

59th Diocesan Convention | 8
October 18-19, 2019

Adventures at
Summer Camp | 4

AZ EPISCOPALIAN

ARIZONA EPISCOPALIAN // VOLUME 10 // ISSUE 4

FALL 2019

walk
in
Love

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 8](#)
Food Pantry | ST. MARK'S, MESA
Food Bank | ST. THOMAS, CLARKDALE
- [OCTOBER 12](#)
Free Food Mobile Pantry | ST. LUKE'S AT THE MOUNTAIN, PHOENIX
Quiet Day | ST. BARNABAS ON THE DESERT, SCOTTSDALE
- [OCTOBER 18-19](#)
Diocesan Convention | SHERATON CRESCENT, PHOENIX
- [OCTOBER 21](#)
Convention Recovery – Diocesan Office Closed
- [OCTOBER 22](#)
Food Pantry | ST. MARK'S, MESA
Food Bank | ST. THOMAS, CLARKDALE
- [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 2-3](#)
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](#)
Campus Ministry/Young Adult Retreat | CHAPEL ROCK, PRESCOTT
- [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
- [NOVEMBER 12](#)
Quiet Day | ST. BARNABAS ON THE DESERT, SCOTTSDALE
- [NOVEMBER 12](#)
Food Pantry | ST. MARK'S, MESA
Food Bank | ST. THOMAS, CLARKDALE

NOVEMBER (continued)

- [NOVEMBER 12](#)
Council for Native American Ministry Meeting | CHURCH OF THE TRANSFIGURATION, MESA
- [NOVEMBER 17](#)
Endicott Peabody Liturgical Day
- [NOVEMBER 21-23](#)
2nd Annual Border Ministries Summit | ST. PHILIP'S IN THE HILLS, TUCSON
- [NOVEMBER 22](#)
Christians in Concert | IGLESIA 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, CLARKDALE
- [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, CLARKDALE
- [DECEMBER 14](#)
Free Food Mobile Pantry | ST. LUKE'S AT THE MOUNTAIN, PHOENIX
Quiet Day | ST. BARNABAS ON THE DESERT, SCOTTSDALE
- [DECEMBER 22](#)
Lesson and Carols | TRINITY CATHEDRAL, PHOENIX
- [DECEMBER 24](#)
Christmas Eve – Diocesan Office Closed at Noon
- [DECEMBER 25](#)
Food Pantry | ST. MARK'S, MESA
Food Bank | ST. THOMAS, CLARKDALE
- [DECEMBER 25](#)
Don't Spend Christmas Alone Event | ST. LUKE'S, PRESCOTT
- [DECEMBER 25 - JANUARY 1](#)
Christmas – Diocesan Office Closed
- [DECEMBER 29](#)
Greatness Circle | ST. PETER'S, LITCHFIELD PARK

information about these and other events online at azdiocese.org

az EPISCOPALIAN

ARIZONA EPISCOPALIAN // VOLUME 10 // ISSUE 4

inside this issue

FALL 2019

SUBMISSIONS

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

DISTRIBUTION

All households of The Episcopal Diocese of Arizona should receive the AZ Episcopalian magazine. If you are not currently receiving it, or if you need to change your delivery address, please contact your church administrator. Each congregation manages their own subscriptions.

| | |
|---|------|
| Diocesan Events | left |
| Contents | 1 |
| Clergy News | 2 |
| Epistle: Serving our Congregations and Communities | 3 |
| Adventures at Summer Camp | 4 |
| An Evening of Music | 6 |
| Best Skills Best Churches: Training for Original Nonprofit | 7 |
| Convention is Around the Corner | 8 |
| 59th Diocesan Convention: Order of Business | 11 |
| 59th Diocesan Convention: Canon Changes | 12 |
| 59th Diocesan Convention: Nominee Info | 13 |
| 59th Diocesan Convention: 12 Step Program & Clergy Spouse/Partner Lunch | 24 |
| 59th Diocesan Convention: Resolutions | 25 |
| 59th Diocesan Convention: Proposed Financial Statement of Mission | 34 |
| Rhythms of Grace Worship Service | 36 |
| Don't Spend Christmas Alone Event | 37 |
| Light Up the Rez | 38 |
| 2019 Holly & Ivy Boutique | 39 |
| Beloved in the Desert | 40 |
| Bishop Reddall Rides Down Tombstone's Allen Street | 41 |
| Deacon Beacon | 42 |
| Come Paint an Abstract | 45 |
| Christians in Concert | 46 |
| Youth Seek and Serve Christ | 47 |
| Music at Trinity 2019-2020 Season | 48 |
| Episcopal Journal: National News | 49 |
| Diocesan Directory | 60 |

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.

