EVENTS AROUND THE DIOCESE  OCT – DEC 2019  

OCTOBER

OCTOBER 3
AZ Welcomes Refugees Meeting | Grace St. Paul's, Tucson

OCTOBER 4
First Fridays | Trinity Cathedral, Phoenix

OCTOBER 5
Paint an Abstract Event | St. John the Baptist, Glendale

OCTOBER 6
Food Pantry | St. Mark's, Mesa
Food Bank | St. Thomas, Glendale

OCTOBER 12
Free Food Mobile Pantry | St. Luke's at the Mountain, Phoenix
Quiet Day | St. Barnabas on the Desert, Scottsdale

OCTOBER 18
Diocesan Convention | Sheraton Crescent, Phoenix

OCTOBER 21
Convention Recovery – Diocesan Office Closed

OCTOBER 22
Food Pantry | St. Mark's, Mesa
Food Bank | St. Thomas, Glendale

OCTOBER 26
Free Food Mobile Pantry | St. Luke's at the Mountain, Phoenix
Installation and Celebration of New Ministry of The Rev David Rickert | St. Peter's, Casa Grande

OCTOBER 27
Greatness Circle | St. Peter's, Litchfield Park
An Evening of Music Presents Music of the 50s, 60s & 70s | St. James the Apostle, Tempe

NOVEMBER

NOVEMBER 1
First Fridays | Trinity Cathedral, Phoenix

NOVEMBER 2
Holly & Ivy Boutique | Church of the Epiphany, Tempe

NOVEMBER 7
Best Skills Best Churches (Priest/Pastor): Volunteers in Ministry | St. Mary's, Phoenix
AZ Welcomes Refugees Meeting | Grace St. Paul's, Tucson

NOVEMBER 8-10
Food Pantry | St. Mark's, Mesa
Food Bank | St. Thomas, Glendale

NOVEMBER 9
Free Food Mobile Pantry | St. Luke's at the Mountain, Phoenix
Best Skills Best Churches (Deacon-Lay): Volunteers in Ministry | Church of the Epiphany, Tempe
Quiet Day | St. Barnabas on the Desert, Scottsdale

NOVEMBER 12
Food Pantry | St. Mark's, Mesa
Food Bank | St. Thomas, Glendale

NOVEMBER (continued)

NOVEMBER 12
Council for AZ Welcomes American Ministry Meeting | Church of the Transfiguration, Mesa

NOVEMBER 13
Endicott Peabody Liturgical Day

NOVEMBER 14-17
2nd Annual Border Ministries Summit | St. Philip's in the Hills, Tucson

NOVEMBER 22
Christians in Concert | Igllesia Episcopal de San Pablo, Phoenix

NOVEMBER 23
Free Food Mobile Pantry | St. Luke's at the Mountain, Phoenix

NOVEMBER 24
Greatness Circle | St. Peter's, Litchfield Park

NOVEMBER 26
Food Pantry | St. Mark's, Mesa
Food Bank | St. Thomas, Glendale

NOVEMBER 28
Thanksgiving – Diocesan Office Closed

DECEMBER

DECEMBER 5
Best Skills Best Churches (Priest/Pastor): Laws/Legal | St. Mary’s, Phoenix
AZ Welcomes Refugees Meeting | Grace St. Paul's, Tucson

DECEMBER 6
First Fridays | Trinity Cathedral, Phoenix

DECEMBER 7
Quiet Day | Christ Church of the Ascension, Paradise Valley
Best Skills Best Churches (Deacon-Lay): Laws/Legal | Church of the Epiphany, Tempe

DECEMBER 10
Food Pantry | St. Mark’s, Mesa
Food Bank | St. Thomas, Glendale

DECEMBER 14
Free Food Mobile Pantry | St. Luke’s at the Mountain, Phoenix
Quiet Day | St. Barnabas on the Desert, Scottsdale

DECEMBER 22
Design and Arts | Trinity Cathedral, Phoenix

DECEMBER 24
Christmas Eve – Diocesan Office Closed at Noon
Food Pantry | St. Mark’s, Mesa
Food Bank | St. Thomas, Glendale

DECEMBER 25
Don’t Spend Christmas Alone Event | St. Luke’s, Prescott
Christmas – Diocesan Office Closed

DECEMBER 29
Greatness Circle | St. Peter’s, Litchfield Park

information about these and other events online at azdiocese.org

inside this issue

FALL 2019

Diocesan Events
Contents
Clergy News

Epistle: Serving our Congregations and Communities
Adventures at Summer Camp
An Evening of Music
Best Skills Best Churches: Training for Original Nonprofit
Convention is Around the Corner
59th Diocesan Convention: Order of Business
59th Diocesan Convention: Canon Changes
59th Diocesan Convention: Nominee Info
56th Diocesan Convention: 12 Step Program & Clergy Spouse/Partner Lunch
59th Diocesan Convention: Resolutions
59th Diocesan Convention: Proposed Financial Statement of Mission
Rhythms of Grace Worship Service
Don’t Spend Christmas Alone Event
Light Up the Rez
2019 Holly & Ivy Boutique
Beloved in the Desert
Bishop Reddall Rides Down Tombstone’s Allen Street
Deacon Beacon
Come Paint an Abstract
Christians in Concert
Youth Seek and Serve Christ
Music at Trinity 2019-2020 Season
Episcopal Journal: National News
Diocesan Directory

FRONT COVER: Artwork by Sarah Sandhaus/Electric Dreams Design. BACK COVER: Bishop Reddall and those who were confirmed or received at Emmaus Church Plant (Surprise). Photo by Emmaus Church Plant.

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NEW DIOCESAN STAFF MEMBER

We are happy to share the good news that Nannette Zdrojewski has been hired as our new Finance Assistant. She came to us in April of this year through a temporary agency, and we have now hired her full time as part of our staff.

Nannette is from Cass City which is a small town in the thumb of Michigan. She went to Delta College in Michigan and has a degree in Business, majoring in Accounting. She returned to college in 2001 to upgrade on her computer skills taking Microsoft Excel, PowerPoint, Publisher, and Word.

In 2004, she and her husband moved to Aguila, Arizona, leaving all five adult daughters in Michigan, along with 34 grandchildren. They both initially worked at Remuda Ranch Center for Anorexia, and Bulimia in Wickenburg. Nannette says she receives joy from the very positive work environment and great team at the Diocesan Office.

“We’re pleased to have Nannette join our staff and bring her skills and talents to the Diocese of Arizona,” Bishop Reddall stated.

Please help us welcome her as a member of the Diocesan Staff!

BY THE RT REV JENNIFER A. REDDALL
BISHOP OF ARIZONA

There is a different rhythm to life as a bishop than there was in a parish; instead of preparing for the program year (and running Vacation Bible School) in August, my focus is on our Diocesan Convention and some longer range planning for what will best build up the Christ’s Church in Arizona.

Two highlights of that planning, which will be fleshed out more fully at Convention: “You shall also love the stranger, for you were strangers in the land of Egypt.” -Deuteronomy 10:19

More than 20 churches in our diocese are doing some kind of ministry involving migration and border issues. But no one is coordinating those ministries, connecting volunteers and needs, or helping us adapt as policies and procedures change. Cruzando Fronteras, our flagship ministry as a diocese, needs administrative help to step forward into structural and financial sustainability. And our diocese receives frequent requests from visitors outside Arizona who want to “help” at the border, but we have no structure or ability to really allow them to do so.

So, we are not serving our neighbors and welcoming the stranger as effectively as we might. Consequently, the 2020 Statement of Financial Mission includes a new full-time “Missioner for Border Ministries” position that will meet those needs. We have received a grant from Episcopal Relief and Development to fund the position beginning on November 1, 2019, pending the adoption of the 2020 budget at convention.

The Missioner will be out in your congregations on Sundays, preaching and teaching and connecting you to the wider church. He or she will be helping Cruzando Fronteras develop structures for financial and administrative stewardship; connecting congregations to ecumenical and civic partners for ministry with migrants; and developing a “Border pilgrimage” for people outside Arizona to come and see our southern border and return home carrying the stories of those who are on this journey.

“All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation.” -2 Corinthians 5:18

A natural part of living in community is experiencing conflict. Developing skills in seeking and facilitating reconciliation is crucial for both lay and ordained leaders in the church, in our vocation to “carry on Christ’s work of reconciliation in the world.” (The Catechism, BCP, p.855)

The Lombard Mennonite Peace Center (LMPC) has been a leader in reconciliation work since the late 1980s. In November 2020, Trinity Cathedral and The Episcopal Diocese of Arizona will be co-hosting LMPC to lead their Mediation Skills Training Institute for Church Leaders. I encourage our clergy to set aside a week of their continuing education time to register for the training; and I encourage as many lay leaders as possible to make that commitment, too.

I envision a diocese with a common language around reconciliation. I imagine what a gift to our congregations and communities it would be to have people trained in skills of mediation in parishes around the diocese, ready to utilize those skills both in their local parish and on behalf of the wider church.

I might add that those skills are needed outside the church and in our civic discourse today as well. As courageous followers of Jesus, we cannot live in fear of conflict in ways that mute the Gospel and leave us paralyzed and inactive. Nor can we assume that conflict and division are the last word. We are called to be courageous followers of Jesus, we cannot live in fear of conflict in ways that mute the Gospel and leave us paralyzed and inactive. Nor can we assume that conflict and division are the last word. We are called to be reconcilers in Christ, which involves both theological work and practical work in skill-building. It will be a blessing to learn from LMPC and bring their wisdom to Arizona.

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Summer Camp 2019 “Path to Peace” was an awe-inspiring adventure!

From the hospitality of “Aloha” to the self-sacrificial love of “Agape,” from the community spirit of “Ubuntu” to the justice-seeking “Si se puede!” Campers from kindergarten through high school learned words and concepts from around the world that help us partner with God to become active peacemakers.

We had Youth Camp for 6th through 12th graders, Wilderness Introduction to Leadership Development (WILD) for high schoolers, Children’s Camp for 2nd through 6th graders, and Ankle Biters’ Camp and Mini Camp for Kinder-garteners through 2nd graders (and their caregivers)! There was Summer Family Camp for families of all ages and Adult Camp for the 40 and over crowd. This summer Chapel Rock also hosted the second annual Camp Genesis, which seeks to create a safe space for children with an incarcerated parent to have fun, grow in self-esteem, and encounter Christ.

Here are a few recollections from staff people who helped with Camp Genesis this summer.

“Camp Genesis is a gift for all who participate, from the many parishes that donate and pray for our time at Chapel Rock, the staff that take part in preparing the spaces and the programs, to the campers and their families—the reason why we get to do this great work in the first place. Whether planning programs or engaging with campers, my life is consistently changed for the better because of this camp. When we plan and head to camp we can never predict the experiences or the outcomes, and for that I am thankful; nothing we could predict ever comes close to the experiences we encounter each year, with each camper. Camp Genesis is a phenomenal experience and I look forward with hope towards the great things to come in the future.”

- CANDICE TOLLIVER, HARBOR CHURCH, PHOENIX

“My overwhelming impression of being a part of Camp Genesis this year was one of discovery and joy. These young campers helped me discover that I take a lot of things for granted...including my faith. There were many joy-filled moments, but one example stands out. The group was making our way to dinner after our worship time. I was at the back of the group and heard an angelic voice singing the “Go Now in Peace” song. I caught up with this usually quiet camper and we both sang and laughed all the way to the dining hall.”

- THE REV. KIM CRECCA, CHURCH OF ST. MATTHEW, TUCSON

“Camp Genesis is limited to a small group of campers; because of this, we have a great opportunity to get to know each camper’s unique qualities and tailor activities to meet our goals in the context of their needs. One beautiful example is our dear camper, Jonas.” Jonas was a return camper this year, and had been one of our youngest campers last year. He is one of those kids without pretense, no guile, is incredibly creative, can talk your ear off about the stories he creates in his preferred video game, and likes to wander; in other words, he usually wants to do things his own way. Fortunately, our program is structured such that we can flex and flow with this type of personality.

“Jonas is often misplacing his belongings, so it was no surprise that I was surprised, though he was positively enthusiastic and able to share all sorts of scientific details about the minnows and water bugs that he caught. Jake was amazed and from that point on, they became fast friends. Ultimately, he ended up taking back two water bottles, a fish and a few minnows to care for the rest of the week, and he was fastidious in his care of their “habitats” each day.

“We do not know the impact this adventure or our delight in him and his love of creation will have on his life...but I do know the impact that he has made on us.”

- ANDREW'S, TUCSON

*Names have been changed.
AN EVENING OF MUSIC PRESENTS
Music of the 50s, 60s & 70s
OCTOBER 27TH 6:30 TO 9:00 PM
DOORS OPEN AT 5:30

Refreshments
Silent Auction

THE EVENING INCLUDES WINE, CHEESE, FRUIT AND ASSORTED BEVERAGES.
SILENT AUCTION OF ART, JEWELRY, DESSERTS, TICKETS, AND OTHER UNIQUE ITEMS.
YOUR $10 DONATION TO BENEFIT ST. JAMES INCLUDES TWO BEVERAGES.
ADDITIONAL BEVERAGES ARE A $3.00 DONATION EACH.
CREDIT & DEBIT CARDS ACCEPTED. TICKETS AVAILABLE AT THE DOOR.

Join in the fun by dressing in the style of your favorite decade!

