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SUBMISSIONS
We welcome submissions of original articles, photographs, and event flyers. Submissions must pertain in some way to The Episcopal Diocese of Arizona or one of its churches. It is advised to check with the editor prior to submitting, to ensure your materials fit thematically and that there is space. All submissions must be sent via e-mail to Nicole 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.

FRONT: Photo by David Schacher Photography. BACK: Bishop Reddall lays hands on a parishioner at Church of the Transfiguration (Mesa). Photo by Church of the Transfiguration.
Appointments
The Rev. Susan Armer is now the Vicar at St. Thomas (Clarkdale).

The Rev. John Christopher is now the Interim at Good Shepherd of the Hills (Cave Creek).

The Rev. Cathy Clark is now the Rector at St. Stephen’s (Phoenix).

The Rev. James Rhodenhiser is now the Rector at St. Peter’s (Litchfield Park).

The Rev. David Rickert is now the Vicar at St. Peter’s (Casa Grande).

The Rev. Colville Smythe is now the Interim at St. Francis in the Valley (Green Valley).

The Rev. Ben Wetherill is now at Deacon at St. Stephen’s (Sierra Vista).

Departures
The Rev. Colville Smythe completed his time as Interim at St. Peter’s (Casa Grande).

The Rev. Harry Way completed his time as Interim at St. Stephen’s (Phoenix).

Obituaries
The Rev. Tom Davidson died. He last served as an Associate at Christ Church of the Ascension (Paradise Valley).

Retirements
The Rev. Dan Messier retired as Rector of St. Francis in the Valley (Green Valley).

The Rev. Nordon Winger retired as Rector of Good Shepherd in the Hills (Cave Creek).

Mark your calendar for the 8th Annual Episcopal Night with the Arizona Diamondbacks as they take on the Cincinnati Reds. After the game, there will be fireworks, followed by a player Q & A/Testimonial, and a concert to end the festivities. Bring your family and friends and enjoy the fellowship!

FRIDAY, SEPTEMBER 13
6:40 PM
CHASE FIELD, PHOENIX
“...let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord...” BCP p. 515

It is such a joy to be your bishop!

The Consecration service was a high point of my spiritual life—and I believe it was a high point for our diocesan life. It was the transfer of the episcopacy from one bishop to the next through prayer, laying on of hands, and the Holy Spirit. But it was also a celebration of the Diocese of Arizona in all our joyful glory; a snapshot, if you will, of who we are today, and hints of who God is calling us to become.

“What’s your vision for the diocese?”

At almost every question and answer session Bishop Smith and I held during his last series of visitations, I was asked that question. And every time my answer covered the same points: “That’s what we are going to work on together. It would be extremely presumptive for me to come in from New York City with a fully formed vision and impose it on you. What is your vision for the diocese?”

To that end, this first year of my episcopate is going to focus on getting to know the diocese in its fullness so that together, we can discern who God is calling us to become, and seek a shared path forward. In addition to the seasonal routines of meetings, commissions, and committees, I intend to do so in two deliberate ways:

First, one day a week I plan to be out of the office meeting with groups of clergy, Episcopal schools, community partners, and diocesan ministries. I will share about those encounters on social media at #ReddallOnTheRoad.

The second is a shift in the visitation schedule from what Bishop Smith’s most recent practice has been. Our diocese has 67 worshipping communities, which means that I will be able to visit every parish/mission/congregation once every two years.

During this first two-year cycle, I will be hoping to do as deep a dive as possible into each parish’s life: preparatory conversations with clergy, meeting with the Vestry/Bishop’s Committee on the day of the visitation, and spending time listening to the blessings and challenge in each congregation’s life.

My hope is that through these gatherings, we will all have a fuller sense of—following the collect from the Consecration service—what we can raise up as a diocese; what needs to be made new; how we can proclaim the Gospel to the whole world; and how we can open our hearts and souls to the perfection of Christ.
BY NICOLE KRUG, CANON FOR MEDIA & COMMUNICATIONS

For many, the two hours of ceremony and pageantry of the Ordination and Consecration Service of The Rev. Jennifer A. Reddall on Saturday, March 9 at Church for the Nations (CFTN) in Phoenix was all they experienced. But there was so much more that happened in the 24 hours before the service began!

Early on the morning of Friday, March 8, then Bishop-Elect Jennifer Reddall and Presiding Bishop Michael Curry held a press conference at Christ Church of the Ascension (CCA) in Paradise Valley ahead of a meeting with Curry and the clergy of the diocese. Local TV station, ABC15, covered both the press conference and part of the rehearsal held that afternoon. The report can be viewed on their website: https://www.abc15.com/news/state/episcopal-diocese-of-arizona-elects-first-woman-ever-to-serve-as-bishop.

Bishop Curry spoke to the clergy in the nearly full sanctuary at CCA in a question and answer session that lasted about two hours. At the same time, Laura Smith led a discussion with the clergy spouses in the church’s Rector’s Hall. Both groups came together at lunchtime for a meal.

Curry and members of his staff, along with the diocesan staff, and approximately 60 of the people involved in the service attended a two hour rehearsal at CFTN in the afternoon after the clergy meeting.

That same evening, all bishops attending the Consecration and other invited guests enjoyed dinner at Rustler’s Rooste in Phoenix.

On Saturday, March 9, the bishops and their spouses again gathered – this time for breakfast – so the bishops could sign and imprint their seals in wax on Reddall’s ordination and consecration certificate.

Later that day, Reddall was ordained and consecrated as the sixth bishop of the Diocese of Arizona. More than 1,400 people attended the historic service, as she became the first
A woman bishop in the diocese's 58 year history. To date, more than 2,000 people have viewed the video of the service, which was originally live-streamed. Curry led the service as chief consecrator. The Rev. Winnie Varghese, director of justice and reconciliation at Trinity Church in New York City, was the preacher.

In addition to a traditional choir with 90 choristers from churches around the diocese, music included Native American drumming and singing, a South Sudanese choir, a Spanish choir and a Mariachi band. Following the service, a celebratory reception was held in the courtyard at the church.

The Consecration service may be viewed on the diocesan YouTube channel (https://www.youtube.com/watch?v=-vEhR_eiwgE). See more photos of the Consecration on page 24.

Reddall succeeded The Rt. Rev. Kirk S. Smith, who had served as the fifth bishop of the diocese for 15 years.

Top Left: Presiding Bishop Curry and Bishop-Elect Reddall at the press conference.

Top Right: Presiding Bishop Curry answered questions at the clergy meeting.

Middle Left: Canon Chuck Robertson led rehearsal.

Middle Right: Presiding Bishop Curry added his seal to the Consecration certificate.

Bottom Left: The laying on of hands by all bishops in attendance.

Bottom Right: Presiding Bishop addressed the crowd after the consecration portion of the ceremony.

PHOTOS BY DAVID SCHACHER
THE MAKING OF A BISHOP’S VESTMENTS AND RING

Did you see the breathtaking vestments or the beautiful ring that Bishop Reddall received at the Consecration service and wonder how they were made? Or maybe you’re curious about the inspiration behind the designs. The designers of both pieces shared some background and images of the process of each piece.

THE VESTMENTS
The designer, Colleen Hintz, provided this description as she began the design process, “The Wisdom text has been prominent in my mind as I have considered where to go... So, I began by imagining Wisdom as a woman within and an active part of all creation. And, so, the sketch you see attached here is just that. It is drawn on a sheet of paper but I actually see this as the back of the cope. I have made her skin a beautiful brown as though all skin tones were blended together.

"Her hair is golden representing the sun - it becomes the rays reaching up into the sky and, I imagine the miter to be a continuation of the sky with the golden rays extending into it. The sky is blue with rose tinges throughout and rose clouds throughout – including bits of a beautiful fushia metallic silk – sun rise/sun set. Her shoulders seem to hold up the canyon walls which will be a variety of golden browns with red highlights and a hint of green here and there – all accented with metallic silks. Her robe begins with purple/reds – I have several dichroic silks that you will see pictures of in mind... that becomes increasingly red – again with purples or blues within the dichroic silks along with hints of green. The living waters flow at the base and would extend across part of the hem of the cope. I see the Phoenix rising on the front of the cope."

She labeled the pencil sketch with hair, sky, canyon walls, living waters, etc. The other sketch showed it colored with crayons. Hintz designed the chasuble to clearly be an extension of the cope. Likewise, the stole was a progression of the colors from the rose/blue sky at the neck down through the golden/red canyons, desert into the reds and finally blues of the waters.

THE RING
Walter Hollander of Cornelis Hollander in Scottsdale created Bishop Reddall’s ring. He said, “Making the seal as a 3D imprint takes a lot of work.” To speed up the process, he put together some ring designs that had just a basic seal outline, so the look of the ring could be narrowed down until he had the full 3D imprint finished. It usually takes about four weeks to make a ring. Because Bishop Reddall will need to use the ring to stamp wax on ordination certificates, he made a mirrored impression of the seal, so it would imprint correctly.
Watch for Bishop Reddall on the road once a week! She'll be traveling around our diocese meeting with clergy, Episcopal schools, community partners, and diocesan ministries. Times and dates will be announced on the Diocesan Calendar.
God requires his people to shine as lights in the world. 
It is not merely the ministers who are required to do this, 
but every disciple of Christ. – Ellen G. White

By the grace of God, 
the Wardens, Chapter, and People of Trinity Cathedral 
cordially invite you to

the Welcoming and Seating of the Bishop 
in the Cathedral 
for

The Rt. Rev. Jennifer A. Reddall
VI Bishop of Arizona

on 
Sunday, April 7, 2019 
at 5 o’clock in the evening

Trinity Episcopal Cathedral
100 W. Roosevelt St
Phoenix, AZ 85003

Your prayers and presence requested

Clergy: Cassock, surplice, tippet, and hood

Reception to follow
BISHOPS VISIT CANON HAROLD KNIGHT

On February 27, Bishop Kirk Smith and then Bishop-Elect Jennifer Reddall visited The Rev. Canon Harold Knight, the oldest living cleric in the Episcopal Church at 106 years young! Canon Knight is also a writer and recited some of his poetry during their visit. Bishop Reddall commented that it was “an incredible privilege” to meet with him.