Periodicals Postage Paid at Phoenix, AZ and additional mailing offices. Arizona Episcopalian is published four times per year in January, April, July and October by The Episcopal Diocese of Arizona, 114 W. Roosevelt Street, Phoenix, Arizona 85003. USPS # 025-494. Postmaster send address changes to: P.O. Box 937, Bellmawr, NJ 08099-0937 OR e-mail: ejournal@egpp.com OR call 800-691-9846.



SERVING OUR CONGREGATIONS AND COMMUNITIES

Appointments

The Rev. Sandy Chilese is now the Priest in Charge at St. Alban's (Wickenburg).

The Rev. Cheryl Fox is the new Vicar of St. John's Episcopal-Lutheran Congregation (Williams).

The Rev. Allison Lee is now the Priest in Charge at St. Andrew's (Nogales).

The Rev. Scot McComas is the new Rector of Church of the Nativity (Scottsdale).

The Rev. Andrea Wight is the new Interim at St. James the Apostle (Tempe).

Departures

The Rev. Joie Baker has accepted a call as the Chaplain at Saint Margaret's Episcopal School in Tappahannock, VA.

The Rev. Ted Holt has completed his time as Interim at St. Andrew's (Nogales).

Retirements

The Rev. Philip Stowell has retired as Vicar of St. Michael's (Coolidge).

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 is 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 14 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 Vac-

ation 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 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.

SIGN UP

Bishop Reddall's E-pistle is sent out weekly to e-mail subscribers. Please contact Nicole Krug at nicole@azdiocese.org if you would like to receive it.



ADVENTURES AT SUMMER CAMP

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 Kindergarteners 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 greater 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



by Monday he had already lost his water bottle. Nurse Kathleen to the rescue, he was quickly given a new

bottle with strict instructions to keep it in sight at all times. Later that day, I found his bottle in the lost and found, and went to give it to him, intending to retrieve the extra for the next child who would inevitably need it.

“But when I gave it to Jonas, he took it and said, “Oh, thanks, I am going to keep this to use for when we go to the lake tomorrow so I can catch fish with it.” I was dubious, as was his friend Jake* on the van the next day, but I held the space for both of them with an optimistic “Let’s see how it works!” How could I possibly deny this curious little soul the opportunity?

“It is with delight beyond words that I share this picture of the victorious fisherman. He was not in the



least surprised, though he was properly 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 snails and a few minnows to care for the rest of the week, and he was fastidious in his care of their “habitat” 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.”

-AMY CORMODE, ST. ANDREW’S, TUCSON

*Name has 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!
(Costumes Optional)



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



Designed specifically for
Deacons and Lay Leaders.



A program of The Episcopal Diocese of Arizona

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

brought to you in part by
nmi nonprofit
management
institute

NMI is a professional development entity of the
ASU Lodestar Center
for Philanthropy and Nonprofit Innovation
Arizona State University

59TH DIOCESAN CONVENTION

walk
in
Love

CONVENTION IS RIGHT AROUND THE CORNER

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!

walk in love

ORDER OF BUSINESS

Friday, October 18

9:00 A.M.

CHILDREN'S PROGRAM – Canyon II
[Pre-registration is required]

REGISTRATION CHECK-IN BEGINS
– Crescent Ballroom Lobby

EXHIBITS OPEN – Phoenix Ballroom

9:30 A.M.

PRE-CONVENTION WORKSHOP 1

CANONS, RESOLUTIONS AND BUDGET –
Crescent C

10:30 A.M.

PRE-CONVENTION WORKSHOP 2

CANDIDATE FORUM – Crescent C

DAUGHTERS OF THE KING PRAYER CHAPEL
OPENS – Canyon III

10:45 A.M.

Bishop Reddall to bless Chapel
followed by Morning Prayer

11:15 A.M.

SENIOR WARDEN LUNCH – Crestview
Room

12:45 P.M.