FOR TICKET INFORMATION, PLEASE CONTACT:
ST JAMES EPISCOPAL CHURCH • 975 E WARNER ROAD TEMPE • 480 345 2686

Best Skills Best Churches
Training for the Original Nonprofit

These days, it’s not business as usual in the church.
Become a reliable, knowledgeable partner to help your church leadership!

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

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

learn more at azdiocese.org/bestskills.html

Designed specifically for Deacons and Lay Leaders.

AZDIocese.org/bestskills.html

NMI is a professional development entity of the Arizona State University

98
CATHY BLACK
CANON FOR ADMINISTRATION

All congregation and visitor registration forms and/or dinner reservation forms should have been completed and returned to Diocesan House by now. If not, return your completed forms and payments to Diocesan House, attention Serrena Addal, as soon as possible. If you have any questions, please contact Serrena at 602-254-0976 or serrena@azdiocese.org.

WHAT IS NEW THIS YEAR
This year the floor of Convention will be set up differently. On Friday, the Crescent Ballroom will be set with round tables for registered delegates and non-voting clergy only. Visitors will be seated in the same configuration in the Crestview Room. Convention participants will be involved in table conversations led by Bishop Reddall and Rev. Scott Gunn, our keynote speaker. Participants will be seated at tables with members from across the diocese who they do not know and are from churches different than their own. This will allow for group discussions regarding the features of our diocese. These conversations will be in lieu of breakout sessions. This promises to be a very exciting and interesting way to get to know each other!

On Saturday, seating will return to the traditional theater-style seating. During the Eucharist Service, there is open seating. For the business meeting, Delegates will be seated on the floor of Convention and visitors [white credentials] will be seated in the rear of the ballroom.

There is an additional change concerning the nomination process at Convention. Bishop Reddall has removed the opportunity for candidates for office to speak on the floor of Convention. So, if you wish to hear from the individuals running for one of the following positions: Deputy to General Convention, Standing Committee, Diocesan Treasurer, or Secretary to Convention, be sure to attend the Candidate Forum on Friday morning at 10:30 a.m. Anyone wishing to be nominated from the floor will have an opportunity to speak at this workshop as well.

HOTEL INFORMATION
Sheraton Crescent Hotel
2620 W. Dunlap
Phoenix, AZ 85021

As in past years, we are convening the Diocesan Convention at the Sheraton Crescent Hotel in Phoenix. Everything is under one roof, and if you are staying at the hotel, you can park your car and not have to leave again until Convention is concluded. We will have education, fellowship, food and inspiration all in one place! You may still be able to book a room, based on availability. Please call 602-943-8200 and be sure to indicate that you are with The Episcopal Diocese of Arizona to obtain the best available rate.

On Friday, October 18, the hotel will be hosting a barbecue lunch. The cost is $10 and the menu includes chicken sandwich, cheeseburger, hot dog or garden burger. Service begins at 11:00 a.m. in the pavilion area.

RESERVATIONS FOR DINNER ON FRIDAY, OCTOBER 18
There will be a reception before the buffet dinner on the Friday evening of Convention, and the available spaces for dinner are filling up fast.

Dinner this year will again be a buffet. The cost of the dinner is $41.00 with the following menu:
- Italian Salad: Fresh hearts of romaine, radicchio, assorted olives, plum tomatoes, red onion, aged Fontina cheese with herb croutons and oregano vinaigrette
- Spinach & cheese ravioli: Sautéed with caramelized shallots, diced tomatoes and roasted garlic cream
- Sage rubbed Chicken Breast: Served with spinach, pine nut and feta stuffing with basil essence
- Pesto Crusted Salmon: Served with tomato fennel salad and lemon vinaigrette
- Oven Roasted primavera vegetables
- Rolls and butter
- Iced tea and coffee service

Dinner reservations and payment can be made on our website, www.azdiocese.org. Visitors and delegates are welcome to attend with a spouse or guest.

We are continuing the after dinner dessert and entertainment which has been such a success! Come enjoy your dessert and coffee/tea outside on the patio and enjoy the wonderful music provided by a new group this year.

The dessert and coffee bar is included with dinner, or it is $10.00 per person without dinner.

The Episcopal Diocese of Arizona at work!
**ORDER OF BUSINESS**

**Friday, October 18**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00 A.M.</td>
<td>CHILDREN'S PROGRAM - Canyon II [Pre-registration is required]</td>
</tr>
<tr>
<td>9:30 A.M.</td>
<td>PRE-CONVENTION WORKSHOP 1</td>
</tr>
<tr>
<td>10:30 A.M.</td>
<td>PRE-CONVENTION WORKSHOP 2</td>
</tr>
<tr>
<td>10:45 A.M.</td>
<td>CANONS, RESOLUTIONS AND BUDGET - Crescent C</td>
</tr>
<tr>
<td>11:15 A.M.</td>
<td>SENIOR WARDEN LUNCH - Crestview Room</td>
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<tr>
<td>12:45 P.M.</td>
<td>CONVENTION CONVENES</td>
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<tr>
<td>9:00 A.M.</td>
<td>DAUGHTERS OF THE KING PRAYER CHAPEL OPENS – Canyon III</td>
</tr>
</tbody>
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**Saturday, October 19**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>9:00 A.M.</td>
<td>EUCHARIST – Crescent Ballroom</td>
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<tr>
<td>5:00 P.M.</td>
<td>EVENING PRAYER</td>
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<tr>
<td>5:30 P.M.</td>
<td>RECEPTION – Pool Pavilion</td>
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<tr>
<td>6:00 P.M.</td>
<td>12 STEP MEETING - Crescent 3</td>
</tr>
<tr>
<td>6:30 P.M.</td>
<td>BUFFET DINNER – Crescent Ballroom Wristband required</td>
</tr>
<tr>
<td>8:00 A.M.</td>
<td>COFFEE - Pool Pavilion [Breakfast is on your own]</td>
</tr>
<tr>
<td>8:00 A.M.</td>
<td>MORNING PRAYER - Canyon III</td>
</tr>
<tr>
<td>9:00 A.M.</td>
<td>CHILDREN’S PROGRAM CHECK-IN – Canyon I and II [Pre-registration required]</td>
</tr>
<tr>
<td>11:00 A.M.</td>
<td>BUSINESS MEETING</td>
</tr>
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</table>

**Blessing and Dismissal**

- CHAPEL ROCK - Canyon I and II

**Sunday, October 20**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>9:00 A.M.</td>
<td>EUCHARIST – Crescent Ballroom</td>
</tr>
<tr>
<td>12:00 P.M.</td>
<td>CONVENTION RECONVESES</td>
</tr>
</tbody>
</table>

**2019 EXHIBITORS**

- Anglican Order of Preachers
- Arizona Episcopal Cursillo
- Arizona Episcopal Schools Foundation
- Arizona Faith Network
- Beloved in the Desert Episcopal Service Corp. Program
- Brotherhood of St. Andrew Chapel Rock
- Church of the Transfiguration, Mesa
- Church Pension Group/Insurance
- Cruzando Fronteras
- Daughters of the King
- Diocesan Altar Guild
- Diocesan Prison Ministry
- Disability Empowerment Group
- Emmaus Episcopal Church, Surprise
- Episcopal Campus Ministries
- Episcopal Relief & Development
- Grace St. Paul’s Migrant Ministry
- ICM Food & Clothing Bank
- Imago Dei Middle School JustCoffee
- Katrina’s Dream
- Native American Ministry
- & Navajoland Recovery Ministry
- Shima of Navajoland
- St. Paul’s, Tombstone
- St. Thomas, Clarkdale
- The Apparent Project
- Third Order Society of St. Francis
- Union of Black Episcopalians
- U.S. Census Bureau

*As of 9/6/19*
CANON 3

Of the Standing Committee

Sec. 1. Composition of the Standing Committee. The Standing Committee shall be constituted as follows:

(a) Number of Members. The Standing Committee shall consist of six Priests Clergy and six Deacon/Lay communicants, each of whom shall serve for a term of three years on the basis of three two classes, so that the terms of two Priests Clergy and of two Deacon/Lay members shall expire each year.

(b) Elections and Vacancies. At each Annual Convention there shall be elected by ballot two Priests Clergy and two Deacon/Lay communicants to serve for terms of three years each. In the event of a vacancy the Standing Committee shall have power to fill the same until the next Annual Convention, when a Priests Clergy or Deacon/Lay member shall be elected for the remainder of the unexpired term.

(c) Term of Membership. Any Clerical Clergy or Deacon/Lay member of the Standing Committee may be elected to serve not more than two consecutive three-year terms, in addition to such time as he or she may have served to complete the remainder of an unexpired term of some other member of the Standing Committee. Thereafter, such person shall not be eligible for re-election until the expiration of ten months from the end of such person’s second full term.

ARTICLE VI

The Standing Committee

Sec. 1. Establishment of Standing Committee. A Standing Committee, which shall have powers and duties and shall perform the functions required by the Constitution and Canons of The Episcopal Church and by the Constitution and Canons of this Diocese, is hereby established. The total number of members, the mode of their election, and their terms of office shall be as specified by Diocesan Canon, but the Committee shall at all times be composed of an equal number of Clergy, canonically and actually resident in and actively exercising a regular ministry in the Diocese as determined by the Bishop, and resident Lay communicants of the Diocese.

CANON CHANGES

BY ALLAN BUDD and JANETTE MACAULEY, CO-CHAIRS OF THE NOMINATION COMMITTEE

The Committee on Nominations recommends the following persons to the 59th Annual Diocesan Convention of The Episcopal Diocese of Arizona.

Anyone wishing to be nominated from the floor must meet the following qualifications:

• Communicant in good standing or Clergy in good standing
• Church is current on Mission Share at time of nomination and September Mission Share payment

CONVENTION SECRETARY

Term 1 year: elect one [1]

NOMINEE:

Betsy Zakowski – St. Matthew’s, Chandler

COMMITTEE ON NOMINATIONS

The Committee on Nominations recommends the following persons to the 59th Annual Diocesan Convention of the Diocese of Arizona.

According to the Constitution and Canons, the Standing Committee shall be established, the total number of members, the mode of their election, and their terms of office shall be as specified by Diocesan Canon, but the Committee shall at all times be composed of an equal number of Clergy, canonically and actually resident in and actively exercising a regular ministry in the Diocese as determined by the Bishop, and resident Lay communicants of the Diocese.

CONVENTION SECRETARY

Term 1 year: elect one [1]

NOMINEE:

Betsy Zakowski – St. Matthew’s, Chandler

The Committee on Nominations recommends the following persons to the 59th Annual Diocesan Convention of The Episcopal Diocese of Arizona.

Anyone wishing to be nominated from the floor must meet the following qualifications:

• Communicant in good standing or Clergy in good standing
• Church is current on Mission Share at time of nomination and September Mission Share payment

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The Rev. Gerardo Brambila – St. Mark’s, Mesa

CURRENT: Vicar/ Priest-in-Charge at St. Mark’s. Responsibility and oversight of all St. Mark’s ministries and operations of the church; Member of Diocesan Hispanic Ministry; Board Member for Desert Sounds (local non-profit children’s music ministry); Ordained in January, 2002 in Los Angeles Diocese.

FORMER: Vicar at Our Merciful Savior in Denver, CO; Standing Committee member for Diocese of Colorado; Chair of Hispanic Committee in Colorado Diocese; Chair of Board of Directors for 22nd Avenue Jubilee Center in Colorado Diocese; Vicar at Holy Family in Los Angeles Diocese.

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?
I would like to bring my experience and expertise from prior service on the Colorado Diocesan Standing Committee, especially as it pertains to cultural diversity and customs. I believe it is important to recognize and be sensitive to the various cultural, racial, and inter-generational movements facing our church and country. My intent is to work directly with the bishop and this committee to grow the Episcopal Church and spread the Good News. I would like to utilize my many gifts and talents to assist this Standing Committee, which includes conflict resolution and pastoral care for those who need it. I bring to the table various viewpoints from both the Catholic and Protestant religious communities. I am a team player but have many ideas to share including tools to implement mechanisms and successful strategies to evangelize, grow and nourish the Episcopal Church, attracting the unchurched, welcoming all worshippers as part of the Episcopal family, and promoting the growth of younger parishioners and families with children. I am a strong Christian believer who stands behind the premise that we are to love God and to love one another, unconditionally while respecting the dignity and rights of all human beings and God’s creatures. I believe in the importance of daily prayer, scripture study, analysis, and interpretation. I maintain the strong belief that I am doing what I was called to do by Jesus Christ.

The Rev. Benjamin Garren – Emmanuel Collegiate Chapel, University of Arizona

CURRENT: Chaplain for the Emmanuel Collegiate Chapel, Campus Ministry at the University of Arizona; Tucson, Member of Standing Committee.

FORMER: Women’s Emergency Shelter Case Worker; Lay Rector to the yoked Parish of Battle Harbour, Labrador; Episcopal Service Corps Intern; Middle School Instructional Aide.

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?
This is an amazing time to be an Episcopalian. We are a church that values the whole of Christian tradition as an invaluable conversation partner but does not expect blind obedience to that tradition as an unflinching authority. We have the space to doubt, be curious, and question but also the faith that we are joining centuries of fellow yearners in faith for the deep abiding truth of Jesus Christ. We are a church that is prepared to engage the postmodern world in which we live and bring many to discover holy ground and their center in Christ. To do this we must ask “Can we realize that the church must both transform the lives of those in our communities and also be transformed by them?” and “Can we transition from an ethos of passivity to responsibility and towards incorporating others in our story?”