PRESIDING BISHOP VISITS ST. BARNABAS

On Sunday, March 10, the day after the Consecration Service, The Most Rev. Michael Curry, Presiding Bishop of The Episcopal Church, visited St. Barnabas on the Desert in Scottsdale. It was a glorious celebration of joy, discipleship, and The Way of Love! More than 600 people attended the standing-room-only service. In their e-newsletter after his visit, St. Barnabas described it as “a once-in-a-lifetime moment in our parish and the energy was palpable!” His sermon can be viewed on their YouTube channel (https://www.youtube.com/watch?v=bilwDdp9gcc).

Photo: David Huffman
Saturday, April 27 from 9:00 am - 12:00 pm
Our Savior's Lutheran Church, 1200 N. Campbell Ave., Tucson, 85719


These and other threats could affect your church facility, the congregation, and your community. It’s important to know what to do and who to call during a crisis. Don’t leave it to chance. Come learn how your church can prepare.

**Who should attend?** Clergy, Lay Leaders, Office Manager/Administrator, Disaster Coordinator

The workshop is free to attend, but space is limited and registration is required. Light snacks and coffee will be provided.

RSVP at [www.lss-sw.org/disasterworkshop](http://www.lss-sw.org/disasterworkshop).
You are cordially invited to join us for

Ladies Afternoon Tea

Saturday, May 4, 2019
2:00 to 4:00 p.m.

St. James the Apostle Episcopal Church
975 E. Warner Road
Tempe, Az. 85284

Tickets are $15 each.
Space is limited. Reserve your table early!

New This Year!
Silent Auction of an amazing one-of-a-kind handmade doll house.
It truly is an amazing replica that any girl (young or old) would love to have in their home!

Our Fancy Hat Contest Returns!
A winner will be chosen from each table and then compete to win a fantastic grand prize!

For tickets, contact the church office, (480) 345-2686 or office@stjamestempe.org.
Chapel Rock’s Path to Peace

Join us this year as we practice peace and justice, while exploring the outdoors and having fun.

You’ll experience arts and crafts, games, prayer, friendship, and more. Come see all that Chapel Rock has to offer at the Diocesan 2019 Summer Camps!

Visit the Chapel Rock website for details and to register.
www.chapelrock.net

Session 1
June 2-8
Youth Camp grades 6-12
WILD* grades 9-12
*WILD stands for Wilderness Introduction to Leadership Development

Family Camp
July 4-7: all ages

Session 2
June 9-15
Youth Camp grades 6-12

Session 3
June 16-22
Children’s Camp grades 2-6
WILD* grades 9-12

ABC (Ankle Biters’ Camp)
ages 5-8 with parent (June 23-26)
Mini Camp ages 6-8 (June 26-29)

Session 4
June 23-29
Children’s Camp grades 2-6
WILD* grades 9-12

SIGN UP TODAY | WWW.CHAPELROCK.NET

Chapel Rock
Path to Peace

W H O  s h o u l d  a t t e n d ?
C l e r g y ,  L a y  L e a d e r s ,  O f f i c e  M a n a g e r / A d m i n i s t r a t o r ,  D i s a s t e r  C o o r...
SUMMER CAMP STARTING SOON

BY JANA SUNDIN, CANON FOR CHILDREN’S MINISTRY AND JESSE VILLEGAS, JR., CANON FOR YOUTH AND YOUNG ADULT MINISTRIES

There is a popular sentiment that hatred is a learned behavior, and it is no secret that fear, divisiveness, and bitter cynicism can be found anywhere one looks in our current culture. One way the church can respond to these toxic forces is by helping our people learn love and peace instead, but this is easier said than done! Theologian Walter Wink points out in Jesus and Nonviolence: A Third Way, “Most Christians desire nonviolence, yes; but they are not talking about a nonviolent struggle for justice. They mean simply the absence of conflict.” Of course, conflict is not going to go away, and the model Jesus gave was to lean into conflict, to creatively and transformatively engage the places of pain and brokenness and make them something new.

We have an opportunity at Summer Camp to teach and practice skills and capacities with our campers in an intensive way, and this year, we are using this opportunity to practice Peacebuilding, which, according to Lisa Schirch in The Little Book of Strategic Peacebuilding, “seeks to prevent, reduce, transform, and help people recover from violence in all forms, [and] empowers people to foster relationships at all levels that sustain them and their environment.” We will walk with our campers through key concepts borrowed from neighbors around the globe that focus on hospitality, interconnectedness, unconditional love and service, balance, and conflict resolution.

Chapel Rock’s Path to Peace is an invitation to campers from kindergarten through high school (including year two of Camp Genesis, our camp for children with an incarcerated parent) to join Jesus in transforming the world.
Family Camp is an opportunity to use your family vacation time to unplug from the busyness of daily life and reconnect with your family and with God. Experience prayer, music, free time exploring the beauty of Prescott, and old-fashioned camp fun, like arts and crafts, a campfire, the ropes course, and games. Invest in your family, and come join us!
TIBITS FROM THE ARCHIVES: A BLESSING ON THE BORDER

BY SHARON K. GRAVES,
DIOCESAN ARCHIVIST

With the constant bombardment of negativity regarding our border with Mexico, it is nice to know that we have a true blessing in our diocese that gives us hope for sharing Christ’s love for everyone.

Below is a short history of St. Andrew’s Episcopal Church in Nogales, Arizona, which is on the border with Mexico, taken from a 2002 Parish Profile for St. Andrew’s:

“The first recorded meeting of Episcopalians in Nogales took place in November 1889, with a visiting lay reader from (St. Paul’s Episcopal Church) Tombstone. By the following year, Episcopalians were meeting once a month in the Athletic Hall with The Reverend L. Delos Mansfield, of Tucson and Tombstone. In March 1891, the Rt. Reverend J. Mills Kendrick, Bishop of the New Mexico and Arizona Territories, visited Nogales and conducted Evening Prayer in the home of the Minister of the local Congregational Church.

In September 1889, the Rev F.S. Eastman was called by Bishop Kendrick to take up regular work in Nogales, Tombstone, Bisbee and Globe. He organized a church in Nogales under the name of “St. Andrew’s” and visited and held services once a month in the Athletic Hall.

In November of 1901, a lot on the SE corner of Crawford and Sonoita Streets was purchased and in March 1903, the congregation determined to build a church and subscribed a fund of $1,200 for the purpose. The building, constructed of white stone, quarried locally, was of Gothic design, and its tower and steeple, rising 30 feet above the roof, became a local landmark. The church would eventually seat 140. Construction was completed and the building was consecrated on November 4, 1906. An addition to the original building was completed in 1924.”

The original church served its parishioners until September of 1968. On October 30, 1968 the church building was secularized and was razed to make way for construction of Interstate Highway I-19 through downtown Nogales to the border. At the same time, the Rt. Reverend J. Mills Kendrick, Bishop of the New Mexico and Arizona Territories, visited Nogales and conducted Evening Prayer in the home of the Minister of the local Congregational Church.

After hard work and faithful fundraising, the mortgage on the new church building was paid off and the paperwork ceremonially burned on August 28, 1977.

Today, St. Andrew’s is flourishing with outreach ministries including St. Andrew’s Children’s Clinic established in 1973 to provide free medical care to disabled children from Mexico; Cruzando Fronteras, which is involved in helping immigrants and refugees along the border with Mexico; St. Andrew’s Preschool & Day Care Center established in 1997; and Kino Border Initiative Comedor, where volunteers prepare breakfast once a month for KBI Comedor in Nogales, Sonora. Other ministries include: Café Justo sponsor for sales from a Mexican coffee cooperative, Crossroads Mission, Southern Arizona Foodbank, and Nuestra Casa Women’s Shelter. Please visit their website (www.standrewsaz.org) to find out more about this wonderful “Blessing on the Border.”
DIOCESAN BOARDER MINISTRY ASSISTING LARGE GROUPS OF REFUGEES

Children of one of the migrant families sit outside the shelter.
Cruzando Fronteras, a ministry of The Episcopal Diocese of Arizona based in Nogales and operating on both sides of the border, works collaboratively with organizations in the United States and Mexico to assist the exodus of people fleeing violence and poverty from Central America and beyond.

As an evolving ministry, Cruzando Fronteras responds to the needs of families waiting for their “credible fear” interviews in the United States, and it has become increasingly clear that these families are in need of medical attention. Even minor illness can affect their entry into the United States, so it has become a priority to provide basic medical attention to stabilize these refugees. For the most part, the families are surprisingly healthy, considering they have spent days traveling from a tropical climate to a high-altitude desert climate walking on foot and riding on the back of trucks, buses, and trains. Yet some present with flu-like symptoms such as dehydration, congestion, and mild hypothermia, which can become serious if not treated promptly.

Through a grant from the United Church of Christ, Cruzando Fronteras has been able to mount a mobile medical response in Mexico. Kathleen O’Leary, MS, RN, a member of Trinity Cathedral and an ICU nurse with tremendous international aid experience, is the Clinical Director for the mobile clinic. When she became aware of how refugees were being treated along the US/Mexico border, O’Leary had been on her way to provide medical support to a refugee camp in Iraq, but she changed her plans. “The moment I saw the families being tear gassed I knew I had to go. This was happening in my home, on my border.” O’Leary is now working with a volunteer team of doctors and nurses to stabilize migrants who have endured the harrowing journey to our border. These Episcopal workers support the refugees by providing for their basic needs, such as shelter, food, and clothing, at no cost to these families.

In the last week of February, Cruzando Fronteras spent $580 for insulin, antibiotics, and blood pressure medication. More than 60 migrants, aged 2 months to 59 years, huddled in the shelter during a rare snow storm. Although examinations were difficult to conduct because patients were shivering from the cold let in by windows blown out by the storm, the families covered the windows with plastic and duct tape and the clinic continued to treat patients. The clinic also began to provide dental check-ups and treated 30 children. Rev. Rodger Babnew, Convenor of Cruzando Fronteras, says, “The children are the most vulnerable, they are malnourished and a lot are changing from baby teeth to adult teeth.”