CONVENTION CONVENES – Crescent
Ballroom

CALL TO ORDER

WELCOME AND INTRODUCTIONS

OPENING PRAYER

KEYNOTE PRESENTATION – The Rev. Scott
Gunn, Executive Director of Forward
Movement

TABLE CONVERSATIONS

5:00 P.M.

EVENING PRAYER

5:30 P.M.

RECEPTION – Pool Pavilion

12 STEP MEETING - Crescent 3

6:00 P.M.

EXHIBITS CLOSE

6:30 P.M.

BUFFET DINNER – Crescent Ballroom
Wristband required

Following Dessert and coffee bar with
live music – Pool Pavilion

Saturday, October 19

8:00 A.M.

COFFEE - Pool Pavilion
[Breakfast is on your own]

MORNING PRAYER - Canyon III

EXHIBITS OPEN – Phoenix Ballroom

8:00 A.M.

K – 6 CHILDREN'S PROGRAM CHECK-IN –
Canyon I and II
[Pre-registration required]

VOTING CLERGY & LAY DELEGATES PICK-UP
BALLOTS – Crescent Ballroom Foyer
Note: To be eligible to vote, each
credentialed delegate must have
their ballot before the business
meeting reconvenes.

DAUGHTERS OF THE KING PRAYER CHAPEL
OPENS – Canyon III

9:00 A.M.

EUCCHARIST – Crescent Ballroom
The Rt. Rev. Jennifer A. Reddall,
Celebrant
The Rev. Canon Anita Braden,
Preacher
Eucharist offering is designated
support of Hispanic Conferences
*There is open seating for the Eucharist
service.*

FOLLOWING EUCCHARIST

BREAK – COFFEE – Pool Pavilion

CHILDREN'S PROGRAM CHECK-IN
– Canyon I and II
[Pre-registration required]

YOUTH PROGRAM – Crestview Room

VOTING CLERGY & LAY DELEGATES PICK-UP
BALLOTS – Crescent Ballroom Foyer
Note: To be eligible to vote, each
credentialed delegate must have
their ballot before the business
meeting reconvenes.

11:00 A.M. [approx.]

BUSINESS MEETING

Note: Voting delegates only are seat-
ed on the floor of Convention.
*Visitor seating is in the seating in the rear
of the ballroom.*

• CLERGY SPOUSE MEETING WITH THE REV.
CHERYL FOX, FOLLOWED BY LUNCH WITH
BISHOP REDDALL – Crescent III

• APPOINTMENTS

• SEATING OF NEW PARISHES

• BISHOP REDDALL'S ADDRESS

• CANON CHANGES

- Chancellor Don Bivens
- Information printed
beginning on p. 12

• ANNUAL DIOCESAN ELECTIONS

- Allan Budd, Chair
- Nominee info printed
beginning on p. 13

• PRESENTATION OF 2020 FINANCIAL
STATEMENT OF MISSION

- Suzy Mortenson, Treasurer
- Printed on p. 34

• PRAYER FOR THE SOULS OF THE FAITHFUL
DEPARTED

• PRAYER FOR NOONDAY

12:00 P.M. [approx.]

RECESS FOR LUNCH – Pool Pavilion
Boxed lunch for pre-registered
attendees. ["Lunch" indicated on
nametag]

Convention will reconvene at the
announced hour.

TIME TBD

CONVENTION RECONVENES
- Crescent Ballroom

• ANNUAL DIOCESAN ELECTION RESULTS
(and 2nd ballot, if necessary)

• CHAPEL ROCK REPORT

• RECOGNITION OF NEW CLERGY

• RESOLUTIONS

- The Rev. Scott Jones, Chair
- Resolution info printed
beginning on p. 25

• GENERAL CONVENTION 2ND READING
Available for review: www.azdiocese.org

• NEW BUSINESS ITEMS

• REPORTS BY TITLE – posted online
www.azdiocese.org

• WORD OF THANKS

• ANNOUNCEMENTS

- 2020 Convention will be
somewhere in Arizona on
October 16-17, 2020

BLESSING AND DISMISSAL

CHILDREN'S PROGRAM PICK-UP
- Canyon I and II

59TH DIOCESAN CONVENTION

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/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 ~~Priest~~ 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, the Committee 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 ~~priestly~~ ministry in the Diocese as determined by the Bishop, and resident Lay communicants of the Diocese.

