was chosen Religion Newsmaker of the Year by members of the Religion News Association in its annual Top 10 Religion Stories and Newsmaker of the Year poll.

Curry received the honor at this year’s British royal wedding “stole the show,” according to the British press, and raised his profile as a progressive religious voice. Following Curry in second and third place on the newsmaker list were evangelical Billy Graham, who died at age 99, and Pittsburgh Rabbi Jeffrey Myers, who emerged as a voice of lament and peace after the Tree of Life synagogue shooting.

Religion News Association (RNA) members have voted in the annual poll for decades. RNA is an international journalism association for journalists who write about religion in the news media. It offers training and tools to help reporters cover Religion with balance, accuracy and insight.

Top five religion stories of the year

1. A Pennsylvania grand jury reports 501 Catholic priests were accused of sexually abusing at least 1,000 minors. Other state & U.S. probes begin.

2. In the deadliest anti-Semitic attack in U.S. history, a gunman killed 11 worshippers at Tree of Life synagogue in Pittsburgh, home to three congregations. The attack comes amid surveys showing growing anti-Semitism in West and decreasing awareness of Holocaust.

3. The Rev. Billy Graham, the globe-trotting evangelist who preached to hundreds of millions, shaped modern evangelism and served as unofficial chaplain to presidents and the nation’s dads at 99.

4. Religious leaders oppose the Trump administration on immigrant family-separation policies and decision to turn away asylum seekers at the border.

5. The Supreme Court rules in favor of Jack Phillips, a Colorado baker who refused — on religious grounds — to bake a cake for a same-sex wedding. A new legal case against Phillips is pending.

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A new organ crescendo 10 years in the making

By Kirk Petersen
The Living Church

fter more than a decade of planning, fundraising and construction, a prominent New York parish has introduced a pipe organ for the ages.

More than 1,100 people packed the pews at St. Thomas Church Fifth Ave. for the Oct. 5 dedication recital of the new $11 million Miller-Scott organ. They heard more than 90 minutes of organ works from an instrument that combines an ancient invention with sophisticated modern electronics.

St. Thomas occupies a unique spot among places for Anglican sacred music. In addition to a large church community, the parish also is home to the St. Thomas Choir School, America’s only church-affiliated boarding school, which the New York Times likened to Westminster Abbey in London. St. Thomas was founded in 1823, and the current building opened in 1913.

Each year, 25 to 30 boys in grades 5 through 8 study, work and live at the school. They perform in the St. Thomas Choir of Men and Boys, which periodically tours in Europe and throughout the United States.

With the new organ, “we now have the instrument to match the quality of the music and the world-class choir we have here,” said Ben Sheen, associate organist.

The church voted in 2006 to launch a capital campaign to restore stained-glass windows and acquire a new organ. The midtown church had not conducted a capital campaign since the 1930s, said Ann Kaplan, the church’s director of development. More than 12,000 donors contributed close to $9 million toward the $11 million project.

The instrument is designated as the Irene D. and William R. Miller-Chapel Organ in Memory of John Scott. Miller is a former vestry member and retired pharmaceutical executive; Scott, at one time the organist at St. Paul’s Cathedral, London, was the church’s organist from 2004 until his sudden death in 2015, at the age of 59.

Scott was succeeded by Daniel Hyde, a Cambridge-trained Briton. The church recently announced that Jeremy Filsell, a Cambridge-trained Briton, will succeed Hyde in the spring of 2019, when Hyde returns to King’s College in Cambridge.

The organ is large but its 7,069 pipes are not record-breaking. The Boardwalk Hall Auditorium in Atlantic City has more than 33,000 pipes, but most of them have been out of commission for decades. The Wanamaker Grand Court Hall Auditorium in Atlantic City has 28,750 pipes.

More than 100 draw stops control the various ranks of pipes on the Miller-Scott organ console. “You have string stops, which are the softer stops on the organ, and the flutey stops, the reed stops, and then there’s one entire division of the organ that is dedicated to orchestral sounds,” Sheen said. “So we have an oboe, a cor anglais, a clarinet, a French horn, so it can replicate the full symphony orchestra just from one person playing it.”