“When I see families approaching the clinic, their children are stuck to their sides,” O’Leary said. “The mother’s faces are sunburned and chapped. Somehow they managed to hold their babies and kept them safe and warm.” Cruzando Fronteras has helped more than 1,200 families since August 2018, and more refugees are arriving every day. A 59-year-old man, the patriarch of a family of seven that fled a large Mexican city because they were targeted by the cartels, suffers from permanently bent legs as a result of cartel attacks. With the help of Cruzando Fronteras, the family is now transiting to the southeastern United States to escape certain death.

Donations of any amount will allow Cruzando Fronteras to continue to support and treat refugees in need. Please assist this ministry to share God’s light with our brothers and sisters seeking a better life. Visit the website to find out how you can help: https://fronteras.azdiocese.org/.
THE REV. SUSIE PARKER

My name is Susie Parker. It is my privilege to serve as a deacon at Saint Barnabas on the Desert in Scottsdale and as clergy coordinator of our Missions Ministries. This privilege is exceptional due to the talented, passionate leaders and volunteers involved in our 14 ministry programs, reflecting the desire of so many of our parish members to be disciples of Jesus in our world. I’d like to share with you two recent experiences.

In 2018, I attended a workday at the Habitat for Humanity site with a team from St. Barnabas. I worked alongside volunteers and family members. We carried lumber, hammered nails and enjoyed great comradery. Months later, I participated in the home blessing for the family as they moved into their first home in the U.S. It was an incredibly joyous occasion.

I learned a lot about Habitat for Humanity in the process. But more importantly, I saw in the faces of this precious family the hope of a new and promising life. I saw the love Jesus asks each of us to show one another reflected in the faces of this mom, dad and two children.

In December, St. Barnabas hosted homeless families enrolled in the Family Promise Shelter Program. Faith organizations host these families for one week, providing dinner and overnight stays. I stopped by the first night and helped with dinner setup and making beds.

Soon the families arrived and were taken to the rooms where they would spend the next six nights. Then, we gathered for dinner. One family had a five-month-old baby. I offered to hold the baby, so his mom could eat. Here at the time of Advent with all the anticipation of the coming of the baby Jesus, I had the privilege of holding an infant. I thought about what this family was experiencing: homelessness, job insecurity, staying in different places, not knowing what the future holds for them and their little baby. Then I thought of Mary and Joseph and the uncertainty facing them as they awaited the birth of Jesus. This family showed me, firsthand, what Jesus’ family might have felt. In the midst of uncertainty, love always finds a way to be present. Jesus’ love is always present!

I see through these and other missions our parish supports, how life changing it is to be a part of something bigger than ourselves. These ministries give us a chance to see Jesus in the faces of a child, the homeless, the marginalized, families, neighbors, even those across our border.

The missions of St. Barnabas are here because someone in our church family saw a need and wanted to be a part of a solution. The answer is to offer the greatest gift any of us can give or receive: the gift of love, the gift that Jesus brought to us all. What a privilege it is to be a part of that solution.

FIND OUT MORE ABOUT THE MISSIONS MINISTRIES ON THE ST. BARNABAS WEBSITE (HTTPS://SAINTBARNABAS.ORG/MINISTRIES/MISSION/).

GO! AS IN “ASHES TO GO”

Our Presiding Bishop, The Most Rev. Michael Curry, was with us to celebrate the Consecration of our Sixth Bishop of Arizona, The Rt. Rev. Jennifer Reddall. Bishop Curry’s constant message is to encourage everyone to join the Jesus Movement—to get out and share the Good News with those beyond the walls of our church buildings.

Ash Wednesday was a perfect opportunity! On Ash Wednesday, many of God’s people are in hospitals and care centers, at work, in prison or jails or otherwise occupied and unable to attend services. Thus "Ashes to Go" came into being. "Ashes to Go" is one way to bring the gifts of worship into the byways of life, where those gifts
may be most needed. And many of our deacons are doing just that!

Our Archdeacon, The Rev. Sarah Getts, shared this experience. "I’ve taken ashes from St. Barnabas (Scottsdale) to others for several years now, mostly to those living in group homes and facilities. I remember one visit to a retired deacon who was living with dementia, unable to speak and nearing the end of his life. We prayed before the imposition of ashes and at the Lord’s Prayer he suddenly spoke and joined in word-for-word through to the end. As I imposed the ashes with the words, ‘Remember that you are dust and to dust you shall return’ and made the sign of the cross, I experienced a deep moment of mortality, of knowing and of penitence. In life and in death, we are resurrected. It’s my experience that when others see this sign they are called to ask for the same, and so it was that the caregiver asked for ashes, too, explaining she wouldn’t make it to church that day due to her shift hours."

Rev. Gary Sawyer is a Deacon at St. Peter’s in Litchfield Park and is planning this activity for involving youth in Ashes to Go. "This year, I’m going to have the teens help me compound the ashes. They love to get dirty, be active in a ministry and they adore FIRE. So we will start the holy fire from the Sanctuary flame using naturally dyed tissue paper upon which is written their prayers for Lent, the world and whatever they think God might want to hear. Then we’ll add the blessed palms from last year’s Palm Sunday service. Next comes the grinding, sifting, mixing with holy oil and bottling of the ashes. As we engage them in the work of preparing the ashes, we will also have an opportunity to share more about the meaning of Ash Wednesday."

There are many opportunities to involve your congregation in offering Ashes to Go in your own areas including preparation of the ashes and taking them to homebound parishioners, hospitals, care centers, assisted living facilities, airports, 55+ communities, and more.

In the next issue, we’ll share more stories about Ashes to Go experiences.

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**CANON MEGAN TRAQUAIR ELECTED AS NEXT BISHOP OF NORTHERN CALIFORNIA**

Notified of the election results, Canon Megan said to those assembled at the Special Electing Convention, "It is with joy and gratitude that I accept your call to serve as the Eighth Bishop of the Diocese Northern California. I thank the Search, Transition and Standing Committees for their careful preparations and loving-kindness during these months. Dozens of your leaders put in sacrificial amounts of time and energy to help the Diocese arrive at a common mind in Christ. I am grateful. You are all – members, clergy and churches – very much in my prayers. Philip and I are excited to make our home with you in Northern California. This summer, by the grace of God, we will begin to practice the Jesus Movement together – in faith, reconciliation and service."

Canon Megan has been in our Diocese for 17 years in several positions. Bishop Kirk Smith said, "In her role as Canon to the Ordinary for the past 5 years, our Diocese has been blessed with Megan’s wisdom and guidance, especially in the areas of clergy deployment and congregational development. We are now happy to share those gifts with the larger church."

She will be leaving in the first half of April and consecrated in Sacramento on Saturday, June 29. We wish her God’s speed in her new ministry!
FOOTSTEPS OF ST. PAUL: GREECE & TURKEY PILGRIMAGE

Everyone is invited to join Christ Church of the Ascension’s (Paradise Valley) pilgrimage to Holy Sites in Greece and Turkey from September 25 – October 8, 2019. The pilgrimage will be led by The Rev. Timothy Watt.

Explore the writings and mission of the Apostle Paul in many of the very cities in which he preached and taught. Points of the pilgrimage include: the Hagia Sofia (originally a Christian Basilica in Istanbul), Philippi where Paul delivered his first sermon, Meteora to visit ancient monasteries built atop tall pinnacles, Delphi, Athens, Corinth, the spectacular excavations of Ephesus, the Greek Isles of Mykonos, Santorini, Crete, and Patmos where the Revelation to St. John was received and written down.

Slots are limited and are already filling up! To sign up, or to get more information, please contact Christ Church parishioner, Bonnie Waite. 480.899.8006 | bonnie@yourcruise.com
NEW DIOCESAN BROTHERHOOD OF ST. ANDREW’S COORDINATOR NAMED

Richard Brown is the new Diocesan Coordinator for the Brotherhood of St. Andrew. The Brotherhood of St. Andrew has been a leader in men’s ministry in the Episcopal/Anglican Church for more than 135 years.

Richard recently retired as an air traffic controller after 52 years in the aviation business. While Richard was still working, he was asked to attend a meeting of the Brotherhood. He says, “All I could think of was a bunch of men singing ‘Kumbaya’ all day long. Boy was I wrong!” The Brotherhood of St. Andrew, in the church he attended, consisted of men, young men and youth, all determined to bring other men and youth to Jesus Christ through the disciplines of prayer, study and service. His spiritual journey started in that meeting.

It was a place he felt comfortable talking to other men about religion. The men’s Bible study allowed him to share his thoughts and concerns with other men without fear of being ridiculed by his lack of knowledge of the scriptures.

As a Vietnam Veteran, his prayers at times were non-existent and over the years difficult to resolve. One of the men in the Brotherhood gave him some good advice – keep your prayers simple and listen. Listen with an open mind. Listen to the stillness and the quietness of the time. Listen for my peace. Richard states his prayers are a work in progress.

So where does service come into play in men’s ministry? Richard indicates that service is what your church feels comfortable doing. It may be preparing meals for Veterans, cooking pancakes on Shrove Tuesday, building a Habitat House, painting the outside of a homeless shelter, supporting a Boy Scout Troop, developing a prison ministry, visiting shut-in parishioners, or supporting the local food bank. Service is whatever you make of it.

Richard’s role will be Bishop Reddall’s advisor and point of contact for all Brotherhood of St. Andrew activities in Arizona. He will do presentations about the Brotherhood of St. Andrew to individual congregations. “If your church wants to be associated with the Brotherhood after my presentation – fine. If not, that is okay, too,” he says. “Maybe your men’s ministry is doing okay without the Brotherhood. Great!”

Richard wants our churches to know he’s here to bring men and youth to Christ, not to build up membership in the Brotherhood of St. Andrew.

TO CONTACT RICHARD, CALL HIM AT 623-640-4677 OR SEND HIM AN E-MAIL (RBROWN26@COX.NET).
This was the 38th year that our parish hosted Don’t Spend Christmas Alone (DSCA)! This incredible event is a tradition and a gift from our hearts to our community on Christmas Day, blessing not only to our guests who might otherwise spend Christmas alone, but also to those of us who participate.