The Rev. Mariana Gronke – Church of the Epiphany, Flagstaff

CURRENT: Rector at Epiphany, Flagstaff; Co-Convenor-Soul Friends: United Faith Leaders of Coconino County, Board Chaplain. 

FORMER: lant-Church Campus Ministry at Northern Arizona University; Diocese of Arizona Convention Planning Committee; Clergy Team / Spiritual Director — Curulis.

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?
I have experience in executive management for national and international companies, was hired as the first woman carpenter in the Exhibits Department at the Denver Art Museum, and pastored congregations through unexpected challenges and change as rector for over a decade. God is now calling me to step out of my comfort zone of congregational revitalization to share my gifts of administration, redevelopment, energy, and vision for realizing the uniqueness of God’s Kingdom here in the Diocese of Arizona.

Can’t you feel the palpable promise of this moment in the life of our diocese? We have a newly elected, energetic, and gifted Bishop, one who seeks to partner with diocesan leaders to build upon the strong Episcopal foundation that has been here for generations. In service to God and one another, I bring decades of experience, a willingness to listen to the movement of the Holy Spirit, and a joyfulness in believing Christ walks beside us and is always near. If chosen, I would be honored to serve on the Standing Committee.
As a young person in our predominant setting, I have always felt like an outsider in the church. I am intimately familiar with our landscape, culture, and way of life that can really help influence the Bishop to make the best decisions for our state. Being part of the Christian Church for my whole life informs how I see the Episcopal Church. I want what is best for the church and I think that my youthful and outsider perspectives may help the Bishop on issues that pertain to our state’s greater culture. I am looking forward to the wonderful opportunity to serve on the Bishop’s standing committee.

The Rev. Leah Sandwell-Weiss – St. Philip’s In The Hills, Tucson

I bring into the Standing Committee "the voice of one crying out in the wilderness" - a voice from the hinterlands, the rural, small, and sometimes overlooked congregations. Having served in three rural churches in the past four years, I know they often minister to these outlying communities in unique and creative ways because they lack staff, ample budgets, and resources; that larger city congregations enjoy. They frequently need to collaborate with other churches and other denominations to enhance their sharing of the Good News of Jesus. Additionally, they want a closer and more involved relationship in the shaping of the vision and future of our diocese.

The Rev. Allison Cornell – St. Stephen’s, Sierra Vista

The Rev. Marianna Gronek – Church of the Epiphany, Flagstaff

The Rev. David Benedict Hedges – St. Michael & All Angels, Tucson

The Rev. Marissa Wysorski – Church of the Pilgrimage, Fort Worth

The Rev. Tehran Dabiri – St. Mark’s, Flagstaff

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The Rev. Tehran Dabiri – St. Mark’s, Flagstaff
The Church is challenged as always to preach to today’s world with the love and grace of Jesus Christ which are from everlasting. I believe this requires all of us to love and respect the dignity of every human being. It is my hope that we can continue to lead by example and respect the way of thinking and acting. We can change systems not only in the secular world but also in the wider Church, I will champion the embrace of non-traditional ministries, Director, Deacon Formation Academy. Clergy Member, Standing Committee Member. 2018 General Convention Task Force for Clergy Formation & Continuing Education.

FOREM: Senior executive managing teams within industries of health-care, global high-tech distribution, financial services, and global industries as well as non-profit community-based organizations, I have learned the value of collaboration, listening, and positive action. I welcome the privilege of serving our community and our Church - working together as advocates and in speaking for the most vulnerable in our society to deliver positive results.

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?
Our Diocese has developed a rich tradition of leading the way in many areas of Church life, including speaking truth to power. In the role as a Deputy to General Convention, the opportunity to represent a vibrant, dynamic, and socially-conscious Diocese whose members are focused on living into our Baptismal Covenant is a humbling privilege. Through using my spiritual gifts to serve our diocese and the wider Church, I will champion building for the future direction of our faith tradition, ensuring that all are heard, and encouraging outreach and the embracing of non-traditional ways of thinking and acting. We can be a community without conformity that leads by example and respects the dignity of every human being. It is my hope that we can continue to be the leaders our society and Church needs today.

I am blessed with rich life experiences not only in the secular world as a vocational Deacon but also in my roles within the Diocese. I embrace the mission to build the coalition of church leaders to make a difference – bringing the Church to the World and the World to the Church. Having worked within corporate and religious establishment.

The personal experiences I have had with the inner workings of these two systems, including as a lobbyist in the House of Representatives and the U.S. Senate, and as a deputy to General Convention, has led me to an epiphany. Our system of representative government in this country is in paralysis, chiefly due to polarization. But in the span of ten days, the General Convention of the Episcopal Church hotly debates over 500 pieces of legislation and successfully reaches a decision on each. How can we do in ten days what the U.S. Government cannot do in ten years? Our debates are just as contentious as Congress. The difference is that afterwards, we hug the person with whom we were just arguing. We love one another in our difference.

I would be honored to continue to put in the hard work to make our most important decisions as a denomination, while also serving as an example to our country of how representative governance is supposed to work.

The 2021 Convention also happens to be in my hometown of Baltimore. I would be grateful for the opportunity to show the world the beauty of Baltimore, and that it is infested with Ravens, Orioles, crabs, and great people, not rats.
### walk in love

**Nominee:** The Very Rev. Troy Mendez – Trinity Cathedral, Phoenix

**Current:** Trinity Cathedral, Dean, 2014-present; Diocese of Arizona, Bishop’s Search Committee Member, 2018; Virginia Theological Seminary (Alexandria, VA), Board of Trustees, 2013-present; One Community Foundation (Phoenix), Multicultural Advisory Board, 2017-present; St. George’s College, North American Seminary (Jerusalem), Treasurer, 2012-2015

**Former:** St. Margaret’s Episcopal Church (Palm Desert, CA), Associate Rector, 2011-2013; Church of Our Savior (San Gabriel, CA), Curate, 2009-2011; Virginia Theological Seminary (Alexandria, VA), Student, 2006-2009; Park N Fly (Los Angeles), Regional Sales Manager, 2004-2006; Delta Air Lines (Los Angeles), Sales Representative, 1996-2004

**Why Do You Want to Serve the Church in this Role?**

St. Paul calls us to live life being "transformed by the renewing of your minds, so that you may discern what is the will of God." (Romans 12:2) In the same chapter, he calls the recipients of spiritual gifts to use them for the building up of God’s Kingdom, according to the grace given to each. He lists many examples, and when he lists the role of leader, he lists the attribute of diligence as the grace to be championed.

Serving at General Convention is indeed a call to the renewal of the Episcopal Church, and it is a task that requires a good heart, hard work, and great diligence. As the leader of the Arizona delegation in 2018, I assumed responsibility for the gathering and training of deputies, for collaborating with others across diocesan deputations, and for connecting the various aspects of General Convention back to the experiences of Episcopalians in Arizona.

Our efforts paid off! We reunited the Diocese of Cuba with the Episcopal Church. We reaffirmed our call to racial reconciliation and pledged to study the expansion of our forms of prayer. And most importantly, we affirmed our call to make the Church the safest and most inclusive place everywhere. None of this work was easy, and I am extremely proud of our Arizona deputies. It is my hope to serve you once again, and to prayerfully strategize the initiatives and resolutions that will carry the Episcopal Branch of the Jesus Movement forward into the future.

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**Nominee:** Codie Bro – St. John the Baptist, Glendale

**Current:** City of Phoenix Public Library, Good News Peace Ministries, Diocesan Standing Committee, Assistant Youth Leader

**Former:** Special Education Teacher, Sunday School Teacher, Vestry, Chapel Rock Camp Counselor, Mission Trip Organizer

**Why Do You Want to Serve the Church in this Role?**

As a young Episcopalian I have been blessed by being able to serve the church in a variety of leadership positions; Sunday School, Youth Group, Vestry, Diocese Standing Committee and other leader positions in community ministries. I have always enjoyed the unique challenges of this work, and being a part of making the Episcopal Church vibrant and relevant, and I would like the privilege and opportunity to be a part of that work at the national episcopal level as a delegate.

**Nominee:** Julia Coleman – St. Augustine’s, Tempe

**Current:** Retired midwife and business owner; Hospitality Ministry, Altar Guild; Facilities and Outreach Ministries; Bishop’s Committee member

**Former:** Midwife in New York and Arizona; Altar Guild, Usher, lector, and intercessor; Vestry at St. Mark’s, Mesa (2010-2013), Lay Delegate to Diocesan convention several times; Alternate Lay Delegate for General Convention 2018

**Why Do You Want to Serve the Church in this Role?**

I am involved in my church both physically and spiritually. I read the Daily Office, pray, and study scripture to continually strengthen my faith. I would like this opportunity to be on a committee and attend General Convention to be a part of the greater body who help make policy for our church.

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**Nominee:** Dawn Conley – St. Peter’s, Lithfield Park

**Current:** College Professor, Realtor; Province VIII Black African Ministries – Co-Convenor, Episcopal Diocese of Arizona elected Lay Deputy to the 79th Episcopal General Convention

**Why Do You Want to Serve the Church in this Role?**

We live in very engaging times. There are many outside forces that affect us all. None of this work was easy, and I am extremely proud of our Arizona deputies. It is my hope to serve you once again, and to prayerfully strategize the initiatives and resolutions that will carry the Episcopal Branch of the Jesus Movement forward into the future.

**Nominee:** Judy Conley – St. Peter’s, Lithfield Park

**Current:** Deputy To General Convention, Lay Order Elect four (4)

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**Current:** Deputy To General Convention, Lay Order Elect four (4)
The Society of The Holy Cross’ Aims and Prophetic Ministries. I am an Honorary Canon of Trinity Cathedral and the Diocese of Arizona.

NOMINEE: Austin Kerr – Church of the Epiphany, Flagstaff

CURRENT: Educator (US History for 11th grade); Vestry at Epiphany; Steering Committee for Flagstaff Youth Cooperative; Precinct Committeeperson for Coconino County; Democratic Party/Democratic Presidential Candidate Station.

FORMER: Hansen Mortuary (Phoenix); Younglife – Part time staff, Graduate of Northern Arizona University

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE? As a young person in our predominantly older community, I can bring a level of youth and creativity to the process of making the Church welcoming to a more diverse set of individuals. Growing up in a non-Episcopal setting has allowed me to make change even in my local church community that pushes the boundaries and encourages all of us to exist outside of our comfort zones. Being part of the Steering Committee for the Flagstaff Youth Cooperative, I am on the front lines of something new and radical that can change how we view ministry and the Church as a whole. As an educator, I emphasize to my students that they need to stand up, make their voices heard, and participate. I don’t simply want to speak this, I want to act upon these words and make tangible change in something that I feel is valuable to our world.

As a life-long resident of Arizona, I am intimately familiar with our landscape, culture, and way of life that can really help influence the Bishop to make the best decisions for our state. Being part of the Christian Church for my whole life informs how I see the Episcopal Church. I want what is best for the church and I think that my youthful and outsider perspectives may help the Bishop on issues that pertain to our state’s greater culture.

NOMINEE: David B. Loder – St. Alban’s, Wickenburg

CURRENT: Deputy Public Defender, Yavapai County, AZ; President Elect, AZ Episcopal Cursillo; Member Discipleship Disciplinary Committee; Member Diocesan Resolutions Committee; Co-Rectors AZ Episcopal Cursillo #120

FORMER: Deputy County Attorney, Yavapai County, AZ; Interim Judge, Yavapai Apache Tribal Court; Member St. Albans’ Episcopal Church Bishop’s Committee; 15 Year Law Enforcement Officer; 10 Years United States Marine Corps

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE? I am not a “Cradle Episcopalian.” I am, however, a lover of God and of Jesus from as early as I can remember. My family attended the Pilgrim Congregational Church in Cambridge, Massachusetts. They stopped doing so sometime in my pre-teens, but I did not continue to attend and when my family moved, I became a youth member of the First United Presbyterian Church in the same city. Throughout my high school years, I virtually lived in church, keeping me off the city streets that my childhood friends unfortunately could not avoid. My faith and my patriotism caused me to enlist in the Marines immediately after high school, in the middle of the Vietnam War years. After serving ten years I decided to serve on a more local level and became a police officer. Fifteen years later I decided to go to law school and have since served as a County Attorney, Tribal Court Judge and Public Defender. Now, I’ve said all that to say this; after years of serving in different lands and helping others in all kinds of challenging circumstances, through my loving wife Debra, I found the Episcopal Church! I have never been prouder of a church and it’s loving, all-embracing acceptance of all of God’s children, in their myriad of views and preferences than I am of the Episcopal Church! I desire to represent the Diocese of Arizona at our next General Convention to present Arizona as a Diocese that celebrates love and acceptance.

NOMINEE: Dan Packard – All Saints’ Episcopal Church & Day School, Phoenix

CURRENT: Atorney, Law Office of Daniel A. Packard, PC; Executive Director, ArtWins Arizona, Inc.; Advisory Board Member, Phoenix Zoo, Board of Directors and Co-Founder, ONE Community Foundation; General Counsel, Arizona Baseball Foundation

FORMER: Deputy to General Convention, 2015, Interim Executive Director, Chapel Rock (2012-2014); Diocesan Council and Finance Committee, 2008-2017; Former Education for Ministry (RFM) Mentor, Former Senior Supervising Attorney, ASU Law Group

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE? I’m so happy to be a part of this amazing Church which speaks with a prophetic voice in favor of justice, which champions the poor, welcomes the stranger, protects creation, and reflects Jesus’ own concern with the weak, vulnerable and the least of us.