NOMINEE INFO

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



CURRENT: Retired; Secretary to Convention; Daughters of the King Prayer Ministry (2000 to present); P.E.O. Chapter Chaplain

FORMER: Commission on Ministry Secretary, Delegate to Diocesan Convention

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

Our Bishop and Standing Committee are doing great work. It is an honor to serve as Convention Secretary by taking Convention and Standing Committee Meeting Minutes.

DIOCESAN TREASURER

Term 1 year: elect one [1]

NOMINEE:
Suzy Mortenson – St. John the Baptist, Glendale



CURRENT: Certified Public Accountant; Diocesan Treasurer; Parish Treasurer; Treasurer for Chapel Rock; Eucharistic Minister and Acolyte

FORMER: Assistant Diocesan Treasurer; Worked in Finance Division of Blue Cross and Blue Shield of Arizona for 33 years, retired in June of 2018; Director of Finance: Financial Operations, Corporate and Government Audits, Cash Operations, Accounts Payable and Payroll

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

As a CPA, I feel that it is my responsibility to use my training and experience for the benefit of the Episcopal Church. The ability to understand and report financial data is my spiritual gift. During my tenure at Blue Cross Blue Shield of Arizona, I oversaw the financial operations and reporting for a multi-million dollar corporation. This gave me tremendous experience for tackling tough accounting issues while working to provide meaningful financial data to help us make the best decisions possible. While working at BCBSAZ, I volunteered as my Church's treasurer, as well as the treasurer for Chapel Rock. I also served on the Diocesan Finance Committee and earlier this year, was appointed Treasurer after Jack Colaric retired. As the Treasurer my goal is to support the Diocesan Finance office

59TH DIOCESAN CONVENTION

as they ensure the fiscal soundness of the Diocese as well as the integrity of our financial records. Additionally, I think it is important that we provide transparent financial information that is understandable to all and that tells the story of the good work Episcopalians are doing in ministry and discipleship.

STANDING COMMITTEE, CLERICAL ORDER

Three Year Term: elect two [2]

NOMINEE:
The Rev. Debra Asis – Church of the Apostles, Oro Valley



CURRENT: Vicar, Episcopal Church of the Apostles; Priest & Presider, monthly Splendido Retirement Community Eucharist;

Delegate, Pima County Interfaith Civic Education Organization; Convener, Northwest Tucson Multi-Faith Clergy Initiatives; Member Nominating Committee for Commissioners & Judges Pro Tempore for Pima County Superior Court

FORMER: Associate Priest, St. Barnabas on the Desert Episcopal Parish, Scottsdale, AZ; Transitional Deacon, St. Mark's Episcopal Church, Berkeley, CA; Trainer, "The Art of Engaging Holy Scripture" Facilitator's Training Retreat, Scottsdale, AZ; Preacher, "Preaching for Excellence Conference," Villanova, Pennsylvania; Seminarian, St. Stephen's Episcopal Church, Belvedere, CA

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

There is a gravitational pull I experi-

walk in love

ence to tend to the needs of church members, the groaning of the physical plant and the mystery of finance. There is no end of 'things to do' attending to the 'inside' of Apostles. But, succumbing to this cyclonic force comes with a cost; it stunts my spiritual growth as well as the vision and mission of Apostles.

The best way to become spiritually mature is to stop focusing on 'my needs, my community's needs' and focus on others. The best way to communicate to Apostles that we are part of Church, much larger than ourselves, and meant to reach beyond our walls, is for me to do so. Volunteering and supporting Tucson Interfaith HIV Aids Network, Pima County Interfaith Organization, Casa Alitas Migrant Welcome Center, Tucson's Northwest Multi-Faith Fellowship and Superior Court Judicial Review and Selection Committees is good, but it is all about me serving our local Tucson community.

I want to serve the Church as a member of the Standing Committee because I want to continue to mature spiritually, to 'work with my bishop and fellow presbyters (and laypersons), and take my share in the councils of the Church,' and to inspire my congregation to grow in vision and mission. I want to offer the perspective of a suburban mission, impacted by border issues, with a frequently migrating membership amidst multiple senior communities. I want to offer the fruit I have gleaned from my long and twisted life journey.