Preparations for the event began last summer, and a number of grant requests and letters were sent to local businesses. Our thanks to Albertsons, Lamb Auto, Findlay Auto Group, and the Kiwanis for their support. Our parishioner, Carol Sweeden’s, beautiful Christmas quilt was raffled again this year, and many generous individuals supported this ministry with donations large and small.

This year, we served 957 meals on Christmas Day! The Prescott Fire and Police Departments delivered over 200 meals to people in the Prescott area, and the Yavapai County Sheriff’s Department took more than 70 meals to residents in Chino Valley. The Prescott Valley Police Department picked up and delivered 75 meals in Prescott Valley and individuals took meals to homes in the surrounding towns of Paulden, Dewey, Humboldt, and Mayer. We want to thank Prescott Meals on Wheels, People Who Care, Chino Valley Meals on Wheels and CASA Meals on Wheels for their help coordinating these deliveries, as well as our office staff and volunteers who tirelessly fielded phone calls.

After the 420 deliveries were complete, another 537 people enjoyed a delicious dinner in the beautifully decorated St. Luke’s Parish Hall. The menu included baked ham (with Deacon Kimball’s delicious Deacon’s Mustard as the sauce!), scalloped potatoes, peas, carrots and pearl onions, holiday cranberry Jell-O salad, rolls and butter, and pie for dessert.

Preparation teams worked for five days before the event, and once again Chapel Rock generously allowed us to use their facility for food preparation and storage. Many local organizations helped to bake pies and cookies, and the Prescott Stake of the LDS church provided 135 pies for our guests, with a group of neighbors at Talking Rock Ranch packing over 4,500 donated cookies in festive holiday bags for guests to take home. Very little food was left over, but it was put to good use by the Granite Creek Park Food Ministry.

We know that the event could never proceed without our volunteers. Again this year, we had more volunteers than we could truly use, so ‘hats off’ to parishioners Beth Shaw and Thomas Restifo for their outstanding coordination of more than 240 volunteers. Parishioners managed the packing and pick up of delivery boxes, assisted in the coffee room (and elsewhere), loaded up hundreds of meals, and dropped them at the White Spar Fire Station for delivery throughout Prescott. They also coordinated transportation to the church and added new stops at the Methodist Church and Coalition for Compassion and Justice in Prescott as well as St. Catherine’s in Chino Valley.

Our thanks go out to New Horizons and Yavapai Regional Transit, among others, for donations of vans and drivers. Feedback from those who attended was overwhelmingly positive and compliments about the food, the pianist, the decorations, and the warm company were abundant. We all found it a joy and an honor to work with such dedicated, energetic and capable...
Performance by the St. Andrew’s choir and the Mariachi Band.

The 90-member choir waits for the service to begin.

Bishop-Elect Reddall (middle) and her presenters.

Verger row!

Bishop Reddall at the reception!

Thunder Springs ensemble (Hopi/Pima) opened the service.

Representatives from four Native American tribes blessed the four sacred directions.

The acolytes waited patiently for the service to begin.
Archbishop of Canterbury Justin Welby is not inviting same-sex spouses to the 2020 Lambeth Conference of bishops.

Public word of Welby’s decision came in an Anglican Communion News Service blog post by Anglican Communion Secretary General Josiah Idowu-Fearon. He wrote that “invitations have been sent to every active bishop” because “that is how it should be — we are recognizing that all those consecrated into the office of bishop should be able to attend.” Those invitations traditionally come from the archbishop of Canterbury.

“But the invitation process has also needed to take account of the Anglican Communion’s position on marriage which is that it is the lifelong union of a man and a woman,” Idowu-Fearon wrote. “That is the position as set out in Resolution I.10 of the 1998 Lambeth Conference. Given this, it would be inappropriate for same-sex spouses to be invited to the conference.”

The Lambeth Conference is held approximately once per decade. The archbishop of Canterbury invites bishops from across the Anglican Communion to attend. The last gathering was in 2008. The July 23-Aug 2, 2020, gathering will be held, as is tradition, in Canterbury, England, with most of the sessions at the University of Kent.

Idowu-Fearon said that the archbishop of Canterbury “has had a series of private conversations by phone or by exchanges of letter with the few individuals to whom this applies.”

The Episcopal Church currently has one actively serving bishop who has a same-sex spouse. Mary Glasspool is bishop assistant in the Diocese of New York and is married to Becki Sander.

Glasspool told ENS that she received a letter from Welby on Dec. 4, 2018, in which he said that he was writing to her “directly as I feel I owe you an explanation of my decision not to invite your spouse to the Lambeth Conference, a decision that I am well aware will cause you pain, which I regret deeply.”

Welby met with Glasspool and Sander in September when he visited Trinity Wall Street. She called it a get-acquainted session, which did not touch on the Lambeth Conference.

Glasspool said she and Sander, New York Bishop Andrew Dietsche and New York Bishop Suffragan Allen Shin “have been praying about this and talking about this” since receiving the letter. Pre-siding Bishop Michael Curry also met with Glasspool and Sander to discuss Welby’s letter. “One of my takeaways was how can we make a positive, creative, responsive witness to the love of God in Jesus Christ our Lord,” she said about how they and the church should respond to his decision.

Both Glasspool and Sander replied to Welby in separate letters later in December. Glasspool said her two-page letter to Welby, parts of which she read to ENS, told him about her 30-year experience in The Episcopal Church “and where the church has come,” and evoked Martin Luther King Jr.’s Letter from Birmingham Jail, especially his emphasis on just and unjust laws.

“When will the church accept to it the continued on page D
Episcopalian, Methodists ponder full-communion proposal

By Mary Frances Schjonberg and David Paulsen
Episcopal News Service

The United Methodist Church’s recent decision to reinforce its opposition to same-sex marriage and the ordination of LGBTQ clergy has not sidetracked pending consideration of a full-communion agreement between the Episcopal Church and the United Methodist Church.

Each denomination is discerning the vote’s impact as the Methodist church awaits a denominational ruling on the constitutionality of some parts of the decision.

“At this moment, we are in the same place that we were six months ago, except that we are deep in prayer for their situation,” the Rev. Margaret Rose, ecumenical and interreligious deputy to the Episcopal Church’s presiding bishop, told ENS.

Six months ago, the United Methodist Episcopal dialogue committee made final edits to the full-communion proposal, “A Gift to the World: Co-Laborers in the Healing of Brokenness,” that was first released in May 2017.

The dialogue committee is due to gather again in a previously scheduled meeting April 29 in Austin, Texas, during which, Rose said, Episcopalians “will hear directly from those who have been deeply involved in this work and are saddened by the decision.”

On Feb. 26, the United Methodist Church’s 2019 Special Session of General Conference approved, by a vote of 438-384, a “Traditional Plan,” which did not change the UMC’s position on the full inclusion of LGBTQ people in the life of the denomination but hardened some of the its current policies.

For instance, it set a minimum penalty of one year’s suspension without pay for clergy performing a same-sex wedding for the first offense, and loss of credentials for the second, according to UM News Service. And the plan reinforced the church’s existing prohibition on “self-avowed practicing” gay clergy.

The delegates rejected plans that would have either eliminated all restrictions on same-sex marriage and ordination of gay clergy in the denomination’s Book of Discipline or left such decisions up to individual geographic entities known as conferences.

The Special Session also approved a disaffiliation plan, sometimes called an “exit plan.” It would allow congregations to leave the denomination with their property, with limitations, “for reasons of conscience” regarding issues of human sexuality. The plan’s provisions would stand in contrast to the Episcopal Church’s canonical and legal stance that local property is held in trust for the entire denomination and thus cannot be retained when a majority of a congregation and its leaders decide to leave.

The UMC Judicial Council will rule on the constitutionality of some of the provisions related to the Traditional Plan when it meets in Evanston, Ill., April 23-25.

Deirdre Good, the Episcopal co-chair of the dialogue committee, told ENS via email, “We are all praying for, and staying in touch with our UMC sisters and brothers whilst we wait specifically for what the Judicial Council will say.”

Bishop Gregory Palmer, resident bishop of the United Methodist Church’s Ohio West Area and co-chair of the dialogue committee, noted in an interview with ENS that the Judicial Council has ruled that some portions of the Traditional Plan are constitutional. They include an “augmented” definition of “self-avowed practicing homosexual” and the minimum penalties provision for clergy performing a same-sex wedding.

Even if the council decides that the provisions on which the General Conference asked for a ruling are unconstitutional, Palmer said, “it won’t undo the other parts, at least in a technical sense; whether or not it will make their impact less is an unknown, but it won’t take them off of the books.” However, the next General Conference in Minneapolis May 5-15, 2020, could make such a decision, he said.

As it stands now, the legislation is not the official church law until Jan. 1, 2020, for churches in the United States. It takes effect in churches outside the U.S. after the 2020 General Conference, according to a UMC report.

The current timeline calls for the UMC to consider the full-communion proposal at that same 2020 meeting and for the Episcopal Church’s General Convention to do likewise in 2021. The work that led to the proposal began in 2002 after General Convention authorized the conversation in 2000. Under Interim Eucharistic Sharing guidelines established by General Convention in 2006, Episcopal congregations can hold joint celebrations of the Eucharist with United Methodist churches.

The Episcopal Church defines “full communion” to mean “a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith.” The churches “become interdependent while remaining autonomous,” the church has said. Such agreements are not mergers, and Rose said, they are “permissive, not prescriptive,” meaning no part of either church is required to do the things that the agreement would allow.

Meanwhile, Palmer said he plans to “move full steam ahead” with the proposal continued on page C
posed agreement “across the table with our Episcopal colleagues” and within the Methodist Council of Bishops. “The basic outlines of the full-communion proposal are still essentially the same, even though many voices, including many Episcopalians, had hoped that we might become more inclusive in terms of who could be clergy and what clergy could do,” including being in a same-sex marriage or performing them for others, he said. Palmer is due to present the proposal to the Council of Bishops this May. He said he will urge them not to slow down the agreement’s timeline. Some might suggest a pause, he said, adding that it will be important to discern if the hesitancy stems from the human sexuality stances of the two churches or, for example, from questions some bishops have always had about the sacramental differences between Episcopalians and Methodists.