I’ve served the Church in many capacities, but one of my happiest moments was being elected a Deputy from this diocese to General Convention in 2015. I had the privilege of casting a vote consenting to The Most Rev. Michael Curry’s election as Presiding Bishop. I also was happy vote in favor of revising the marriage canon to allow for same-sex marriage, and to adopt rules allowing all Episcopalians to be able to marry in the Church. I also served on the pension plan committee, which improved how pensions are determined, expanded benefits for lay employees, established a parental leave policy, and gave same-sex couples the right to receive retiree pension and retirement benefits.

Being able to worship and share fellowship with Episcopalians around the world was incredible. I would be honored to represent this diocese again at General Convention, where we are doing our small part to guide our Church in our walk together in the Jesus Movement.

NOMINEE: Carol Teays – Church of the Advent, Sun City West

CURRENT: Vestry Clerk; Convention Delegate 2018 – 2019

FORMER: Commission on Ministry, Council; Vestry; St. Warden; St. Warden

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE? I see the World around me changing, that is nothing new as change is an ongoing happening. I have loved and continue to love the Episcopal Church. The liturgy, music, the outreach ministries, the diverse congregation and the love and acceptance of all people makes us who we are.

I remember when the Episcopal Church was referred to as God’s Frozen Chosen, but no longer. We are involved in sharing God’s love with guests. This must continue for our children and our children’s children. However, we must never let the traditions of our Church be lost but carried forward.

That is why I want to serve the Church in this role. My background in different ministries will help me make decisions when needed.

NOMINEE: John Teays – Church of the Advent, Sun City West

CURRENT: Convention Delegate 2018; Vice President and member Men’s Club Adven

FORMER: Retired M.D. Family Medicine 35 yrs; Marriage Encounter Team and National offices 10 years; Trinity Cathedral Phoenix 18 yrs; Diocese of Olympia WN 1953-1998; Jr Warden

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE? I have placed my name in nomination because I believe that I would be a good candidate to represent this Diocese. I have been an Episcopalian since 1963 and am a committed Christian. During the years I have served the church in many varied ministries. I believe that the Church is one of the few remaining foundations for our society and believe that it will be the cornerstone for spiritual and social and moral progress. I love the Tradition, Ritual, and Spiritual- ity of the Church. I will be dedicated to representing all the various Congregations in this Diocese and will be open to any input from all as to how we may further the cause of Christianity in our country and the world.

I have considerable experience in church and non-church fields. I am a good listener and will try to be guided by all the facts before making a decision and/or judgement. I work with people easily and hopefully well. I will do my best to reflect the values of this area in the National arena. Thank you for the opportunity to be a Deputy to the National Convention.
2019-1
59TH DIOCESAN CONVENTION

2019 RESOLUTION

TITLE: Acknowledging and Praying for the People of the Land

Names of submitter(s)
Name          E-mail                           Phone
David Benedict Hedges, BSG  dhedges@stmichael.net  520-886-7292
Canon Debbie Royals  revdebroyls@gmail.com  520-907-0616

Church Name: St. Michael & All Angels
Church City: Tucson
Endorsed by: Council for Native American Ministry, and Rector/Vicar

BE IT RESOLVED: that the 59th Convention of the Diocese of Arizona recommit this Diocese to the acknowledgement of the People of the Land (Native people and their land) in relationship to our geographical location, as expressed in Resolution 2016-3, passed at the 56th Diocesan Convention, and

BE IT RESOLVED: that each congregation acknowledge the People of the Land (Native people and their land) during its Annual Meeting so that it is noted in the minutes, as well as at meetings and other gatherings as a routine practice in the life of the community, and in worship bulletins or inserts, in publications, and on websites, and

BE IT RESOLVED: that this Convention renew and strengthen its encouragement that each congregation acknowledge the People of the Land (Native people and their land) during worship in the Prayers of the People as a routine practice, and

BE IT RESOLVED: that this Convention commend to Rectors and Vicars the appendix to this resolution, which provides suitable language for such acknowledgements in meetings, bulletins, publications, and websites, as well as petitions which may be added to the Prayers of the People, corresponding to the six forms provided in Rite Two of the Holy Eucharist in the Book of Common Prayer, and

BE IT RESOLVED: that this Convention encourage congregations which do not use the Prayer Book forms to use the appended petitions as a starting point for adding prayer for the People of the Land into their local forms of the Prayers of the People.

ANNUAL CLERGY SPOUSE/PARTNER LUNCHEON

Spouses/Partners of Priests, Deacons, Retired and Surviving spouses/partners – all are welcome!

SATURDAY, OCTOBER 19, 2019
FROM 10:30 A.M. – 1:00 P.M.

The Episcopal Diocese of Arizona Annual Convention
Sheraton Crescent Hotel
2620 W. Dunlap Ave, Phoenix, AZ

All clergy spouses/partners are invited gather together at the annual Clergy Spouse Luncheon. The guest speaker this year is The Rev. Cheryl Fox.

Bishop Reddall will join the group for lunch.

There is no cost for the luncheon. If you plan to attend the rest of Convention, you must register. PLEASE RSVP BY MONDAY, OCTOBER 7 (only if you plan to attend the luncheon) to Serrena Addal at (602) 254-0976 or serrena@azdiocese.org.

RESOLUTIONS
Appendix to Resolution “Acknowledging and Praying for the People of the Land”

Goal
To promote reconciliation and maintain awareness of and respect for the dignity of the original inhabitants of the land and Native peoples in our contemporary setting.

Acknowledging the People of the Land in meetings

Protocol
The Acknowledgement of traditional custodians is spoken by a non-Native person before the commencement of any meeting or gathering. It is the first words to be spoken and is followed by a short pause. If a Native person is present, their welcome to the land takes priority.

Suggested words of acknowledgement of traditional peoples
Choose one of the following six ‘acknowledgements of traditional custodians’ for your gathering.

1. I would like to acknowledge the traditional custodians of the land, the ______ people, and call on the Spirit Ancestors to walk with us today as we share and learn together. (Pause)

2. We acknowledge the traditional peoples of the land on which we stand. We pay our respects to them for their care of the land. (Pause)

3. I would like to begin by acknowledging the ______ people, the traditional custodians on whose land this church was built. (Pause)

4. I acknowledge the living culture of the ______ people, the traditional custodians of the land we stand on, and pay tribute to the unique role they play in the life of this region. (Pause)

5. I wish to begin by acknowledging that our church is located on the land of the ________ people. I pay respect to their tribal elders, I celebrate their continuing culture, and I acknowledge the memory of their ancestors. (Pause)

6. I would like to acknowledge the ______ people, the traditional custodians of the land on which we are meeting today. I acknowledge that they have occupied and cared for this land over countless generations and I celebrate their continuing contribution to the life of this region. (Pause)

This acknowledgement could be said together:
We acknowledge and pay respect to the ______ as the original people of the land and their role as custodians of this land given to them by our one and only Creator God. We commit ourselves to actively work alongside
indigenous people for reconciliation and justice as we live into our Baptismal Covenant and respect the dignity of every person. (Pause)

Acknowledging the People of the Land in bulletins, publications, and on websites

Suggested words of acknowledgement of traditional peoples
Acknowledging the people of the land, the __________, and other indigenous people as original stewards of this land, we give thanks for our ancestors, our elders, and for all indigenous peoples who worship with us today.

Praying for the People of the Land at the Holy Eucharist
These petitions are designed to be inserted in Forms I through VI of the Prayers of the People, as provided beginning on pp. 383 of the Book of Common Prayer. Congregations which use forms other than those provided in the Book of Common Prayer are encouraged to use these petitions as a starting point for including prayer for the People of the Land in their local forms of the Prayers of the People.

Form I
For healing, justice, and reconciliation between Native American people and the people of this Diocese, let us pray to the Lord.
Lord, have mercy.
Placement: after “For this city...”

Form II
I ask your prayers for the original stewards of this land, and I ask your thanksgivings for our ancestors and our elders.
Pray for all Native American people who worship with us today.
Placement: after “I ask your prayers for peace...”

Form III
We honor and pray for our Indigenous neighbors.
That we may dwell together in respectful harmony.
Placement: after “We pray for all bishops...”

Form IV
Help us to honor the knowledge of our Indigenous neighbors, to listen through them to your call to renew the life of the earth, and to live together as your people.

Silence
Lord, in your mercy
Hear our prayer.
Placement: after “Guide the people of this land...”

Form V
For a spirit of reconciliation and right relationship with our Native American relatives, that we may be a healing presence in this place, we pray to you, O Lord.
Placement: after “For the peace of the world...”

Form IV
For reconciliation with Native American peoples;
For healing and justice with all who share this land.
Placement: after “For all who are in danger...”
2019-2

59TH DIOCESAN CONVENTION

2019 RESOLUTION

TITLE: Camp Genesis Sunday

Names of submitter(s)

<table>
<thead>
<tr>
<th>Name</th>
<th>E-mail</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Kimberly Crecca,</td>
<td><a href="mailto:CT6873@yahoo.com">CT6873@yahoo.com</a></td>
<td>847-370-2622</td>
</tr>
<tr>
<td>Convener Prison Ministry Prg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jana Sundin, Canon for</td>
<td><a href="mailto:jana@azdiocese.org">jana@azdiocese.org</a></td>
<td>480-262-6080</td>
</tr>
<tr>
<td>Children’s Ministries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kelly Wood, Director Chapel Rock</td>
<td><a href="mailto:kwood@chapelrock.net">kwood@chapelrock.net</a></td>
<td>928-308-2025</td>
</tr>
</tbody>
</table>

Church Name: Diocesan Prison Ministry Program

Church City: Phoenix, AZ

Endorsed by: Vestry/Bishop’s Committee

BE IT RESOLVED: that the Episcopal Diocese of Arizona declares the 3rd Sunday of September as “Camp Genesis Sunday” and that this declaration be communicated to each parish and congregation, to the media, and to the community.

BE IT RESOLVED: that the churches in the Episcopal Diocese of Arizona are encouraged to actively engage in a special offertory collection on Camp Genesis Sunday to assist in providing scholarships and other needs for the children who attend Camp Genesis at Chapel Rock.

BE IT RESOLVED: that the clergy in the Episcopal Diocese of Arizona are encouraged to share information about Camp Genesis, as provided by the Diocesan Prison Ministry team and other sources, with their congregations on Camp Genesis Sunday.

Explanation: Camp Genesis is held at Chapel Rock in Prescott, AZ and hosts children (ages 8-13) who have or have had an incarcerated parent. The 7-day camp provides a safe and fun Christian-based environment for these children, many of whom have never even been to a church; as well as a much-needed outreach to the family members of those affected by incarceration. Over 2.7 million children in the US have at least one parent who is incarcerated; 10% of these children reside in Arizona. Without some type of intervention, studies reveal that these children are 7 times more likely to become incarcerated than children who did not experience the imprisonment of a parent. Camp Genesis can provide one piece that intervention. These children often live at or below the poverty level with relatives or in foster care and typically do not have the funds to attend camp. Through the generous support of donors, Camp Genesis is provided at no cost the campers. An official “Camp Genesis Sunday” can help raise awareness about the camp and provide an opportunity to invite church members to participate in collecting items for backpacks for the children, writing notes of encouragement throughout the year, as well as help generate the scholarships necessary to continue to provide this Christian-based camping experience for these children.
TITLE: Create Task Force on Parental Leave

Names of submitters

<table>
<thead>
<tr>
<th>Name</th>
<th>E-mail</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Rev. K.D. Joyce</td>
<td><a href="mailto:k.d.joyce@stphilipstucson.org">k.d.joyce@stphilipstucson.org</a></td>
<td>520-299-6421</td>
</tr>
<tr>
<td>The Rev. Ben Garren</td>
<td><a href="mailto:ecmtucson@gmail.com">ecmtucson@gmail.com</a></td>
<td>919-691-5585</td>
</tr>
<tr>
<td>The Rev. Robert Hendrickson</td>
<td><a href="mailto:robert.hendrickson@stphilipstucson.org">robert.hendrickson@stphilipstucson.org</a></td>
<td>520-299-6421</td>
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</tbody>
</table>

BE IT RESOLVED: That, in accordance with Resolution 2015-D030 of the 78th General Convention of the Episcopal Church, the 59th Diocesan Convention of the Episcopal Diocese of Arizona establish a Task Force to research the provision of paid parental leave to individuals employed in this diocese. And be it further

RESOLVED: That this Task Force be composed of no fewer than six and no more than ten members, to be appointed by the Bishop or the Bishop’s designee. The Task Force shall be composed of an equal number of Clergy (canonically and actually resident in and actively exercising priestly or diaconal ministry in the Diocese) and resident Lay communicants or employees from within the Diocese. The Task Force shall meet, in person or by teleconference, no fewer than four times before the 60th Diocesan Convention. And be it further

RESOLVED: That the Task Force report and make policy recommendations to the 60th Diocesan Convention, to be implemented in consultation with the Bishop and Standing Committee of the Diocese.

Explanation: The General Convention of the Episcopal Church first called for every diocese to create a policy for parental leave in 1985. In 2000, a resolution was passed specifically urging the church-wide establishment of a parental leave policy granting the “primary child-care parent” a minimum of eight weeks of paid leave upon the addition of a child to their household by birth or adoption. In the Diocese of Arizona, paid parental leave is currently only guaranteed for clergy, and then only for those who physically give birth to a child, through short-term disability insurance. This resolution will begin the process of researching how we might, as a diocese, create a uniform and equitable parental leave policy for all employees.