Sophisticated electronics enable one musician to control all those stops while also playing multiple keyboards. Sheen said that many combinations of those stops are programmed to respond to the touch of a button. He likened the organist’s console to an airline pilot’s cockpit. “You essentially control the entire orchestra from that one seat.”

Pipe organs have inspired the phrase “pulling out all the stops,” meaning to use every available resource. Sheen said that as a practical matter organists never pull out all the stops.

The organ was built by Dobson Pipe Organ Builders of Lake City, Iowa. The $11 million paid for more than the organ itself. Some of the factors driving the rest of the cost, starting with structural work to the church. Steel girders had to be installed to support the weight of the instrument. Sophisticated changes were made to accommodate the new pipes.

The former organ had all its pipes on one level, the new organ required a new case on the other side. An ornately carved wooden case was designed and built to complement the existing one and the interior of the church.

“This is an instrument that will, hopefully, last without needing any renovations for 50 to 100 years,” Sheen said in explaining the total cost.

To appreciate the quality of the instrument, there’s no substitute for hearing it under the 95-foot vaulted ceiling of the Fifth Ave. church. But the church website offers an audio webcast of the dedication recital, and even the tiny

U.S. renews contract with Episcopal Migration Ministries

The State Department announced Episcopal Migration Ministries, along with the other eight national agencies responsible for resettling refugees in the U.S., has been awarded a contract to participate in the Reception and Placement Program for fiscal year 2019. Last September, the Trump administration said it was reducing the number of refugees allowed to resettle in the U.S. “We still face the challenge of transitioning to a much smaller resettlement program,” said the Rev. Charles Robertson, canon to the presiding bishop for ministry beyond the Episcopal Church. Since the 1980s, Episcopal Migration Ministries has resettled over 90,000 refugees through a network of local partners, volunteers and supporters.

Applications accepted for Episcopal Service Corps

Applications are accepted for young adults (21-32 years old) for the 2019-2020 Episcopal Service Corps, a U.S.-based network of local programs designed to serve others, promote justice, and discern vocation. Deadline is Jan. 15. More information is available at episcopalservicescorps.org/

The United Thank Offering (UTO) is accepting applications for its 2019 grants. The focus for the 2019 UTO grants is Giv: Crossing boundaries created by race, culture, and economics to create communities that listen deeply and learn to live like Jesus.

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SOLSTICE continued from page 8

people, counting days between the sol-
stice and equinox was all-important to
scheduling the planting and harvesting
of crops. In this way, the light of the sun
was identified with plant growth, the
creator and the giver of life.

Anthropologist Louise Burkhardt’s
studies affirm the presence of the “Solar
Christ” in indigenous understandings
of Franciscan teachings. This conflation
of indigenous cosmologies with the
practices of the early Church readily
enabled the Franciscans to convert fol-
lowers across the Americas. Moreover,
calibrations of the movable feast days of
Easter and Holy Week were anchored
to the apparition of the Solar Christ.

Rubén G. Mendoza is Chairman of the
Division of Social, Behavioral & Global Studies at California State University, Monterey Bay, Calif. This story may be found in its entirety at www.
theconversation.com.
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.azdiocese.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

January
1/6 | St. Matthew’s, Chandler
1/13 | St. Francis-in-the-Valley, Green Valley
1/20 | St. Michael’s, Coolidge
1/27 | Trinity Church, Kingman

February
2/10 | St. Philip’s In The Hills, Tucson
2/17 | St. Barnabas on the Desert, Scottsdale
2/14 | Grace St. Paul’s, Tucson

March
3/3 | Trinity Cathedral, Phoenix

BISHOP REDDALL’S VISITATION SCHEDULE

3/10 | Church of the Transfiguration, Mesa
3/24 | Church of the Epiphany, Flagstaff
3/31 | St. Mary’s, Phoenix

*The schedule above is subject to change.