The two churches’ theologies of Holy Communion differ in matters of emphasis, according to an explanation by the dialogue committee here. Both Episcopalians and Methodists believe that Christ is really present in the Eucharist. Episcopalians officially offer the Eucharist to all baptized Christians, whereas Methodists do not require a person to be baptized. Episcopalians typically have Eucharist at least every Sunday, while some United Methodist churches celebrate Communion weekly and others do so less often. Episcopalians consecrate wine while Methodists use grape juice.

And there is the sacramental difference over marriage. The Rev. Kyle R. Tau, the UMC Council of Bishops’ ecumenical staff officer, told ENS that he thinks the dialogue committee will need “to take an honest look at the implications of the General Conference’s decision for both of our communions, and what it might mean for the timing and process related to the full-communion agreement. We remain committed to working together, to staying in dialogue and to moving the goal of unity forward in whatever way we can.”

Two other aspects of the UMC vote are important to note. First, LGBTQ people have not been banned from the United Methodist Church, the UM News Service said in an explainer article after the vote. However, since the 1972 General Conference, the UMC has said that while all people are of sacred worth, “the practice of homosexuality is incompatible with Christian teaching,” according to UM News reports.

Second, UMC polity is very different from that of the Episcopal Church. The United Methodist Church’s General Conference is an international body of nearly 1,000 delegates that generally meets every four years. Delegates are elected by annual conferences and represent all annual conferences around the world. No such body exists in the Episcopal Church; the Episcopal Church has nearly 1.9 million members and is a province of the Anglican Communion, which has 85 million members in 165 countries.

The Episcopal-Methodist full-communion proposal outlines agreements on the understanding of each order of ministry. The ministries of laypeople, deacons, Episcopal priests and United Methodist elders would all be seen as interchangeable yet governed by the “standards and polity of each church.”

The Episcopal Church currently is in full communion with the Evangelical Lutheran Church in America; the Mar Thoma Syrian Church of Malabar, India; Old Catholic Churches of the Union of Utrecht; the Philippine Independent Church; the Church of Sweden; and the Northern and Southern Provinces of the Moravian Church. It is also engaged in formal bilateral talks with the Presbyterian Church (U.S.A.) and the Roman Catholic Church via the U.S. Conference of Bishops.
Bishops object to Lambeth exclusion

The Episcopal Church's House of Bishops said March 15 that it is "aggrieved and distressed" by Archbishop of Canterbury Justin Welby's decision to exclude the same-sex spouses of bishops invited to the 2020 Lambeth Conference.

The bishops said they "are concerned by the use of exclusion as a means of building communion."

Welby says on the website of the gathering of Anglican Communion bishops that he prays that "the Lambeth Conference will reinvigorate the Communion." The website notes that Welby has invited "every eligible bishop and spouse."

The majority of the house plans to go to Lambeth, according to the statement. The bishops said they want to continue to build relationships across the communion, "further the conversation around the various cultural expressions of marriage" and "reflect our understandings of marriage, as well as our commitment to the dignity of all human beings, including the human rights of LGBTQ+ persons."

The statement passed on a voice vote. At least one bishop, Dan Martins of Springfield (Ill.), could be heard voting no. Diocese of New York Bishop Assistant Mary Glasspool currently is the Episcopal Church's only actively serving bishop who has a same-sex spouse. The Rev. Thomas Brown is due to be ordained and consecrated on June 22 as the next bishop of the Diocese of Maine. He is married to the Rev. Thomas Mousin. The diocese elected Brown on Feb. 9. Brown told ENS that he would not comment about the Lambeth Conference decision because his election is in the consent process, where a majority of diocesan standing committees and bishops with jurisdiction must sign off on each election.

The statement includes a statement from the Bishops Spouses Planning Group saying they "join our voices with those in the Episcopal Church who have expressed their disappointment" with Welby's decision. "We especially stand with our fellow spouse, Becki Sander, spouse of Bishop Mary Glasspool," they said.

"The spouse community understands that the Anglican Communion is not of one mind with regard to marriage, and that, in the life of the communion, this is a complex issue," they said. "Exclusion of same-gender spouses, however, seems like a simplistic reaction to this complex issue."
Executive Council takes action on revenue issues

By Mary Frances Schjonberg
Episcopal News Service

The Episcopal Church’s Executive Council made a number of decisions about the church’s finances during its Feb. 21-24 meeting in Midwest City, Okla.

The main actions centered on revenue, including its ongoing response to dioceses that say they cannot pay the full 15 percent of their income — or the assessment — that the church’s canons require they contribute to churchwide operations. Council also considered how to handle the money it earned from the sale of a city block in Austin, Texas.

At the 2015 General Convention, bishops and deputies turned the then-voluntary diocesan budgetary asking system into a mandatory assessment, beginning with the 2019-2021 budget cycle. Dioceses may ask for full or partial waivers. Without getting a waiver, a diocese that does not pay the full assessment will be unable to receive grants or loans from the Domestic and Foreign Missionary Society (the church’s legal and corporate entity).

The Rev. Mally Lloyd, chair of the Executive Council’s finance committee reported to the council that, by lowering the percentage that dioceses were asked to pay and adding the waiver process while requiring payment, the number of fully participating dioceses has gone from 44 in 2013 to 75 in 2019.

“We have made incredible progress,” she said.

Council members agreed to give the Diocese of the Central Gulf Coast a waiver because it had submitted a plan to increase its payments over the course of the triennium. The council also granted one-year assessment waivers to the Diocese of Colombia, which will pay $1,500 this year; the Diocese of the Dominican Republic, which will pay $15,000; and, the Episcopal Church in Taiwan, which will pay $3,000.

The council denied the waiver request from the Diocese of Dallas. Lloyd said the Dallas diocese has pledged to be at the 15 percent mark by 2022, but noted that its “15 percent is split between about 12 percent that comes to us and 3 percent that goes to other ministries of the church of their choosing.”

“The committee felt that the assessment is not a split-able entity,” she said.

The council’s Assessment Review Committee has waiver requests pending from Colorado, the Convocation of Churches in Europe, Honduras, Pennsylvania, Rio Grande and Venezuela, according to Lloyd.

Albany and Florida have committed to paying less than 15 percent and have not asked for waivers, she said. Fond du Lac has also committed to less than the

continued on page I

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Trinity Church Wall Street acquires West Coast seminary

By Mary Frances Schjonberg
Episcopal News Service

Trinity Church Wall Street and Church Divinity School of the Pacific (CDSP) announced March 4 that the New York parish has acquired the Berkeley, Calif.-based seminary.

The Very Rev. W. Mark Richardson, CDSP president and dean, told ENS that the deal will put the school on a solid financial footing and position it for growth. CDSP and its assets now belong to Trinity, he said, and the value of those assets “will be a fund, among other resources they have, that supports the program at the school and operation.”

“It’s going to strengthen and enhance the work we’re doing at CDSP,” Lupfer said. “We will have staff members supporting the folks who are currently managing CDSP.”

The Association of Theological Schools, the accrediting agency for all Episcopal Church-tied seminaries, has agreed to continue to accredit CDSP under the new governance structure. That means CDSP can continue to grant degrees.

Lupfer, Richardson and others involved in the discussions, which went on for close to 18 months and led to the agreement, told ENS that Trinity and CDSP expect to maintain the seminary’s current management, faculty and staff at the school for the near future. The current curriculum also will be maintained in the near term, they said.

Lupfer and Richardson announced the agreement in CDSP’s chapel to students, faculty and staff. That gathering began two days of meetings and question-and-answer sessions with Lupfer, Richardson, faculty and CDSP and Trinity senior staff.

Quoting the spiritual that says, “I got a home up in that kingdom, ain’t that good news,” Presiding Bishop Michael Curry said in an emailed statement that the agreement “is not simply a matter of institutional rearrangement.”

“That would be news. But this is more than news. This is good news in the biblical meaning of that phrase. For this is about a creative relationship that will enable the seminary to train and form leaders for a church daring to be more than merely an institution,” Curry said. “This is about forming leaders for a Jesus movement committed to living, proclaiming and witnessing to his way and message of unconditional, unselfish, sacrificial liberating love. That movement changed lives and the world in the first century, and it can do it again in the 21st century. This new relationship helps to form leaders for that. And that is truly good news!”

The Rev. Gay Clark Jennings, president of the House of Deputies, also praised the agreement.

“I’ve just returned from serving as St. Margaret’s Visiting Professor of Women in Ministry at CDSP, where I met students and faculty with the fresh energy and ideas we need in the 21st-century church,” she said in a statement emailed to ENS. “This new alliance between CDSP and Trinity Church Wall Street is a visionary and innovative way to pair that energy with resources and partnerships that span the globe, all in the service of the gospel. Our church needs just the kind of leaders that this partnership will provide.”

CDSP, founded in 1893, is one of 10 seminaries with ties to The Episcopal Church and it is not the first to face economic challenges. In 2012, Bexley Hall Seminary was formed through a federation of two Episcopal seminaries, Bexley Hall Seminary in Columbus, Ohio, and Seabury-Western Theological Seminary in Chicago.

In 2017, Episcopal Divinity School announced it would be closing its Cam-
bridge, Mass., campus and entering an affiliation agreement with Union Theological Seminary in New York. The new entity is called Episcopal Divinity School at Union. Earlier this year, EDS at Union said it had begun a long-term lease for its remaining Cambridge property with The Church in Cambridge. The move was the latest in a process that began in March 2008 when the seminary sought to secure its financial future by entering a partnership with Lesley University, in which Lesley bought seven of the 13 buildings EDS owned on its eight-acre campus.

Request for advice led to agreement

Trinity and CDSP did not set out to strike an acquisition deal. “It started by accident, frankly,” Richardson said. He and then-trustees chair Don White had turned to Trinity for advice when the school was considering how it might capitalize on its parking lot, one of the few nominally empty spaces in the neighborhood just north of the University of California, Berkeley.