NOMINEE:
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 communi-

ties. 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.

NOMINEE:
The Rev. Benjamin Garren – Emmaus Collegiate Chapel, University of Arizona



CURRENT: Chaplain for the Emmaus 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 passing on the responsibility and towards incorporating others in our story?" To answer these questions well we need to engage as diverse a community of affected individuals as possible. As a member of the Standing Committee I have brought to our conversations the observations of a millennial clergy, an LGBTQ+ individual, and a non-parochial priest. As a university chaplain I am consistently working with students who have no specific religious affiliation and previously I have worked for other provinces of the Episcopal Church and also for the Church of England and the Anglican Church of Canada. It is my hope that these experiences will continue to serve the diocese amidst the work of the standing committee.

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



CURRENT: Rector at Epiphany, Flagstaff; Co-Convener-Soul Friends: United Faith Leaders of Coconino County; Board Chap-

lain-Canterbury / Lutheran Campus Ministry at Northern Arizona University; Diocese of Arizona Convention Planning Committee; Clergy Team / Spiritual Director — Cursillo

FORMER: Rector at St. Michael's, Grosse Pointe Woods, MI; Diocese of Michigan Race Relations and Diversity Task Force; Diocese of Michigan Guiding Coalition for Diocesan Visioning; Co-Chair 16th Annual Women's Clergy Conference, Provinces V & VI; President — Seabury-Western Student Government

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 in 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.

59TH DIOCESAN CONVENTION

STANDING COMMITTEE, LAY/DEACON ORDER

Three Year Term: elect two [2]

NOMINEE:
The Rev. Christine L. Christy – St. Luke's, Prescott



CURRENT: Clergy oversight of Pastoral Care St. Luke's; Stephens Minister Leader at St. Luke's; Grief Group Facilitator St. Luke's; Board

member Senior Center Chino Valley, AZ; CASA Volunteer Juvenile Court Prescott, AZ

FORMER: Dean of Nursing Yavapai College; Director of Nursing Good Samaritan Society; Manager VA Hospital; St Luke's Vestry Member; Mass Casualty Volunteer Yavapai County

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

After becoming ordained a Deacon in 2016, I have focused my ministry where the weak within our society exist who are often not listened to. Our seniors and our youth have a limited voice and their needs are many. These populations are our silent homeless or shut-ins that our society often ignores. They are the forgotten ones because their voices are silent. I am ready to become involved, at the Diocese level, where I can bring ideas and work with others to bring new or revived ministries to our various churches within this Diocese. Bringing the church to our shut-ins is my most important endeavor. Those children who find themselves lost within our communities need to know that God walks with them and they are not alone. Our Episco-

walk in love

pal Diocese needs to be the “Village of Support” to those who are often silent and the weakest. If nominated I look forward to working as a team member in support of our Diocesan Mission of growing Christ’s Church. Working and learning with our Bishop can also bring opportunities to our rural areas that can only help our mission grow in Christ.

As a member of the Standing Committee will also give me an opportunity to learn how our Diocese functions. As someone who takes the time to examine items brought before me from all sides’ I feel I would be an asset to the committee in making the best decisions possible.

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 Liaison

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-Epis-

copalian 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 do not 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. I am looking forward to the wonderful opportunity to serve on the Bishop’s standing committee.

NOMINEE:

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



CURRENT: Employed as a Reference Librarian & Professor of Practice, James E. Rogers College of Law, The University of Arizona 2000

- present; member of the executive strategy team of Pima County Interfaith; Diocese of Arizona Diocesan Council, 2015 – 2016 and now Standing Committee

FORMER: Officer in the United States Air Force, 1979-1999; Confirmed as an Episcopalian in the Diocese of Ft Worth in 1997; Vestry of St Philip’s in the Hills Episcopal Church, 2006 – 2009; Ordained a deacon in the Diocese of Arizona on Jan. 29, 2011; Co-convenor and Convenor of Border, Migration, & Immigration Program Group (now Cruzando Fronteras), 2009-2018

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

As a deacon, I am an advocate for the poor and marginalized in Arizona and our country. I believe that the church’s great opportunity and challenge is to reach out to show the wonderful love of God for all. To do this we need to be active in the world, advocating with those who have been marginalized by poverty, gender, race, age, disability, immigration status, etc. We need to live into our baptismal oath to seek and serve Christ in all persons and strive for justice and peace among all people. I hope to be able to help this diocese do these things as a member of the Standing Committee. I am also a retired lawyer who has served for over 20 years as an academic law librarian. Thus, I bring a lawyer’s eye and writing ability along with a librarian’s research skills to analyzing issues which come before the Standing Committee.