Resolution Number: 2015-D030
Title: Establish Church-Wide Parental Leave Policy and Practices
Legislative Action Taken: Concurred as Amended
Final Text: 

Resolved, That the 78th General Convention strongly urges all dioceses, congregations, and other church-related offices and agencies/contexts to establish and make available parental leave policies for birth and adoptive parents, both clergy and lay, in their employ; and be it further

Resolved, That the 78th General Convention extend the provisions stated in resolution 2000-C042, to include mention that clergy who give birth have a 12 week benefit that is available through the short term disability coverage provided by the Church Pension Fund; and be it further

Resolved, That the 78th General Convention directs the Church Pension Group to increase publicity and knowledge about the provisions provided through the short term disability; and be it further

Resolved, That the 78th General Convention directs the Executive Council in consultation with the Church Pension Group to prepare a church wide model policy on parental leave for both birth and adoptive parents for consideration by the 79th General Convention.

Citation: General Convention, Journal of the General Convention of...The Episcopal Church, Salt Lake City, 2015 (New York: General Convention, 2015), p. 427.
# Proposed Financial Statement of Mission 2020 Mission Plan Year

Approved by Finance Committee for recommendation to the Standing Committee - August 20, 2019
Approved by Standing Committee for recommendation to the Annual Diocesan Convention - August 29, 2019

### REVENUE

<table>
<thead>
<tr>
<th>2019 Mission Plan</th>
<th>2020 Mission Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Share</td>
<td>$2,800,000.00</td>
</tr>
<tr>
<td>Other Income</td>
<td>$510,000.00</td>
</tr>
<tr>
<td>Restricted Fund Support</td>
<td>$680,000.00</td>
</tr>
<tr>
<td><strong>Total Budgeted Revenue</strong></td>
<td><strong>$3,990,000.00</strong></td>
</tr>
</tbody>
</table>

### EXPENSES

#### Ministries and Programs

- Clergy Support: $102,500.00 - $98,500.00
- Adult Education and Events: $68,000.00 - $68,000.00
- Campus Ministry: $273,700.00 - $255,100.00
- Youth/Young Adult: $18,000.00 - $18,000.00
- Children: $18,000.00 - $18,000.00
- Native American: $10,000.00 - $20,000.00
- Hispanic: $69,300.00 - $61,500.00
- Social Justice (see Note #1 below): $11,000.00 - $10,500.00
- Other Programs and Ministries: $225,500.00 - $240,500.00

#### The Diaconate

- $29,200.00 - $27,500.00

#### Diocesan Clergy Compensation

- Bishop (see Note #2 below): $360,400.00 - $211,300.00
- Canon to the Ordinary: $120,040.00 - $121,300.00
- Canon for Native American Min.: $30,900.00 - $29,100.00
- Canon for Hispanic Ministry: $5,800.00 - $6,025.00
- NEW: Missioner - Border Ministries (see Note #3 below): $108,750.00 - $31,900.00

#### Total Diocesan Clergy Comp.

- $523,140.00 - $509,075.00

#### Diocesan Staff Compensation

- Diocesan House Canon Staff: $362,245.00 - $327,250.00
- Diocesan House Support Staff: $155,675.00 - $175,750.00
- Benefits and Taxes: $218,000.00 - $285,000.00

#### Total Diocesan Staff Comp.

- $735,920.00 - $788,000.00

### Operating Expenses

- $388,900.00 - $474,000.00

### Governance and Polity (See Note #4 below)

- $565,000.00 - $415,000.00

### Mission in our Congregations

- Cathedral Support: $100,000.00 - $100,000.00
- Other Missions and Parishes: $395,300.00 - $563,733.00
- Misc. Congregation Support (see Note #5): $51,192.00 - $81,741.00

#### Total Mission in our Congregations

- $546,492.00 - $735,474.00

### Donor Restricted Funds Expended

- Alleluia Fund: $236,948.00 - $141,225.00
- Resurrection - Alleluia Fund: $130,000.00 - $108,126.00
- Neely Funds: $18,600.00 - $46,500.00

#### Total Donor Restricted Funds Expended

- $401,548.00 - $335,851.00

### Fund B Expenses

- $3,800.00 - $-

#### Total Budget Expenses

- $3,990,000.00 - $4,065,000.00

---

### Notes...

- **Note #1:** This category includes Anti-Racism, Prison, Disability, 2nd Half of Spirituality, and Recovery.
- **Note #2:** The 2019 Mission Plan included compensation for two full-time bishops (Bishop Smith and Bishop Reddall) through the first quarter. The 2020 Mission plan reflects the compensation and expenses only for Bishop Reddall.
- **Note #3:** Two new staff positions have been added to manage the priorities of the Diocese in accordance with Bishop Reddall’s vision. With the increased activity in our border ministry efforts, there is a need for someone to coordinate those programs and efforts. Also, we have a unique opportunity, for very little cost, to add a staff member for Creation Care.
- **Note #4:** The 2019 Mission Plan contained $175,000 to cover the 2019 expenses related to the Bishop transition. This expense is not needed in the 2020 Mission Plan.
- **Note #5:** The 2019 Mission Plan included a new line item, “Misc. Congregation Support” to set aside funds to support churches that may need assistance. This number has been increased slightly in the 2020 Mission Plan to include $10,000 to support the historic church in Tombstone (which was approved at the 2017 Convention).
All faiths are welcome to

Rhythms of Grace
Worship and faith formation for children and families with special needs

4th Saturdays beginning September 28th  4 - 5pm

Gather
Hear a Bible Story
Enjoy a hands-on activity
Celebrate Holy Communion
Build Community

A special service for families with children on the autism spectrum or with other special needs.

Children must be accompanied by an adult or caregiver.

We look forward to meeting and getting to know you and your family!
Visit us at www.ovapostles.org or facebook@apostlesaz

For more information contact Deacon Linda Milositz
deaconlinda0912@gmail.com
12111 N La Cholla Blvd, Oro Valley  520 544 9660

The program is Christian based in the Episcopal tradition and intended to be wholly ecumenical. The service will include developmentally appropriate activities; storytelling, a hands-on activity and a simple worship and communion service.

Don’t Spend Christmas Alone!
Be Our Guest for Christmas Dinner!
Our 39th Annual Event!

JOIN US IF YOU CAN!
We will be serving food, fellowship, and fun from 11:00 AM to 2:00 PM on Christmas Day (at no charge to our guests)

OR WE CAN DELIVER!
Home Bound Deliveries!
To have your meal(s) delivered on Christmas Day, call the church office at 928.778.4499 by Friday, December 13th!

Get a Ride to and from the Church!
Shuttle rides will be provided from Prescott, Prescott Valley and Chino Valley - Look for flyers with updates later in the year!

2000 Shepherds Lane
Highway 89 and Ruger Road
(1 block north of the Airport entrance)

QUESTIONS?
Call 928.778.4499

St. Luke’s Episcopal Church
Prescott, Arizona

December 2019
In March 2019, the Outreach Committee at St. Christopher’s in Sun City became aware of a Navajo photographer named Mylo Fowler whose photographs were featured in the March 2019 issue of Arizona Highways. An article accompanying the photographs included this quotation: “Fowler works as a landscape photographer and workshop leader and he uses his work to fund solar panels, lights and batteries for Navajo homes that are off the electric grid.”

The committee contacted Mylo and learned that when he was a teenager, he did his homework by kerosene lantern. That experience motivated him to start installing solar panels on some of the 15,000 homes on the Navajo reservation that are off the electric grid. To date, Mylo and his friends have “lit up” about 250 houses.

Mylo buys his solar panels from Goal Zero, a company in Salt Lake City, Utah. Goal Zero is very supportive of his efforts and gives him a generous discount on the solar panels, batteries, and lights. The equipment to “light up” one house only costs about $250. Mylo and his friends do the installations for free.

In June 2019, St. Christopher’s Outreach Committee decided to raise funds to “light up” ten houses. This was a project that touched the hearts of St. Christopher’s congregation and parishioners generously responded.

In July, the Outreach Committee wrote an article about their “Light Up the Rez” project that was published in a local weekly newspaper. Nearly $2,000 was received from non-church members in the local community. Some people sponsored one house and several people sponsored two houses.

St. Christopher’s has already raised more than $2,700 to “light up” 25 houses. The first 10 houses are in the Tuba City area and they were “lit up” by volunteers in September.

2019 Holly & Ivy Boutique
Supporting the mission and ministry of Church of the Epiphany-Tempe

NOVEMBER 1-3, 2019

Preview Party & Shopping
November 1, 2019 | 6-9 PM
Join us for a fun-filled evening with a lasagna dinner, live entertainment, and advance shopping at the boutique!
$15/person purchased online
$20/person at the door

Holly & Ivy Boutique
November 2, 2019 - 9am-5pm
November 3, 2019 - 8am-12pm
Come on Saturday or Sunday to kick start your holiday shopping with handmade gifts from local artisans!
2222 S Price Rd. | Tempe, AZ
WWW.EPIPHANYTEMPE.ORG

LIGHT UP THE REZ
BY ST. CHRISTOPHER’S, SUN CITY

2222 S Price Rd. | Tempe, AZ
At 8:30 AM on Sunday November 17

Bishop Reddall rides down Tombstone’s Allen St
to St. Paul’s Episcopal at 3rd and Safford

¡Estás invitado! • You’re invited!

- Rectory breakfast with the Bishop at 9 AM
- St. Peabody Feast Day Celebration at 10:30 AM
- Noon til 1:00 PM – light lunch in the Rectory
- 1:00 PM til 4:00 PM – church and town tours

St. Endicott Peabody Feast Day Celebration

Built St. Paul’s in Arizona Territory, then founded the Groton School in Massachusetts – “Cui servire est regnare”

Services at 10:30 since 1882

The oldest Episcopal Church in Arizona, and the only Adobe Gothic Revival church in the world

Visit our St Paul’s table at the Convention exhibit hall -- get your copy of Rev. Endicott Peabody’s Tombstone diary! Church tours: call Winnie at (520) 457-8134

The oldest Episcopal Church
in Arizona, and the only Adobe
Gothic Revival church in the world

1882 - 2019
St. Endicott Peabody
Built St. Paul’s in Arizona Territory, then founded the Groton School in Massachusetts -- “Cui servire est regnare”

St. Endicott Peabody

Built St. Paul’s in Arizona Territory, then founded the Groton School in Massachusetts -- “Cui servire est regnare”

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Visit our St Paul’s table at the Convention exhibit hall -- get your copy of Rev. Endicott Peabody’s Tombstone diary! Church tours: call Winnie at (520) 457-8134
Many years ago, Ruthie was assist in the transition from this life “on call” if needed to sit in vigil and patients and their families, and remains no one with them as their life ended. sitting in vigil with those who had ion and a presence with those who
and the children discover him on their own. They come to know his love for them and they love him. CCS is a time of sharing, learning and loving. Singing, art participation, scripture reading, and practical life skills are presented. The stories, scripture and the Eucharist material are shared with these children to prepare them to enter into the church sanctuary and so they will know what is going on during the service; what it all means, and where God is present in the elements of bread and the wine which we all share together. For Ruthie, serving as a CGS catechist is a true source of joy, wonder, awareness and love for Jesus. Along with others who are involved in CGS, she is blessed by these little ones and their parents as they walk right alongside of them as they travel through this process.

If you would like to know more about Catechesis of the Good Shepherd and are interested in helping children discover the awe and love of Jesus, the Good Shepherd, please contact Deacon Ruthie through St. Philip’s In The Hills in Tucson.

THE REV. TARA BARTHOLOMEW

Growing up in the Bible belt segregated south, in a mixed-race family, and being insulated from harm by acting as all people who visually represented the divine conscience. The ostensible Christ sees and hears them by my priest. It could have been my childhood living room. Often enough, my parents were dinner hosts to our rector. Both the fictional and real-life priests were just “regular Joes,” with the exception that they visually represented the divine conscience. The collar and its wearer’s accompanying acts of selflessness ostensibly assured others of Christ’s presence.

Guess Who’s Coming To Dinner is one of my all-time favorite movies. The film’s scenes depicting the family’s meaningful discussions were very familiar — even that they looked and dignity, and Spencer Tracy’s character’s father-like gentleness. He was a man who seemingly spoke only when he had something important to say.

The film’s scenes depicting the family’s meaningful discussions were very familiar — even that They were approved for minimum yards and being insured from harm by appearing and passing as fully white, such movies — or anything pertaining to social justice, our vulnerable human condition, or religion and ethics really affected me. I readily witnessed the experiences of others whose skin colors weren’t as safely advantaged as mine, or whose personhoods weren’t dignified. My enlightened Ceylonese father navigated his and his children’s lives as happily as the tanned father of our neighbors, but his religious worldview was petriﬁed! Unfortunately, this scene was not as happily as the tanned residents who used the Bible to support their community’s religious worldview. It was there that I was hospitalized at age 10 after being struck by a car, and where my call to the Diaconate first whispered. I witnessed a collar-wearing ostensible Christ in our world. In the stark, plain and afﬁrming presence, the hospital chaplain digniﬁed the experience of the little girl who shared my room, afﬁrming her sadness and accompanying horror at learning her mother and siblings were killed. I wanted to follow that chaplain’s example.