“We seemed to have started at an inspirational moment,” Richardson said. “They knew we weren’t there to get into their pocketbook. We just really had some things we needed to do and knew they had the expertise.”

Richardson said the seminary would base any potential development on the goals of adding value to the neighborhood, providing income for the school and driving mission.

“It’s got to meet all three, or it’s not serving the school’s long-term history and needs,” he said he told Lupfer and others.

The rector replied that he and Trinity take an even broader, more holistic approach to such questions. The conversation eventually left the parking lot behind as its scope widened.

Trinity, Lupfer said, has always looked at land “as an economic opportunity that needs to be activated” for broader, missional uses. Thus, the parking lot conversation evolved into a recognition that Trinity has cash and CDSP has “all this intellectual power, and it’s aligned in the ways in which we are interested in,” Lupfer said, including leadership development, formation and community organizing.

The “inspirational” part of the agreement was striking to CDSP alumnus and trustee, the Rev. Brendan Barnicle. A stock analyst and investment banker who had seen “lots of deals over the years” before he went to seminary, Barnicle said that, as he watched “the dialogue and the way this was being done, maybe not surprisingly, I’d never seen a deal where the Holy Spirit was so apparent because there was so much new and creative about this.”

Barnicle, of St. Peter’s Episcopal Church in Portland, Ore., added, “If we expect parishioners to think about how they steward their resources, then we, as the church, need to be a model, and I think that is what CDSP is doing by entering into this relationship.”

The faculty soon became part of the conversations about a possible deal. “This is different from some of the other seminary drama that we have had in the last few years in that the faculty are really on board,” Meyers said.

A member of the faculty sat on the CDPS board and joined in the deliberations.
With boy choristers singing their version of “Everything Is Awesome,” the Washington National Cathedral on Mar. 1 unveiled the foundation of a Lego replica of the cathedral that will be built as a fundraiser over the next several years.

The “Let There Be Lego!” initiative was inspired by a similar project at Durham Cathedral in England. It aims to help the District of Columbia cathedral raise the $19 million still needed to pay for the $34 million in damages from a 2011 earthquake.

The compact church will be constructed with an estimated 400,000 bricks and will weigh about 1,350 pounds, planners said. There will be 112 Lego gargoyles, and it will take 9,000 bricks to make the cathedral’s signature “Creation” rose window. While the stone building took 83 years to build, officials predict the model will take between two and three years.

Charles Fulcher, director of the cathedral’s visitor programs, said the project is a new way to welcome the hundreds of thousands of people who visit the Gothic edifice every year.

“This is a way for visitors to be hands-on in the life of the cathedral,” he said.

At the unveiling, Fulcher recalled stories of people who saw the blocks of Indiana limestone outside the real edifice as it took shape.

“They never actually picked up those blocks of limestone and put them on the building,” he said.

He envisions visitors purchasing bricks — at $2 each, small or large — and placing them in the model before heading into the sanctuary for a guided tour and seeing the real location of the spot they built in miniature. Volunteers will be guiding visitors with instructions similar to those provided in sets sold in stores.

The completed Lego cathedral will be 7 feet tall, 13 feet long and 8 feet wide — about the size of a minivan.

Washington Cathedral Dean Randy Hollerith said he hopes that the cathedral, an Episcopal congregation that bills itself as a “house of prayer for all people,” can be a place for fun even as people learn more about it and help to restore it. The project, he said, will fill the cathedral with joy.

“Faith without joy, as far as I’m concerned, is no faith at all,” he said. “So we are really excited about this project.”

Hollerith and the Rev. Jan Cope, cathedral provost, walked around the foundation of the model — paid for with early donations — and blessed it with holy water using boxwood branches.

The Rev. Dana Corsello, vicar of the cathedral, uttered the blessing for the occasion, asking for divine guidance for each hand that lays each brick from “God the architect, Jesus the carpenter and the Holy Spirit illuminating your majesty from within and without.”

“Everything is awesome,” she concluded, voicing the oft-repeated refrain featured in “The LEGO Movie.”

Ed Diment, creative director of Bright Bricks, a United Kingdom-based company that partnered with the cathedral on the project, said the digital process of designing the model was comparable to playing with actual Legos. Volunteers will be guiding visitors with instructions similar to those provided in sets sold in stores.

True to the design of the actual cathedral, Diment said, the model, being built in the room next to a gift shop, will include a tiny version of the model itself. So there will be “a cathedral inside a cathedral.”
The members agreed with the finance committee’s recommendation that they allocate 20 percent, or $920,000, to the church’s short-term reserves and keep the balance of $3.680 million in the treasury’s cash operating account to fund various non-budgetary actions approved by council.

They also agreed to allocate $2.88 million of the proceeds from the sale of the Austin land to the short-term reserves, bringing that account up to the $9.5 million that the committee has said would be needed to fund three months of churchwide operations. The account has not been fully funded in a number of years, Lloyd said.

The council set up a trust fund for the $16.34 million remaining from the Austin land sale. The church had hoped to use the city block as the site of a new Archives of The Episcopal Church, but later decided that the value of the property had increased so much that it made sense to sell the land and take more time to decide on the parameters of a new Archives building, according to a press release.

Presiding Bishop Michael Curry said the money was “being put aside for the time being” and will not “be frittered away.” He said he hopes the council members will have a report on next options for the Archives by as early as their June 10-13 meeting.

Lloyd said that the finance committee knows that it, Executive Council and General Convention must be disciplined about the existence of that money. She said there is always the temptation to go after parts of the $420 million the DFMS has invested. The committee members discussed at length the concerns about the “slippery slope of the little nibbles here and the little nibbles there, and we as the finance committee are not going to be party to that,” she said.

The council approved the committee’s proposal via resolutions FIN021 and FIN029 on two voice votes with scattered opposition.

Among other action at the meeting:
- Council revised the 2019 budget for The Episcopal Church to increase the nongovernment refugee ministry budget; to add $125,000 for Spanish translation of the Title IV training website; and to add $449,000 for ongoing software development, licensing, hosting, maintenance fees and technical requirements of General Convention.
- Council expressed “deepest concern regarding the humanitarian and political crisis affecting Venezuela and sends greetings to our brothers and sisters in the Diocese of Venezuela,” which is part of The Episcopal Church. The country, which has been wracked by political upheaval for years, saw a huge outbreak of violence during the days of the council’s meeting. The resolution sought to assure Venezuelans “that they are not alone, that we remember them and are praying daily for their safety and well-being, and that we reach out to them in love and affection, even as we seek ways to bring peace and security to them, their families, and their churches.”
tions. Input from those representatives has been “welcomed and well received by other member of the board,” Meyers said. The faculty had been “listened to and attended to” during the conversations and negotiations, she added.

Kathleen Moore, a CDSP senior whom the student body elected as ombudsperson for this academic year, told ENS she was “pretty excited when I heard about it, and I am still pretty excited.” Moore represented students’ interests on the Board of Trustees and elsewhere, and she said she told her trustee colleagues that the deal is an instance of CDSP “putting into practice what it teaches and preaches about adaptive change.

Barnicle acknowledged, “It’s risky to make a change like this and to potentially give up some of the control and authority and what not; yet, as we think about the church going forward, being willing to take those kinds of risks are some of the things I think that we are called to do.”

Moore said she has learned at CDSP “to look at those unknowns with an open mind, an excited mind, and we have a scriptural basis for this kind of thing to go forward not knowing exactly what’s going to happen but having trust.”

The details of the new arrangement will be worked out, Richardson said, “as we stumble over ourselves and learn from our mistakes and then pick up a start again.”

Richardson said, “I think the church knows, as a whole, that we need innovation in theological education and in the church, period. Innovation, when it’s true, is often disruptive. All of that will be part of the story moving forward.”

Lupfer agreed. “Being iterative and being open to the future and to learning together and experimenting is a critical part of today’s world,” he said. “We would not want to be with someone who had the illusion of certainty of the future.”

One of those unknowns is how alumni and other donors will react to the news. Will they think they no longer have to give because of Trinity’s wealth? “What we hope is that people will see this as a strengthening of the seminary and still be able to give to the focused programming of CDSP.” Meyers said, explaining that focus might also apply to scholarship funds and faculty chair endowments. “There’s still going to be continuing need. We are one tiny part of the Trinity budget.”

The agreement also represents a significant change in each organization’s culture. Combine one of the oldest institutions in the Episcopal Church with a seminary in the West created to serve the West and there will be “amazing contrasts,” Richardson said, including a big staff at Trinity and a “small, scrappy school that has a fraction of that.” Yet, both Richardson and Lupfer said their institutions are geared toward the missional work of the church in the world.

And, Lupfer said, Trinity is not aiming to compete with the other Episcopal Church-connected seminaries.

“We see this as additive for everyone,” Lupfer said, who spoke to ENS right after meeting with the dean of another seminary and assuring him of Trinity’s ongoing contributions to that school’s capital campaign and annual fund drive.

“If there’s any bulking up at CDSP, which of course we would expect, that would probably happen with international students or students who would not go to a residential seminary without financial aid,” he said. “We don’t see ourselves competing for students with other the other seminaries. And we see ourselves cooperating with the other seminaries around curriculum areas that we’re interested in.”
Home sought for buffalo hide symbolizing commitment to indigenous ministries

By David Paulsen
Episcopal News Service

The buffalo hide once on display at the Episcopal Church Center in New York is an imposing artifact, expansive enough to encompass native culture, artistic symbolism, bonds of faith, 400 years of American history and a decade-old connection between a presiding bishop and a Hawaiian Episcopal leader.

The hide also is in need of a new home, displaced by construction to accommodate a new tenant in part of the Episcopal Church Center.

“The concern is that it not end up in a place where it would [be] forgotten,” said the Rev. Brad Hauff, the Episcopal Church’s missioner for indigenous ministries. He’s “pursuing a number of possibilities” for relocating the painted buffalo hide.