DEPUTY TO 2021 GENERAL CONVENTION, CLERICAL ORDER

Elect four [4]

NOMINEE:

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



CURRENT: Rector, St. Stephen’s Sierra Vista; Facilitator, Progressive Pastors Ecumenical Group, Cochise County; Member, Community Coalition for Advanced Care Planning of Cochise County; Board Certified Chaplain, Spiritual Care Association

FORMER: Interim Vicar, St. Raphael Benson and All Saints Safford; Chaplain Resident, VA Medical Center, San Diego

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

When I was ordained to the priesthood, I was asked if I was willing and prepared to “share in the councils of the Church”. Having spent the last four years as a priest in this diocese, I have had an opportunity to familiarize myself with the ministry of the diocese and its congregations. I would like to now offer my time and talents in the assistance of Bishop Reddall and the people of the Diocese of Arizona by serving on the Diocesan Standing Committee.

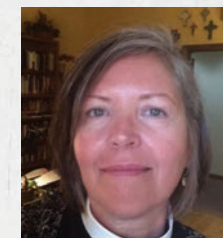
I bring to the Standing Committee “the voice of one crying out in the wilderness” – a voice from the hinterlands, the rural, small, and sometimes overlooked congregations. Having served in three rural churches in the past four years, I know they often minister to these outlying communities in unique 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.

I would like to be that voice and representation of our “wilderness” congregations.

NOMINEE:

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



CURRENT: Rector at Epiphany, Flagstaff; Co-Convenor — Soul Friends: United Faith Leaders of Coconino County; Board Chaplain — Canterbury Campus Ministry at NAU; Diocese of Arizona Convention Planning Committee; Clergy Team / Spiritual Director — Cursillo

FORMER: Rector at St. Michael’s, Grosse Pointe Woods, MI; Diocese of Michigan Race Relations and Diversity Task Force; Diocese of Michigan Guiding Coalition for Diocesan Visioning; Co-Chair 16th Annual Women’s Clergy Conference, Provinces V & VI; President — Seabury-Western Student Government

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

I’ve served on a Diocesan Race Relations & Diversity Task Force, the Guiding Coalition for Diocesan Visioning, and was a planner for the 16th Annual Women’s Clergy Conference for Provinces V & VI. Currently, I serve as the Rector of the Episcopal Church of the Epiphany, in Flagstaff. I am also on the Diocesan Convention Planning Committee for the Diocese

59TH DIOCESAN CONVENTION

of Arizona.

A high energy person, my call is to revitalize local congregations, imagine what children and youth ministry might look like in the 21st century, create relevant and authentic liturgy that honors our traditions, bring church financial practices up to non-profit standards, and most joyfully, help others to realize their spiritual gifts on behalf of the church. I believe God is asking me to share those gifts on a larger canvas by submitting my name as a delegate for General Convention.

NOMINEE:

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



CURRENT: Rector, St. Michael & All Angels Church, Tucson; Member, Standing Committee, Diocese of Arizona; Professed Religious, Brotherhood of Saint Gregory

FORMER: Clerical Deputy to General Convention (2015), Diocese of Chicago; Bishop & Trustees, Diocese of Chicago; President, Grace Place Campus Ministry Board of Directors, DeKalb, Illinois

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

I have been involved in the work of church governance for over twenty years, starting as a vestry member and convention delegate in the Diocese of California, a Diocesan Council member and trustee in the Diocese of Chicago, and a Standing Committee Member in the Diocese of Arizona. One of the highlights, however, was serving as a clerical Deputy to the

walk in love

78th General Convention in Salt Lake City, representing the Diocese of Chicago. This work is vitally important, often exciting, and when done well, is to the glory of God and the well-being of the Church and its mission. We are gifted with a democratic and synodical form of governance, led by our bishops. This makes each of us part of something much bigger than any one congregation. It is a potent mixture of the Church's ancient councils and modern legislative action for the concerns of our own day.