Years later, my father was dying in an Arizona hospital and had something important to say. He was ignored by his surgeon who aggressively imposed his own religious worldview and postponed my father’s natural death — causing my dad unnecessary suffering. I experienced a collar-wearing ostensible Christ in our world, named Fr. Phil Carlson, to be a far better chaplain than the person assigned to my father’s case.

My call to the Diaconate and the ministry of hospital staff chaplain was loud and clear. Now I affirm and dignify others’ lives when they — like my dying father — have something important to say, even if it’s only their silent experience speaking. It matters not who they are or if they are or are not religious. What matters is their divine conscience. The ostensible Christ sees and hears them by my priest. It could have been my childhood living room. Often enough, my parents were dinner hosts to our rector. Both the fictional and real-life priests were just “regular Joes,” with the exception that they visually represented the divine conscience. The collar and its wearer’s accompanying acts of selflessness ostensibly assured others of Christ’s presence.

What really got me thinking about this was when the worship teams were approved for minimum yards at Perryville. Instead of dealing with women serving 20+ years, we were with women who were being released in a few months. I was astounded to discover how frightened they were about being released. I asked one of the women who was getting out in 2 days where she was going and she didn’t know. I thought about what that would feel like; no wonder she was petrified! Unfortunately, this scenario is all too common because institutional housing is extremely limited. I researched what could be done and found Rev. Becca Stevens’ story about Thistle Farms (https://thistlefarms.org/pages/our-mission). She was working with similar women and her success inspired me. When she came to our 2017 Convention, I invited her to a Perryville worship service. After meeting the women there, she com-
mented to me, “So when are you going to start a Magdalene House?”

Q: How long did it take for this dream to become a reality?

About three years lapsed from the first prompting of the Spirit in 2016 until May 28, 2019 when the first resident arrived on the doorstep of Magdalene House West. I checked out several different models in Arizona, as well as Delancey Street Foundation (www.delanceystreetfoundation.org) in San Francisco and L.A., plus Magdalene House (thistlefarms.org/pages/magdalene-residential-program) in Tennessee. In December 2017, we formed a 501(c)3 organization called Bridges Reentry (https://www.bridgesreentry.org/). A home in Avondale was purchased in January 2019 using funds from a National Episcopal Church grant, a UTO grant, and a matching grant from our Diocese. Sizeable private donations and a private loan, added to the grant monies, made the purchase of Magdalene House West a reality.

Q: Where do you see this ministry going in the future?

The expectation is for the resident to spend two years at the House, allowing them an opportunity to start saving money, learn financial management, and become fiscally responsible. After two years, the intent is that residents will have saved enough money for a deposit on an apartment. They will graduate from the program and move out on their own.

My hope is that women who experience the environment we create at the House will gain the strength, security and support they need to be successful in society and not return to prison. Our goal is to achieve at least an 80% success rate over a three-year period after release, improving on the current 33% success rate in our state.

The future of this ministry involves developing a social enterprise associated with the model established by Rev. Stevens. This model provides employment opportunities and self-sufficiency for the residents of the houses and allows expansion of residences to meet the need.

Right now, we are still in the early stages and we need your support to help meet the ongoing needs for food, clothing, supplies, scholarships, programs, and living expenses. Thank you for helping us continue to make the dream a reality. Donations (https://www.bridgesreentry.org/what-we-do) can be made online!

DEACON BEACON CONTINUED

COME AND PAINT AN ABSTRACT
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BY THE REV. DENISE MILLER, ASSISTANT RECTOR, ST. LUKE’S (PRESCOTT)

In mid-June, teenagers and a few adults embarked on St. Luke’s Episcopal Church’s annual youth mission trip, departing from Prescott and settling in for a week in San Diego at St. Dunstan’s Episcopal Church (which included showers!). Drawing on Benedictine Spirituality, we structured our time to include prayer, play, service, community, and a bit of rest. We gathered daily for Morning and Evening Prayer as well as journaling and reflecting over the day together.

During the trip, I facilitated a holy listening group, in which each teenager shared about their life, deepening relationships and strengthening vulnerability.

Our week began with Sunday morning worship at St. Dunstan’s, followed by time at the beach swimming, boogie boarding, as well as holding an impromptu crab race, which entertained us and passers-by alike.

Renewed through worship, beach time, and a good night’s rest, we were ready for a week filled with a variety of service projects thanks to the leadership of Sophie Buisson, our Youth Ministry Director. For two days, we partnered with Feeding San Diego, prep to distribute at schools and community centers to people experiencing food insecurity, from senior citizens to young children and their families. One evening, we ventured downtown to Father Joe’s Village, serving dinner to people experiencing homelessness. Another day, we worked at ReStore, organizing home goods to be sold to finance Habitat for Humanity’s mission.

One of the most impactful experiences was serving with Border Angels. We prepared and provided lunches and bags of toiletries to day-laborers. Their stories of migration and separation from their families in Latin America deeply moved us. Later that day, we placed more than 30 gallons of water for migrants near the United States-Mexico border. It was amazing that by this simple act, we may have saved lives. I was struck by the humility and commitment of the youth, walking in 100+ degree heat for almost an hour, placing containers of water in the desert. That evening, we meditated on Matthew 25:34-40, followed by each person sharing a story of experiencing Christ in the people we served. Whether giving food, offering water, or welcoming the stranger, we were mindful that we were seeking and serving Christ in the people we met.

The youth returned home with strengthened relationships, formative memories, and experiences of a rhythm of life grounded in faith, fellowship, and service.
Episcopalian bring spiritual urgency to youth-led climate strikes

By Egan Millard
Episcopal News Service

A wave of youth-led protests against political inaction on the climate crisis that drew hundreds of thousands to the streets of cities around the world rolled into Falmouth, Mass., on Sept. 20 when about 160 people gathered on the village green for a boisterous rally.

The participants, from toddlers to senior citizens, waved signs with messages like “DECLARE A CLIMATE EMERGENCY” and “THERE ARE NO JOBS ON A DEAD PLANET.” They beat drums and sang songs. They delivered impassioned speeches through a megaphone as passing cars honked in support.

“When? What’s going on?” So it’s a way to get attention and to just elevate the consciousness of people,” said the Rev. Deborah Warner, rector of Church of the Messiah, another Episcopal parish in town.

“People like to say it’s either economics or it’s the environment. That’s the same conversation,” Warner borrowed an image from the theologian Sally McVeigh to illustrate the importance of respecting creation.

“We can look at the Earth as a hotel, where everything is disposable, or it is our home,” Warner said. “For the sake of the children and the young people that we hear, and their children and their grandchildren, we need to stand up and speak out and raise hell!”

Speakers at the rally included scientists who have contributed to that research, a group of students from local high schools — some of whom had risked a three-day suspension by attending — and the Rev. Deborah Warner, rector of the Church of the Messiah, another Episcopal parish in town.

“There is no more crucial issue facing the entire world than this,” Warner told the strikers, many of whom wore life jackets and other flotation devices to symbolize the urgent threat of sea level rise.

“People like to say it’s either economics or it’s the environment,” Warner said. “That’s the same conversation.”

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*For complete calendar visit trinitymusicaz.org
By David Paulsen
Episcopal News Service

Virginia seminary sets $1.7 million for slavery reparations fund

A Civil War-era image of Virginia Theological Seminary shows Union soldiers and black civilians, with the seminary’s Apsinwall Hall in the background.

Of the strikes the day before, and Presiding Bishop Michael Curry spoke about the Christian responsibility to protect the Earth.

“We are bishops of the Episcopal Church. And we are leaders who share leadership with other clergy and lay people in the church. But we are not here today as leaders. We’re here as followers. We’re here to follow the youth mobilizing on climate change. We’re here to follow and support what they are doing to stand in solidarity with them,” Curry said. “[Jesus] said, ‘God so loved the world’ — not just part of the world, but the whole world. This is God’s world, and we must care for it and take care of it and heal it and love it, just as God loves it.”

In New York, Lynnaia Main, the Episcopal Church’s representative to the United Nations, was one of the tens of thousands who marched through the streets of Manhattan.

“The climate strikes happening worldwide today are an extraordinary opportunity for people to mobilize and raise their voices to demand that we all take action to address the climate emergency that is upon us.” Main told Episcopal News Service, “Notice that I did not say that people are striking to mobilize governments. That is true, but people are also mobilizing to mobilize each other.”

The crowds in New York — where the United Nations was set to hold a special climate summit starting on Sept. 23 — were full of young people who had been given excuses absence from the city’s public schools. Young people — inspired by 16-year-old Greta Thunberg, who was scheduled to speak at the New York event — led the charge at many of the rallies and marches, from major cities to small towns.

Students and staff at the Rock Point School in Burlington, Vt., affiliated with the Diocese of Vermont — participated in the rally with 16-year-old Greta Thunberg, who was scheduled to speak at the New York event — led the charge at many of the rallies and marches, from major cities to small towns.

“Act like parents or we will for you!” read one Trinity banner. Though some were too young to spell correctly, their message was clear.

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How Assisi Became a Place of Pilgrimage (For Everyone)

By Roselinde Bon

I WANDER the cobble streets of Assisi, full of balconies with vibrant little flowers. On every corner, I notice the overwhelming historic ambiance of central Italy; ancient and medieval traces from centuries and centuries of human activity. While slowly approaching the Basilica di Santa Chiara, I realize the summer crowds that surround me aren’t the usual selfie-taking tourists. There are small groups of nuns everywhere, wearing white, blue, or black habits and veils. The colors of their clothing vary, and so do the colors of their skin. Assisi seems to draw believers and pilgrims from every corner of the globe.

A few seconds later, a group of what sounds like American monks walk by. Their flowy, light grey habits make soft rustling sounds. I hear them laughing and chatting about the town’s historic ambiance, looking around with large eyes and big smiles on their faces. They seem to be heading to the Basilica of Saint Francis, Santa Chiara, I realize the summer crowds that surround me.

In order to answer these questions, we will have to travel back to the 12th century. It all started with Saint Francis of Assisi, who was born around 1181. Of course, Francis wasn’t born with that title. The saint started his life as the son of a wealthy Italian silk merchant and a noblewoman from France. Francis grew up to be a rich young man, wearing fine robes and spending money without giving it much thought. As he became an adult, however, and began to see more of the world, Francis decided that the life of peace and great modesty, or even poverty, that’s what Francis found as a spiritual answer: living a life of poverty and walk in the footsteps of Christ. Francis completely changed his life around and rejected his wealth. He stopped wearing shoes, went on a pilgrimage to Rome as a beggar and continuously asked God for spiritual enlightenment. The relationship with his father became so hostile that Francis eventually had to renounce his inheritance and broke things off.

In the following years, Francis started to completely change his life. He stopped wearing shoes, went on a pilgrimage to Rome as a beggar and continued to ask God for spiritual enlightenment. The relationship with his father became so hostile that Francis eventually had to renounce his inheritance and broke things off.

Francis completely changed his life around and rejected his wealth. He stopped wearing shoes and went on a pilgrimage to Rome as a beggar. Later on, Francis also began to preach (illegally) in the streets of Assisi. He wanted to convince the people to devote themselves to a life of poverty and walk in the footsteps of Christ. That’s what Francis found as a spiritual answer: living a life of peacefulness and great modesty, or even poverty.

Francis quickly gained more and more followers, and this eventually became the Franciscan Order. One of his first and most loyal followers was Saint Clare of Assisi, who founded the Order of the Poor Clares for women. Francis and Clare were married in spirit. They vowed to give all their possessions to Christ and live a life of poverty and simplicity.

Pilgrims visit St. Francis’ hometown of Assisi, Italy.

I wondered: how exactly did Assisi become a place of pilgrimage? And after so many centuries, what makes so many people retrace the paths of the medieval pilgrims?

To make the church more welcoming and suitable for Jewish services, several crosses will be covered. It’s exactly what we do in Lent,” Jensen said. “We are not denying who we are as Christian people at all. We want to be as hospitable as possible. It’s like when somebody comes over for dinner, you find out what they like and don’t like to eat and try to welcome them.”

Jensen said Myers was scheduled to come to Calvary on a Sunday in November to introduce himself to the congregation and explain the significance of Rosh Hashanah and Yom Kippur.

Knowing that Tree of Life — Or L’Simcha may not have a suitable space to worship for the High Holidays of 2020, Jensen offered to host those services at Calvary as well during his meeting with Myers last week, “And he said, ‘I’m so glad you asked. Yes. In fact, here are the dates.’ Jensen said.
The president of the historically black Progressive National Baptist Convention traveled to the Bahamas island of Grand Bahama to assess the damage from Hurricane Dorian and came away with stories of damage and determination.

The Rev. Timothy Stewart, a Nassau native and resident, visited the island on Sept. 11 and has also fielded calls from clergy of his denomination and dioceses in the Bahamas. In the PNBC, with an estimated 2.5 million U.S. and international members, is spearheading an initiative to raise funds and collect supplies for the devastated islands of the country.

Stewart said the PNBC started its new ministry year on Sept. 1, the day Dorian hit the Bahamas with Category 5 force, leaving at least 50 dead and at least 3,900 injured. The denomination’s new focus is “In Pursuit of Wholeness,” a timely topic, Stewart said.

“We’re looking at the revitalization of the community,” he said. “It seems as though God knew something even I didn’t.”

Stewart talked to Religion News Service about what he has seen and heard of Dorian’s aftermath, how people in the Bahamas have been affected, and how he views the tragedy as an opportunity to put his faith into action.