That search for a new home comes as Episcopalians mourn the January death of the Rev. Malcolm Chun, the native Hawaiian who offered the hide as a gift to then-Presiding Bishop Katharine Jefferts Schori in 2008, when Chun was secretary general of the Anglican Indigenous Network. Chun, whose funeral was Feb. 23, saw the hide as a symbol of the early English settlers’ colonial-era commitment to bringing Christianity to America’s native tribes, the Rev. Robert Two Bulls Jr. told ENS.

“Malcolm … was really just a big supporter of the Jamestown Covenant,” said Two Bulls, who serves the Episcopal Church in Minnesota as missioner for the Department of Indian Work. He also is the artist who painted the buffalo hide at Chun’s request.

Chun’s vision was to replicate Powhatan’s Mantle, a wall hanging said to have belonged to the chief who first welcomed the Jamestown settlers in 1607 in what today is Virginia. “I think this was his way of still keeping that connection alive,” Two Bulls said.

The first Jamestown Covenant was a double-edged sword. For more than two centuries, America’s native peoples suffered a prolonged genocide at the hands of British colonists and their descendants, who saw the American Indians as “savages.” But those colonists also brought with them a mandate from King James I to preach the Christian Gospel to all they encountered in this “new world.”

“Thus the Anglican commitment to preach and plant the true word of God among the American Indians was firmly established with the first permanent English settlement in America,” Owannah Anderson wrote in her 1988 book “Jamestown Commitment.” Anderson, who served as the church’s missioner for Native American and indigenous ministries, noted the most prominent early convert was Powhatan’s daughter, Pocahontas, who was baptized while “being held hostage aboard an English ship at anchor in the James River.”

The church’s commitment was renewed nearly 400 years later with the signing of the New Jamestown Covenant in 1997, launching the church on a “Decade of Remembrance, Recognition and Reconciliation.” Jefferts Schori participated in a 2007 procession and Eucharist at the Jamestown historic site mark-

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Rothko’s stark vision graces Houston chapel

By Dennis Raverty

Upon entering the Rothko Chapel in Houston, one is immediately aware of a quiet, contemplative ambience unlike either the noisy city outside or the typical atmosphere in a gallery or a museum, where paintings by the mid-century abstract artist Marc Rothko (1908-70) are more likely to be seen. Dimly lit by a concealed skylight and entirely without windows, the space has the hushed air of a sanctuary. It is only after your eyes have adjusted to the lower level of light that you notice the huge monolithic black paintings that dominate every wall of this octagonal space.

The building had originally been planned by members of Dominique de Menil’s family as a functioning Roman Catholic chapel that would have served the nearby campus of St. Thomas University. But as the idea for the chapel evolved under three successive architects and as Rothko became involved, it turned out to be nondenominational, thereby aspiring to universal appeal, in accordance with the wishes of Rothko, who was Jewish.

Lacking the central focusing element of an altar (Christian), bemah (Jewish) or mihrab (Muslim), the visitor is surrounded on all sides by huge, imposing black paintings lacking any hierarchy of importance. This lack of orientation is furthered by the way neither of the entrances to the interior is positioned toward any one of the walls. As with the Byzantine Church of San Vitale in Ravenna (also an octagonal structure), the visitor must reorient in the transition from the narthex to the interior, which suggests that to seek the Eternal, one needs to change orientation or perspective.

Fourteen canvasses, some hung in clusters of three like traditional triptychs (as in a Christian altarpiece), tower over the visitor, yet without any one of the triptychs dominating the interior. The other walls have single canvasses. All of the paintings are large, and all of them appear to be painted black.

Upon careful observation, however, the viewer begins to notice that the surface, which appeared at first glance to be just flat, matte black, has very subtle nuances of cooler and warmer blacks. Within a few minutes of sustained, careful looking, vague, rectangular, cloud-like shapes emerge out of the blackness, and you realize that these paintings are in the same style as Rothko’s mature work, his often brightly colored signature paintings, but with the color saturation turned down so low as to be nearly imperceptible. You cannot really see these paintings until you slow down and look at them deeply. The subtlety of the nuanced, extremely muted color contrast renders these paintings virtually unphotographable.

Beneath layers and layers of dark color lies a smoldering, saturated Venetian red underpainting, almost imperceptible in the final work but muted behind stained and scumbled veils of colors that render the final reductive surface as essentially black, a strangely luminous darkness that seems to be faintly lit from deep within.

These works could easily be mistaken for minimalism, fashionable at the time. Minimalist paintings, like those of younger artist Frank Stella, were described by that artist as What you see is what you see, indicating absolutely no message, no hidden significance, no romantic search for the sublime or sense of mystery and awe.

These paintings by Rothko, on the other hand, although superficially resembling the work of Stella, are their almost complete opposite. “There is no such thing as a good painting about nothing,” Rothko quipped. The cycle of paintings in the Rothko chapel are no exception; they are not about nothing, but rather, address the nothingness at the core of our existential situation, void of intrinsic meaning.

These paintings are often interpreted as a solemn meditation on human loneliness and suffering — the void, as alluded to in Sartre’s Being and Nothingness, in which all are free but tragically alone and set adrift in a meaningless universe. As in the traditional Catholic sacramentalism of the Stations of the Cross, Rothko’s 14 dark icons seem to focus exclusively on suffering, that sense of abandonment...
The 400-year-old wall hanging known as "Powhatan's Mantle" is displayed at the Ashmolean Museum in Oxford, England.

The start of a second decade affirming the covenant.

The original Powhatan's Mantle is on display at the University of Oxford's Ashmolean Museum of Art and Archaeology in England. Although it once was thought to be a cloak, it more likely was a wall hanging, according to the museum.

It was made from four deer hides sewn together and decorated with white shell beadwork depicting a human figure flanked by two animals, likely a deer and a mountain lion or wolf. The more than 30 beaded circles may represent settlements and tribes, the museum said. Powhatan may have given it as a gift for King James I, according to one theory. It was made in the 17th century.

Powhatan's Mantle was Chun's inspiration when preparing the gift for Jefferts Schori.

Chun, born in 1954 in Honolulu, was an indigenous studies scholar with degrees from colleges in Hawaii, New Zealand and Canada, and he wrote several books and articles about native Hawaiian culture, beliefs and practices. One of his projects was "Na 'Euanelio Hemolele," described by the Diocese of Hawaii as "a lectionary-size book containing the gospels of Matthew, Mark, Luke and John, in the Hawaiian language."

He was ordained a deacon in 2011 and a priest in 2012, but his involvement in the church's indigenous ministries predated his ordination and included service on the Council on Indigenous Ministry, the Indigenous Theological Training Institute Board and the Anglican Indigenous Network.

Chun died on Jan. 20, 2019, at age 64. His funeral was held the following month at the Cathedral of St. Andrew in Honolulu, where he had been named an honorary canon in 2018.

Two Bulls, a Lakota originally from Red Shirt, S.D., was serving in the Diocese of Los Angeles more than a decade ago when he first met Chun.

"He was just a great guy once you got to know him," said Two Bulls, who recalled talking to Chun by phone a week before he died. "We were making plans to do some other work," Two Bulls said, including producing a new issue of the Indigenous Theological Training Journal.

Their partnership on the buffalo hide began when Chun acquired it from a "purveyor of such products" and asked Two Bulls to paint it, using Powhatan's Mantle as his model. Two Bulls conducted some research on the original, including contacting the museum. While aiming to stay true to the spirit of the original, he "took a little bit of artistic liberty," such as his addition of color and placing a cross on the chest of the person depicted at the center of the hide.

The hide, stretched out and tethered to the edges of a wooden frame, was presented to Jefferts Schori at a time when she, as presiding bishop, had been in discussion with Chun and others with the Anglican Indigenous Network about maintaining the church's commitment to indigenous ministry, according to an Anglican Communion News Service article from 2008.

Jefferts Schori, in an email to ENS, praised Two Bulls' art as "always striking," and she recalled his buffalo hide painting as "an awesome piece."

"It would be a gift to many if it were more widely seen," she said. "I hope it doesn't get lost."

A hardware store is moving into the ground-floor space where the hide previously was on display at the Episcopal Church Center. The church's Chief Operating Officer Geoffrey Smith asked Hauff to look into finding an appropriate new home for it.

"It is a teaching tool, so having it in a place where it can be viewed easily/widely would be first and foremost the main criteria for finding a place to house it," Two Bulls told Hauff recently by email. "I am pretty sure that this would be what Malcolm would want."
Traveling exhibit gathers art from the Abrahamic faiths

By Paul-Gordon Chandler

In today’s climate of increasing prejudice and stereotyping, resulting in what some are calling a new tribalism, it may seem that religion is more of a divisive force than ever. The rise in anti-Semitism and anti-Muslim sentiment in the West seem to confirm this impression — from a Jewish cemetery in France recently being vandalized with swastikas to the recent New Zealand mosque massacre. Now, more than ever, it is essential that creative demonstrations of dialogue be developed.

CARAVAN, the East-West peace-building arts non-profit, is launching a touring exhibit that aims to demonstrate artistically that religion can be a force of unity. Titled “ABRAHAM: Out of One, Many,” the exhibit is presented in partnership with the Episcopal Church Office of Ecumenical and Interreligious Relations.

Referring to the United States’ traditional motto of E pluribus unum (“Out of many, one”), “ABRAHAM: Out of One, Many” is an art exhibition that reminds us that Christians, Muslims and Jews all have the same family heritage, our ancestor Abraham, and focuses on what we can learn from his life and faith about living together harmoniously.

Abraham is a spiritual figure of distinct significance within the three primary monotheistic faith traditions, whose followers are all referred to as “children of Abraham.” The patriarch has much to teach us about welcoming and embracing the “other.” In these three faith traditions, the figure of Abraham is seen as a model of hospitality — of welcoming the stranger.

The exhibition involves three acclaimed Middle Eastern contemporary artists from Muslim, Christian and Jewish faith traditions: Sinan Hussein, Qais Al Sindy and Shai Azoulay. Each artist has created five paintings that interpret specific themes from Abraham’s life for our contemporary context.