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 both an embrace of the world around us and a critique of its follies and excesses. I am interested in taking part in governance which moves the Church forward without abandoning essentials which have been handed down to us from the Apostles, continuing as the Jesus Movement which is radically inclusive, and true to its core convictions as expressed in the disciplines, creeds, teachings, and traditions of the Church.

NOMINEE:

The Rev. Robin Hollis – St. James the Apostle, Tempe



CURRENT: Self-employed, The Hollis Collaborative (a management consultancy firm); Deacon, St. James Episcopal Church – social justice & youth ministries; Director, Deacon Formation Academy; Clergy Member, Standing Committee; Member, 2018 General Convention Task Force for Clergy Formation & Continuing Education

FORMER: Senior executive managing teams within industries of health-care, global high-tech distribution, finance and information technology; Lay Leader & Vestry member St. James, Tempe & St. Barnabas, Eagle Rock, CA.; Youth Group Leader/Sunday School Superintendent; Community service organizations volunteer, including, YMCA, Girl & Boy Scouting, School advocate, Fiesta Bowl; Leader with Diocesan ACT (AZ Council of Teens) – co-led the youth group to General Convention in 2009

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

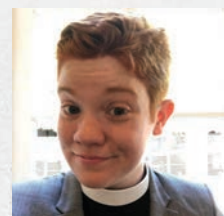
Our Diocese has developed a rich tradition of leading the way in many areas of Church life, including speaking truth to power. In the role as a Deputy to General Convention, the opportunity to represent a vibrant, dynamic, and socially-conscious Diocese whose members are focused on living into our Baptismal 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

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.

NOMINEE:

The Rev. K.D. Joyce – St. Philip's In The Hills, Tucson



CURRENT: Curate for Communications and Evangelism (St. Philip's); University of Arizona Episcopal Campus

Ministry Board; Diocese of Arizona Council for Native American Ministry; Episcopal Peace Fellowship

FORMER: Diocesan Transition Committee; Chapel Rock Children's Camp Chaplain; Episcopal Communicators; Director of Communication (St. Philip's); Seminarian Intern (St. Andrew's, Tucson)

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

I believe in the Church, and I believe that Jesus Christ isn't done working through the Church for the good of the world. The Episcopal Church is heading toward a period of change and transitions, and to weather it faithfully we will need both the wisdom of experienced voices and a new generation of leaders who are willing and able to learn from their guidance.

Before I first heard the Spirit's call to ordained ministry, I thought that I would become a lawyer, and with good reason: I'm detail-oriented, and find the legislative process invigorat-

ing and engaging. I have followed the resolutions and proceedings of the past two General Conventions avidly and I prioritize staying informed on the issues facing the national church. I have built friendships with delegates from across the country, and would enjoy the opportunity to collaborate with other delegates from Arizona and the national church to find positive solutions to the challenging questions facing the Church and society.

I believe that the work of a delegate is work that I am gifted, willing, and able to do well on behalf of this diocese, for the sake of the Church and the world that Christ calls us to serve.

NOMINEE:

The Rev. Steve Keplinger – Grace St. Paul's, Tucson



CURRENT: Rector - Grace St. Paul's; Lobbyist - Southern Utah Wilderness Alliance, Sierra Club

FORMER: Rector/Vicar - St. David's, Page, AZ.; General Convention Deputy - Arizona - 2018; General Convention Deputy/Alternate - Arizona - 2015; General Convention Deputy/Alternate - Utah - 2009

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

When the framers of the U.S. Constitution finished their work in 1789 designing a new form of government, about half of them walked down the street to Christ Church, where they designed a new kind of 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 government 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 our Arizona delegation the beauty of Baltimore, and that it is infested with Ravens, Orioles, crabs, and great people, not rats.