The interview has been edited for length and clarity.

What has struck you most as you have journeyed throughout the Bahamas?

What has struck me most probably would have been the tremendous devastation and, simultaneously, the resiliency of the people, the ability of the people to want to recover from that disaster.

Can you give me an example of what you mean by that?

I saw many homes where the contents of those homes were basically thrown out of the home, number one. Number two, I observed various amounts of structural damage. And we saw persons doing their best to clean up and to try to determine what would be the next step that they would take.

What did you do or what did you say to those people that you saw this week?

Well, first, we prayed with them. Second, we assured them that we as a convention will assist and do all that we can to help them in whateomever way, in accordance to their wants and needs. Thirdly, we assured them that we as a convention will assist and do all that we can to help them in whateomever way, in accordance to their wants and needs.

In light of what you have seen, what are your main plans in relation to that relief and assistance?

I think it will be multifold. One, it would be, obviously, directing and also providing funds so that persons and especially leaders of churches would be assisted with regards to some of the repairs necessary for churches and also for membership homes. And secondly, I think the opportunity to provide supplies, food, nonperishable and other items, which some of these communities would be definitely helpful. And then I think thirdly, when the stage is right, we will try to provide some building material where and when we can, and fourthly, be available to provide some counseling, fellowshipping and ministry opportunities also.

Are churches in the affected areas serving as shelters any longer?

Not many because most of them have been compromised. Even the ones that were serving as shelters, most of them have been impacted in some way.

That’s too bad. Is there anything else particularly you’d tell me that you observed by the storm or the elements in your denomination or beyond who’ve been affected in any of the islands of the Bahamas?

Oh, yes. On the island of Abaco I’ve heard from, just today, a pastor who literally lost everything, had to evacuate, come to Nassau, and his family and others are now living under very, very humble conditions.

But they are grateful for the opportunity to be accommodated where they are. A two-bedroom house is trying to accommodate 12 people. Most of us, we find that difficult to even imagine. And that particular pastor then mentioned to me another pastor who lost his wife. He told me about another pastor who, I think, lost a daughter or two. So we’re talking about some very, very tragic and some very dramatic experiences.

In addition to being a president, you are also a pastor. What do you say to a pastor that tells you this kind of story?

One does one’s best to prayerfully encourage persons and to just assure them that they have our prayers and that we have our support, and anything we can do to assist, we’ll do everything that we could. Nassau was not in the direct path of this storm and was not severely or critically impacted. But we have members in our church who lost loved ones like parents and siblings. And also some of the evacuees have been family members that some of them have to live with them.

In other words, even though you’re not impacted by the storm or the elements of the storm, you’re certainly impacted by the consequences of the storm.

Are you working with other religious groups in the Bahamas?

I’m working with other religious groups in the Bahamas. I’m trying to bring other religious groups in the Bahamas together. We’re trying to form a group of religious groups in the Bahamas to coordinate our resources and our activities and to develop a stronger relationship.

Are there particular faith groups beyond the Bahamas, like in the U.S., that have been helpful already?

Yes. The National Baptist Convention USA, Inc.; the National Baptist Convention of America; the Last Night Mission Convention in addition to our own convention.

Since you just listed several predominantly African American religious groups, have you heard from or been contacted by predominantly white religious groups offering help?

I have not, but I know that there was a mention in the Bahamian Baptist Convention of some response from the Southern Baptist Convention.

As a religious person and a denominational leader, do you feel like your faith is being tested through this difficult tragedy?

I don’t think my faith is being tested through this tragedy. I believe that this tragedy gives me an opportunity to affirm my faith and to apply my faith.

Apply it in any particular way?

Well, first, in 2019 we are entering a new light, where you have to appreciate the reality of suffering on the one hand and, secondly, to acknowledge God’s mercies even in the midst of trying circumstances. The truth of the matter is, had the hurricane hit Nassau instead of where it hit then it meant that the entire Bahamas would have been commercially and, for the most part, developmentally compromised. Because Nassau would be the center of most of what fuels the entire Bahamas. So I think of what has happened to the Bahamas, the very tragic, very horrendous situation, we are forced to still see the grace of God.
Bishops prepare for Lambeth Conference amid concern over spousal invitations

By David Paulsen
Episcopal News Service

Diocese of New York Assistant Bishop Mary Glasspool left no ambiguity about her plans to attend the Lambeth Conference 2020. She is going, even if her wife was specifically denied an invitation.

“The Diocese of New York needs to be represented. We need to be at the table,” Glasspool said Sept. 19 during an informal group discussion about Lambeth during the House of Bishops fall meeting in Minneapolis.

The Archbishop of Canterbury invites Anglican/Episcopal bishops from across the globe to the Lambeth Conference, which is held once every 10 years in Great Britain. Bishops engage in prayer, study and discussion of Scripture and church issues.

All active bishops of the Episcopal Church were invited to the Lambeth Conference 2020. Spouses typically are invited to the conference, which starts July 22 at the University of Kent in Canterbury.

Archbishop of Canterbury Justin Welby’s decision to exclude spouses of gay and lesbian bishops from the conference has sparked criticism within the Episcopal Church and in some other corners of the Anglican Communion.

The question of whether to go to Lambeth or to stay home fueled anxiety at the House of Bishops meeting.

Should Episcopal bishops skip the conference in protest? Should they go and make their objections clear while in England? Should the spouses who were invited take their own principal stand, and what would that look like? Should the House of Bishops agree on a unified response to what some see as an injustice?

Such questions were raised during a small group session Sept. 19 of about 15 bishops.

Glasspool opened the discussion with a pragmatic approach.

“Let’s prepare ourselves as best we can, whether we’re making our witness at home or in England,” Glasspool said. She plans to travel to England with her wife, Becki Sander, even if Sander won’t be able to attend official Episcopal gatherings.

Glasspool also cautioned her fellow bishops not to let this one issue dominate discussions at Lambeth, especially if doing so might provoke a conservative reaction, such as a new statement opposing same-sex marriage.

“If you take away all the fear and all my anxiety and all everybody else’s anxiety and ratchet it down, it’s a two-week conference. … My hope for us is that we can prepare as best we can, that we don’t go in blind,” she said.

Glasspool received a letter from Welby that she needed to be at the Lambeth Conference.

“I don’t prepare to respect individual decisions. He fervently told me, ‘I’m going as a witness to the way of love that Jesus has taught me,’ ” Curty said.

But even those thinking of skipping Lambeth have made clear they aren’t breaking with the Anglican Communion and want to find ways to show support for maintaining relationships across the Anglican Communion.

Glasspool speaks during a discussion about the Lambeth Conference.

Reeves, vice chair of the House of Bishops, suggested that the bishops discuss such questions and other strategy matters at their tables during the closed session later in the day. With an estimated 154 bishops attending this week’s House of Bishops meeting, the larger group isn’t always conducive to strategic planning. Reeves-Reeves said, but individual bishops can form smaller planning groups that could report to the full House of Bishops at its next meeting, in March.

Some bishops and spouses already have decided they will not attend Lambeth 2020 as a matter of conscience, and Presiding Bishop Michael Curry, in his sermon during the opening Eucharist on Sept. 17, urged the bishops to respect individual decisions. He confirmed he will attend. “I’m going as a witness to the love of Jesus that has taught me,” Curry said.

If you take away all the fear and all my anxiety and all everybody else’s anxiety and ratchet it down, it’s a two-week conference. … My hope for us is that we can prepare as best we can, that we don’t go in blind,” she said.

Glasspool attended the small group discussion, as did the Rev. Bonnie Perry, who will be consecrated bishop of Michigan in February. Perry has not yet received an invitation, but her wife, the Rev. Susan Harlow, presumably would be included if the third Episcopal spouse excluded from the Lambeth Conference.

Brown and Perry are still deliberating what the spouses of conscience and those who are breaking with the Anglican Communion have to offer. Perry has not yet approached them, and they quietly listened to his voice when he protested.

Most famous tale is one that describes how Francis tamed a dangerous wild boar. Francis evidently left a legacy within the Basilica of Saint Clare, which is also open to the public.

Francis evidently left a legacy within the Basilica of Saint Clare, which is also open to the public.

Religious souvenirs are displayed in Assisi.

Left, Maine Bishop Thomas Brown, center, and his husband, Adam Brown, left, speak to Christopher Probe, husband of Central New York Bishop DeDe Duncan-Probe.

Above, at the House of Bishops meeting, New York Assistant Bishop Mary Glasspool speaks during a discussion about the Lambeth Conference.

1818, and anyone can still visit the crypt of Saint Francis today. Likewise, Saint Clare’s crypt is located in another church that was constructed after her death: the Basilica of Saint Clare, which is also open to the public.

Francis evidently left a legacy within the Catholic faith, but he is remembered by many more around the globe. Francis wasn’t only known for his teachings, but was also respected for his love for animals. This is why he is still considered the patron saint of animals: World Animal Day is on October 4, which is the feast day of Saint Francis.

Once the story goes, a brother rescued a rabbit from a trap and brought it to Francis. The rabbit refused to leave his side, even when Francis took it back to the forest. Other stories describe how birds would never fly away when Francis approached them, and they quietly listened to his voice when he protested. The most famous tale is one that describes how Francis tamed a dangerous wild boar, who had been terrorizing the people in the town of Gubbio.

Some of you might be wondering what it means to visit Assisi when you’re not religious yourself. Do you have to believe in the values that Saint Francis used to preach? The truth is: I don’t follow any religion either. I don’t believe in anything in particular, but I can sense the weight of everything we will never know for sure. One thing is certain: the story of Saint Francis is a fascinating one.

Assisi is a place that shows how powerful thoughts can become physical, and how a philosophy that started with a few can shape an entire town for many centuries.

What is Assisi? It is a place that shows how powerful thoughts can become physical, and how a philosophy that started with a few can shape an entire town for many centuries.
Racial audit of church leadership seen as step toward developing Episcopal culture of welcome

By David Paulsen

The Episcopal Church is one of the whitest Christian denominations in America. White Episcopalians make up 90 percent of church membership, according to the Pew Research Center, compared to a U.S. population that is 62 percent white. Those are sobering numbers for a church committed to dismantling racism, as demographic information before shift-sampling of leaders from three dioceses and the House of Bishops last month, a modest audit based on existing data also was not feasible, Spellers said. Pursuing a more church, however, was too expensive to be considered. Executive Council members’ version of the survey starts by collecting basic demographic information before shifting to subjective questions about church processes, discrimination and racism, as well as whether respondents have felt welcomed, supported and respected in their roles. A preface to the survey states the results will provide insight into “experienced or observed inequities that might be connected to racism.” The Boston-based Mission Institute, which works in the Episcopal tradition to help churches and communities confront racism, will compile the survey data, along with interviews with selected respondents, for a final report that will be included in the framework for General Convention in 2021. Spellers and other church leaders are counting on this audit to guide the church as it seeks to become more inclusive and bridge racial divides in an increasingly diverse America.

“We have a history as a segregated church.” Spellers said in an interview with Episcopal News Service. “That story has not changed nearly as much as we wish.” The audit is the latest component of the church’s ongoing work toward racial reconciliation, which General Convention in 2015 identified as one of the church’s top priorities. In 2017, the church launched the Becoming Beloved Community framework as a resource for deepening conversations about the church’s historic complicity with slavery, segregation and racism, and it aimed to enlist all Episcopalians in the work of racial healing.

The framework is broken into four parts that are illustrated as a labyrinth: telling the truth about our churches and race, proclaiming the dream of Beloved Community, practicing the way of love and justice and telling the truth about our churches and race, proclaiming the dream of Beloved Community, practicing the way of love and justice and telling the truth about the Episcopal Church’s racial composition, especially given the church’s relationship to the complex history of race in the 17 nations our church calls home,” the Becoming Beloved Community framework says.

A comprehensive census of the church, however, was too expensive to be feasible, Spellers said. Pursuing a more modest audit based on existing data also proved problematic because neither the Church Pension Group nor congregational parish council reports collect racial data. One of the few recent attempts at quantifying diversity involved manually checking diocesan websites for staff photos and counting the number of people of color.

Despite those limitations, Spellers expects the Mission Institute’s audit will produce a foundation of insight, identify recurring themes and assist with making recommendations for change.

“We have anecdotes, but you cannot engage deep transformation work based on anecdotes,” she said. “Even as we tell our stories, even as we listen to the other, we need to bring more data into the conversation so that we can discern and strategize concretely about a future as Beloved Community.”

For the churchwide audit, the Mission Institute will draw on its experience helping the Diocese of Massachusetts develop a more inclusive clergy formation process, and its subsequent interviews with bishops and clergy of color last year at General Convention.

Diocesan leaders “were generally unaware of how much things like racial bias and also issues of class and continuing issues around gender inequity and really shifting people’s experience in the ordination process,” the Rev. Edwin Johnson told ENS. He is rector at St. Mary’s Episcopal Church, a largely Afro-Caribbean congregation in Dorchester, Mass., and serves as chair of the Presiding Officers’ Advisory Group on Beloved Community Implementation.

The Mission Institute interviewed Episcopalians going through the discernment process in the Diocese of Massachusetts and produced a report that identified six themes that suggested ways the diocese could become more welcoming, such as encouraging people of color to be themselves, as well as finding healing and a dominant white culture can blind leaders to the importance of race.