For artist Qais Al Sindy, a Chaldean Christian from Iraq, participating in the exhibition has special significance. Reflecting on his artwork in the exhibition, Qais said, “Abraham was a Chaldean as well, coming originally from Ur of the Chaldees, which is now called Nassiriya, a governorate in Iraq situated along the banks of the Euphrates River, about 225 miles southeast of Baghdad. I bought an old Nassiriyan shepherd’s cloak made of sheep wool. Then, I cut the cloak into pieces and pasted some of them on the canvases for Abraham’s clothes. I wanted to bring the spirit and soul of this great prophet through the material of his native land.”

The imaginative art of Sinan Hussein, an artist also from Iraq but of Muslim background, leads the viewer to reflect deeply on Abraham’s contemporary significance. About his painting titled “Abraham and Ishmael’s Birth,” Sinan said, “In my painting, I am attempting to move beyond the traditional understanding found in the Qur’an and the other monotheistic religions, into its contemporary meaning for us now. This is what I am trying to do in my depiction of Ishmael’s birth.”

Shai Azoulay, a celebrated Jewish artist who was previously featured at the Frieze

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Book traces ancient time of upheaval before Jesus

Reviewed by Helen F. Goodkin

Follwing the division of the Greek empire after the death of Alexander the Great, Jerusalem sat at the crossroads of Greek culture, strategically located between the Ptolemys in Egypt and the Seleucids to the east. The religious life of the Jewish people was torn between keeping the old traditions of the Temple and the new Greek culture and learning, and their political life was fragmented between those who sought to accommodate their overlords and those who chose to rebel and fight for freedom and independence, such as Judas Maccabeus.

It was this time of dissidence and upheaval between roughly 250 and 50 BCE that gave birth to the rise of apocalyptic thinking. A vast literature, known as the Pseudepigrapha, testifies to the swirling intellectual activity of the period. Pseudepigrapha simply means “falsely attributed” because most authors chose to sign their work with the name of an older important Biblical figure, such as Noah, Abraham, and even Adam and Eve.

Most of this literature remains outside the canon, though works such as the Old Testament Book of Daniel and the later

Heiress saved Jewish children in Nazi-occupied France

Reviewed by Rick Hamlin

Suzanne Spaak would seem to have unlikely makings for a saint. She was a rich Belgian heiress living in occupied Paris during World War II in a sumptuous Palais Royale apartment (upstairs from the writer Colette) that was filled with paintings by her friend the surrealist Magritte. Spaak raised her son and teenaged daughter—the latter a possible inspiration for Colette’s Gigi—with little financial help from her bounder of a husband, as all the while she was rescuing hundreds of Jewish children from the Nazis.

Reading about Spaak’s heroism in Ann Nelson’s magisterial Suzanne’s Children, you wonder, “Why didn’t I ever know about this woman before?” Some of Spaak’s obscurity was surely due to her own humility, not to mention the fluidity of her aristocratic social position, allowing her to do her dangerous work in full view and yet undercover. “She was always an outlier,” Nelson writes, “a Belgian amid the French, an atheist amid the believers, an independent among the militant.”

In the last months of her life when caught and imprisoned by the Germans, she filled the

Crucible of Faith: The Ancient Revolution That Made Our Modern Religious World
By Philip Jenkins
Basic Books, 2017
336 pages, $19.99

that strongly influenced Christianity were forged—heaven and hell, good angels and Satan, the notion of a final judgment, and the resurrection of the body. In a masterful way, he has brought historical context and serious textual study together to create a much-needed book on the period after the Old Testament Canon closes and the time of Jesus begins. During this period, he writes, there was a “fundamental shift in assumptions that affect most or all of the belief systems” that influence us today.

Of importance, according to Jenkins, is the apocalypse 1 Enoch, probably written originally in Hebrew or Aramaic, (Aramaic fragments were found at Qumran) but now only available because the Ethiopic church has preserved it in Ge’ez as part of its Bible. 1 Enoch speaks of a messianic Son of Man who will sit on a throne in judgement; it reflects the concerns of an oppressed people trying to reconcile their understanding of divine justice and goodness with the evil perpetrated on them and their religion by pagan regimes. Enoch and others in this genre speak of a final tribulation in which the suffering of the righteous will be redressed and the evil will be punished. As my professor in seminary said, apocalypses are not written by happy people.

This book is an excellent introduction to the period, but it is a serious read. Those who take it on will, however, be richly rewarded with new understanding of the world to which Jesus came and the ideas that he preached.

Helen F. Goodkin is a member of the Church of the Epiphany, New York, and a regular presenter in churches on Biblical topics. This review was first published in the Episcopal New Yorker newspaper.
walls of her cell with quotations that hint at her rich inner life. She didn’t have any books to refer to, only her memory. Nevertheless, she could quote Socrates (“My enemies can kill me. But they cannot harm me”), Shakespeare (“Melodious nightingale, sing a song to close my eyes”), Kipling (“Where the mothers are, the children should be, so they can watch over them”) and Piaf (“I regret nothing”).

As the extent of the crisis grew and the awareness of what would happen to the children when in the Nazis’ clutches became clear, the dangers only increased. One of the most poignant moments in Nelson’s book comes when Spaak realizes she needs to find a safe place—quickly—for dozens of children in the Jewish orphanages. She reaches out to the nearby Protestant church, the Oratoire du Louvre, and the pastor readily agrees that they can find temporary shelter in the church’s soup kitchen.

“God created man in his own image,” he preached to his congregation that Sunday. The best way to serve God, he argued, was to help one’s fellow man, starting with persecuted Jews.

Finding the Parisian women who could take the children out for “their weekly walk” while spiriting them away to safety would have seemed a daunting task for any other woman, but Spaak took to it as though she was arranging a benefit for her favorite charity. She also put much of her inherited money into the cause—to her husband’s disgruntlement—providing funds for the French families that took in the children. As she made clear to her daughter, money was nothing unless it was used for good.

Nelson does a wonderful job of filling in the background that led to this moment in history. Paris was not Berlin, and she helps you understand what trade-offs the French had to make while living in an occupied country. Colette, for instance, was often accused of being a collaborator or at least alarmingly passive, but she supported Spaak’s work as she hid her Jewish husband in the attic of the Palais Royale.

Nelson’s interviews with the survivors as well as with Spaak’s children provide vivid details. Their last communication from their mother was a letter she wrote from prison. She commented on the New Testament, one of the few books she was allowed to read. She told her daughter, “I would like you to read a few verses from time to time, my darling, and reflect on them well. Even if you don’t believe in God you can try to exercise Christian morality, which seems admirable from every point of view.” Sometimes it is so-called atheists who best exemplify that morality.

Rick Hamlin is a member of St. Michael’s Church in New York and serves on the Episcopal New Yorker editorial advisory board. This review was first published in the Episcopal New Yorker newspaper.

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and betrayal evident in the desperate cry of Jesus from the cross: “My God, my God, why have you forsaken me?”

In his 60s during the years he worked on the cycle, Rothko suffered from bouts of severe, clinical depression exacerbated by prescription tranquilizers and alcohol abuse. With his health failing, he hired assistants to execute the work under his direct supervision. He separated from his wife and moved into his studio in 1969. The work for the chapel ended up being both his final series of paintings and his swansong. After completing that work, the artist committed suicide in his New York studio. The chapel was completed and opened to the public the next year.

Twelve years earlier, in 1958, at the height of his fame and artistic powers, Rothko delivered an address at Pratt Institute and laid out seven principles that guided his art. Foremost among them was the artist’s awareness of his mortality: “Tragic art, romantic art … always deals with our knowledge of death.” But the seventh and final principle was “10 percent hope” to “make the tragic endurable.” Ultimately, these imposing, black canvasses may be iconographically empty in the same hopeful sense with which Christians regard the emptiness of the tomb on Easter morning.

Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries. This article was first published in The Living Church.

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Art Fair and was awarded The Moses Prize from the Jerusalem Artist House, has brought his heritage and contemporary culture into some of his work. His style moves gracefully, albeit mystically, back and forth between the figurative and the abstract. In his artistic depiction of Abraham’s sacrificial love for God and others, Shai’s energetic painting shows the patriarch on a flying carpet observing a large circle dance whose participants illustrate the diversity of our world. About the painting, Shai remarks, “Circle dancing is very much part of Jewish culture. For me the circle represents something that connects people from all backgrounds and breaks down all walls. In a circle we become one. This is something Abraham teaches us.”

Leonard Bernstein, the renowned late Jewish composer and conductor, said, “the point is, art never stopped a war … Art cannot change events. But it can change people. It can affect people so that they are changed — they then act in a way that may affect the course of events…by the way they behave, the way they think.”

“ABRAHAM: Out of One, Many” will begin its 20-month tour of sacred spaces on May 3, 2019 in Rome at the historic church of St Paul’s Within the Walls (Episcopal). It will be then be showcased over the summer in France at the American Cathedral in Paris and in Edinburgh at St. Cuthbert’s Church, as part of the Just Festival during the Edinburgh Art Festival. In the fall of 2019, it will begin touring cathedrals and sacred spaces in the U.S. through 2020, with the first two venues being the Tri-Faith Initiative in Omaha, Nebraska and St. Paul’s Episcopal Cathedral in Boston. In each venue, the exhibition will serve as a catalyst for the local Christian, Muslim and Jewish communities to work together and develop programming focused on what we can learn from Abraham on living together peacefully.

The Rev. Canon Paul-Gordon Chandler is an appointed mission partner of the Episcopal Church and president/CEO of CARAVAN.

For more information on ABRAHAM: Out of One, Many, see: www.on-caravan.org/abraham
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<td>Grace Church • Lake Havasu City</td>
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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 REDDALL’S VISITATION SCHEDULE

April
4/14 | St. Andrew’s, Nogales
4/20 | Trinity Cathedral, Phoenix (Easter Vigil)
4/21 | Trinity Cathedral, Phoenix (Easter Services)
4/28 | St. Philip’s In The Hills, Tucson

May
5/5 | Grace St. Paul’s, Tucson
5/12 | All Saints’ Church & Day School, Phoenix
5/19 | St. Barnabas on the Desert, Scottsdale

June
6/2 | St. Andrew’s, Glendale
6/16 | St. Paul’s, Payson

*The schedule above is subject to change.