“We people … tend to be unaware that they too are racialized. There is little attention given to helping white people move past this dis-consciousness, and to seeing that the ordination process forms people in and for anti-racist, multicultural ministry,” the Ministry Institute said in one of its highlights.

That work in Massachusetts caught the attention of members of the presiding bishop’s racial reconciliation team, and they invited the Mission Institute to ask similar questions in a churchwide context when General Convention convened in July 2018 in Austin, Texas. There, the Mission Institute spoke with 18 ordained people of color, whose stories, experiences and perspectives were compiled anonymously in a report submitted to the racial reconciliation team last fall.

The report puts the words of its interview subjects front and center and encourages church leaders to learn from the observations and then act in ways that go further than adding more diverse members to committees or updating websites to show more people of color.

“These changes can be important, but they tend to operate at a surface level. They rarely catalyze a deep, institutional shift because they do not engage the larger normative practices of the institution,” the report said. “It is our searching and honor our commitment to core values and norms, and how they are embodied in formal routines and procedures, that strengthens our quest for enduring change.”

The racial audit of church leadership, everyone, is the church’s next step toward enduring change, and for change to take hold, the Rev. Katie Ernst, interim executive director of the Mission Institute, suggested the church will need to approach the audit as a starting point.

“The big question for me is, What’s next? So what?” she said. How the church responds will determine whether it makes progress in dismantling racism.

“Telling ourselves truth about that question in our pocket as we’re doing this work,” Ernst said, because the “modest effects of white supremacy” continue to deny many people a full place in the Beloved Community.

“We are seeking to know that, and therefore that’s happening all the time for folks of color,” she said. “And unfortunately, it continues to happen in the church.”
Faith like a child: An interview with a ‘childist’ biblical scholar

By Emily McFarlan Miller

Religion News Service

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Faith like a child? What is childist biblical interpretation? Is it only for children and their parents? Is it a new field, or is it gaining traction quickly? What does it mean to be a childist scholar? These are questions I posed to Faith Parker, associate professor of biblical studies at the General Theological Seminary in the Episcopal Church in New York City. She is one of the pioneering scholars in the field of childist biblical interpretation — a term she helped introduce in biblical studies in the last decade. She defines it as “an interpretive approach that places a child, children, youth or concerns related to young people at the center” more analogous to “feminist” or “womanist” than to “racist” or “sexist.”

“‘It’s a new field, and it’s really gaining traction quickly,’” she said. “‘A lot of people care about children in the world, too. I’m hoping (it) can be a powerful vehicle. What are some stories about children in the Bible that people are most familiar with? I think some of the familiar stories are what I would call your ‘Bible child stars,’ you know. Moses in the bulrushes in Exodus Chapter 2. I’m looking at the rest of that chapter: His sister Miriam is also young, and Pharaoh’s daughter is young. There are a lot of girls that work in the story. We tend not to see them that way because they’re often portrayed in various presentations ‘movies and things’ but they really would be girls, teenagers, you certainly by our standards.

Long story short, I got my Ph.D. in 2009 from Yale. The entire time I was doing my Ph.D. research, I knew I wanted to look at children in the Bible. It really came from an academic interest, realizing that there was a huge lacuna in the field. I love kids, but it wasn’t like was always a camp counselor or I was a youth pastor. It was very exciting because, throughout my coursework, children cut across the entire Hebrew Bible, which is my field.

Another great hope with this work is that I will call attention to struggles that children face within the Bible that are really struggles that children face around the world. For example, this past July I gave a paper in Rome at the international Society of Biblical Literature meeting and that paper was called “Hardly Happily Ever After: Trafficking of Girls in the Hebrew Bible.” Though those stories are beautiful in their own way and my point is that it will call attention to some of these struggles that millions of girls are dealing with today. A lot of people care about the Bible, and to use the text as a way to show them how we need to care about children in the world, too. ‘I’m hoping it’ll be a powerful vehicle.’

So we’re suggesting this really helps to understand the message of that story because the whole point is the underdogs and it’s the young. If there are girls, they are real underdogs in that society. Kids are the ones who are changing everything here.

Some of the other more famous stories would be that of Joseph in Genesis Chapter 37. He is sold by his brothers into slavery. The text tells us he’s 17 years old, so he was young. I also think of the story of young Samuel in the temple where he was called by God and he hears God repeatedly when he is there as a child. He becomes one of the great leaders of Israel, but he’s introduced as a child. I think of young Rebekah in Genesis Chapter 24. She is not yet married, so she’s a girl living in her father’s home, and she is instrumentally inviting Abraham’s servants into the home. Another example would be when he goes to marry Isaac, she is asked first if she wants to go. She says yes, and then she receives a blessing: ‘May you be the mother of myriads. May you possess the gates of your foes.’ And that is the same blessing that Abraham receives in Genesis Chapter 22. Esther would be very young. The prophet Jeremia gets a calling as a child. David is also a child when he defeats Goliath.

Those are some stories that people might know, but there are a lot of stories that people don’t know. The children are minor characters, not named. What I suggest in my book ‘Valuable and Vulnerable’ is that these minor characters are really key to understanding children’s lives in the biblical world because the minor characters need to function in ways that are consonant with the culture or else they divert your attention, and so we learn what’s important to the culture.

‘How have Christians traditionally read these stories of children in the Bible?’

I think they’re really overlooked for the most part. The first time Jesus is described in the Bible is as a child, I don’t hear anybody talking about it. I’ve been a churchgoer my whole life. I’m an ordained minister.

I think that people are not used to noticing children in the text, and once you start to notice them, you realize they’re all over the Bible, and it’s very exciting.

‘Part of it is how we understand children. Every idea of who is a child is a construct of a particular culture and economic and cultural realities of a certain time and place. Our idea of what a child is’ is ‘our Western ideas from the post-Enlightenment Age ‘are really very romantic. Children are sweet, they’re innocent, they’re carefree. That is not necessarily true. So let’s strip away these ideas, and let’s take a look and see what the text brings forward. Let’s recognize our own biases and clear them out as much as we can to see what the text shows us about children.’

For more information or to make a request contact us at: biblesandprayerbooks@gmail.com www.biblesandprayerbooks.org

BCPs, Hymnals and other published resources beyond your reach, financially?

A book grant from The Bible and Common Prayer Book Society of The Episcopal Church may help.

We give books at no charge, including SAH, to worshipping communities in need. We also assist Congregations served by Episcopal Chaplains in the Armed Forces, as well as prisons, nursing homes & health-related facilities and educational institutions.
Many are looking for children’s resources that represent diversity, including race and gendered language used to describe God. And they want resources that stress social justice.

“People are not satisfied with the more fundamentalist or pat answers that they might see or that gloss over the lived reality of what they’re seeing in the world,” she said. “So they want books that align with their own theology and things they’ve come to believe as adults.”

“They don’t want their kids to have to deconstruct later. Why would we give our child something we don’t believe in?”

Krueger, herself a millennial parent of two, described the books Beaming Books publishes as ones focused more on grace and love than on sin and shame. Some may not even mention God or spirituality, but all are rooted in Christian values. Those are the kinds of ideas author and documentary filmmaker Daneen Akers is looking for, too.

After shifting away from the conservative Seventh-Day Adventist tradition she was raised in to a more progressive Christian faith over the past decade, Akers said there were only five children’s books about faith on the shelves of the church. Akers is comfortable reading with her two daughters.

“Why, like Turner, she decided to write her own. The Kickstarter project she launched last summer to fund the endeavor quickly exceeded its $50,000 goal.

The book, titled “Holy Troublemakers and Unconventional Saints” should be released in time for Christmas, she said. Aimed at middle grades, it will tell the stories of people of different faith backgrounds from the past and present who work for love, justice and kindness.

“Once you’re in that place, you really can’t read your kids the books you had from Focus on the Family or LifeWay Christian Stores, Akers said at the time. The need these parents feel for children’s resources goes beyond books. Science for Youth Ministry gathered more than 200 people interested in or involved in youth ministry for a conference last year called “Jesus Rode a Dinosaur and Other Silly Tales” aimed at helping them better discuss science with students.

The organization has also created a video curriculum for church youth groups that takes a different approach than creationist materials published by churches who won’t use some materials like the curriculum based on the Lord’s Prayer because it begins with the gen- der-neutral “Our loving God” rather than the traditional “Our Father.”

Gendered language is something the Illustrated Ministry team tries to avoid, said said. “We can speak out and have a progressive voice to people who are looking for that in issues of gun violence and immigration and LGBTQ issues.” It can offer a different picture of who God is and what God cares about.

More often than criticism, he said Illustrated Ministry receives emails expressing gratitude for its resources. People are thankful to have a variety of books that align with their values. "We are really creating the things we always wished for, but that is just con- stantly what we hear from our custom- ers — that it’s so hard to find children’s stuff that’s progressive,” he said.

“It’s about creating safe spaces for theological reflection that really don’t shy away from, but embraces, mystery and imagination and doubt. It’s not about trying to instill certain facts or to make sure the kids learn the right way to interpret certain Bible stories.”

More than 60 denominations around the world have used Illustrated Ministry resources — from conservative Southern Baptists to progressive Unitar- ian Universalists, Cleaveland said.

He said he and his team occasion- ally will hear from more conservative churches who won’t use some materials like the curriculum based on the Lord’s Prayer because it begins with the gen- der-neutral “Our loving God” rather than the traditional “Our Father.”

Gendered language is something the Illustrated Ministry team tries to be aware of, he said. Ableist language, too. And they’ll never depict Jesus as white.

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More often than criticism, he said Illustrated Ministry receives emails expressing gratitude for its resources. People are thankful to have a company that cares about the same things they do and “is willing to take a stand.”

“I think that’s important for us to be able to speak into that space,” he said. Turner is now working on his next children’s book, “When God Made the World,” which will release in January 2020 and offer a different picture of creation.

“When I think about the things I want my kids to know about God, it’s so foreign from what I experienced as a kid,” he said.

The author said he wants to hold true to the Scripture that has been so important to him his whole life. He also wants to make space for the Big Bang. He wants to leave the door open for his own children to walk through.

“I just consider a cracked-open door to be grace — to just leave room for be lief and a faith and curiosity and knowl- edge to have some room to grow and to not fear that,” he said.
who has shifted from conservative to progressive as an adult. For many, that means a faith that emphasizes love, social justice and space for questions about the ideas they were raised to believe.

And for those who are parents, it means wanting to raise their children with a different view of God and the Bible than the one they grew up with. The problem? Christian children’s resources are almost all skew conservative. So Turner, who has authored a number of books for adults, started to toy with the idea of writing a children’s book.

“I just was like, is it possible to write a book that really reflects love and hope and light — that affirms the child’s personality and speaks to how God has created me, he adored me,” Turner said. “I needed Jesus to die for my sins long before I realized and understood the concept that God created me, he adored me, (he) made me with purpose,” said Turner, recalling a conservative Independent Fundamental Baptist Church upbringing that included a Sunday school illustration of hell that ended in a Barbie doll aflame.

“I just think it’s really important, as progressive people of faith, while we are in the process of finding new ways to celebrate or explore our faith, that we offer something as a foundation to the kids,” he said. Millennials are more likely than children continued on page 3

**By Emily McFarlan Miller**

RELIGION NEWS SERVICE

In 2015, after being rejected by 11 publishers, Turner self-published the children’s book “When God Made Light,” a whimsically illustrated book (illustrations by David Carrow) that celebrates the many forms of light from stars to fireflies — and tells children there is a light in them, too, “an inner God-given spark that grows and will be used to change the world.”

When nearly every copy quickly sold, Convergent (an imprint of Random House) picked it up and asked him to write another one (“When God Made You”). Turner has since published a third with Convergent, “When God Made Music,” which he said “quickly sold, every copy eventually sold, turning from conservative Indepen- dent Fundamental Baptist Church upbringing that included a Sunday school illustration of hell that ended in a Barbie doll aflame.

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As a child’s view of God

**Review by Solange De Santos**

Art is a path to faith for a girl named Emma in the charming book “Drawing God” by Karen Kiever with illustrations by Kathy De Wit.

In an inspired touch, Kiever writes that Emma is excited by Picasso’s drawings, which she sees on a museum trip. She creates different images — a sun, a heart — that she believes represent God and brings them to school. Her friends don’t see the divine in her drawings at first, yet they eventually begin to create their own images of God.

“Drawing God” is appropriate for children from about age four, and notes at the back of the book help parents and educators extend the book’s ideas, encouraging all children to “draw God.” The book’s press materials says it is for children of all faiths, but two illustrations feature a small cross, so it seems the book is aimed at a Christian audience.

Kiever and De Wit are launching “Drawing God Day” on November 7 at the website www.drawinggod.com. Photos of drawings can be shared on Twitter with the hashtag #drawinggod.

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For the most up-to-date information about events in the Diocese, church resources, news, church & clergy directories, and more, visit the Diocesan website at www.azdiocese.org.

Our Mission

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

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

BISHOP REDDALL’S VISITATION SCHEDULE

October
10/6 | St. Paul’s Sudanese Mission, Phoenix
10/13 | St. Luke’s, Prescott
10/27 | St. Stephen’s, Phoenix

November
11/3 | St. John’s, Globe
11/17 | St. Paul’s, Tombstone
11/24 | Christ the King, Tucson
11/24 | U of A Campus Ministry, Tucson

December
12/8 | St. Andrew’s, Tucson
12/15 | All Saints of the Desert, Sun City
12/24 | Trinity Cathedral, Phoenix
(Christmas Eve Services)

*The schedule above is subject to change.