NOMINEE:

The Rev. Canon John E. Kitagawa – St. Andrew's, Tucson



CURRENT: Board Member, Habitat for Humanity Tucson; Board Member, Arizona Town Hall; Deputy to General Convention; Vice Chair, Executive Council Committee on Racial

59TH DIOCESAN CONVENTION

Reconciliation, The Episcopal Church; Member, Presiding Officers' Advisory Group on Beloved Community Implementation, The Episcopal Church

FORMER: Priest In Charge, St Paul's, Tombstone; Rector, St Philip's In The Hills, Tucson; Canon to the Ordinary, Diocese of Maryland; Coordinator, Downtown Cooperative Ministry, New Haven, CT

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

Being Deputy to 2018 General Convention led to leadership roles between conventions: 1) Presiding Officers' Advisory Group on Beloved Community Implementation & to chairing its subcommittee sponsoring a national Summit on Racial Justice and Reconciliation in 2020; 2) Executive Council Committee on Racial Reconciliation; 3) Committee to Hire Staff Officer for Racial Reconciliation. I am deeply committed to this work. I would like to continue to be a leader at the next Convention and beyond as the Church deepens its understanding of racism beyond a binary black/white framework, and expands its vision and practices of justice and reconciliation rooted in faith. I want to help the Church to deal with the ways racism intersects with issues such as human sexuality, and care of creation. I would bring diversity to the Deputation and to the Convention. Experience at Conventions and with Interim Bodies makes it possible to navigate or help others navigate the complex legislative process of the Convention. In my ministry, I have been the rector of a large parish (St Philip's, Tucson); Canon for Mission Development (working with small churches) and Canon for Congregational Development, and Canon to the Ordinary (Diocese of Maryland).

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 Committee (Jerusalem), Treasurer, 2012-2015

FORMER: St. Margaret's Episcopal Church (Palm Desert, CA), Associate Rector, 2011-2013; Church of Our Saviour (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

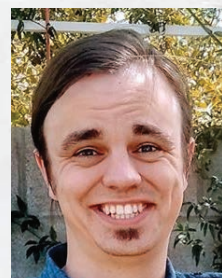
Episcopal Church, and it is a task that requires a good heart, hard work, and great diligence. As the leader of the Arizona deputation in 2018, I assumed responsibility for the gathering and training of deputies, for collaborating with others across diocesan deputations, and for connecting the various 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.

DEPUTY TO 2021 GENERAL CONVENTION, LAY ORDER Elect four [4]

NOMINEE:

Cody Bro – St. John the Baptist, Glendale



CURRENT: City of Phoenix Public Library, Goldensun Peace Ministries, Diocesan Standing Committee, Assistant Youth Leader

FORMER: Special Education Teacher, Sunday School Teacher, Vestry, Cha-

pel 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?

We live in very engaging times. There are many outside forces that affect us every day. We are constantly battered by violence and conflict. Being a cradle Episcopalian has helped me know

that there is love and support within our churches. The Episcopal Church today is a welcoming church to a diverse people and shows compassion and inclusiveness to all.

In 2018, I had the privilege of being a Lay Alternate Delegate to General Convention. I sat through many discussions with different committees and the drafting of resolutions to be presented on the Floor of Convention where they were voted on. It was amazing to listen to the discussions of these resolutions before the voting. We all have our own opinions and it helped me to hear other perspectives. We all come from different places with different ideas, but at General Convention we come together as a community full of Christ's love.

Having been a delegate to several Diocesan Conventions I have seen interactions and learned the structure of our church. I am currently on the Bishop's Committee, and have served previously on Vestries, where I've had exposure to budgets and long-range planning of our community churches.

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.

NOMINEE:

Dawn Conley – St. Peter's, Litchfield Park

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



(Austin - 2018); Sisters of the Valley – Drama Club member/Songwriter

FORMER: City of Phoenix Senior Services/ Native

American Connections – Social Worker; National Episcopal Church Young Adult Advisory Committee; Arizona Union of Black Episcopalians – Chapter President

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

I had the privilege of representing the Episcopal Diocese of Arizona at the 79th Annual General Convention in Austin, TX (2018). I am a 5th generation, cradle Episcopalian. I have been active in The Episcopal Church as a youth, young adult, and presently in various capacities. I always look at ways to include everyone at the table. This task involves me being courageous enough to ask the questions...and believe me, I do! I found myself doing this advocacy work as a deputy in Indianapolis (1994) and in Austin (2018). As a result, The General Convention has an "official" Youth Presence and most recently, majority of the National Episcopal Church committee placements are adults under the age of 50. We are making great strides. I appreciate having the opportunity to continue representing you and the Episcopal Diocese of Arizona!

NOMINEE:

Judy Conley – St. Peter's, Litchfield Park

CURRENT: Deputy To General Convention; Union of Black Episcopalians; Society of The Companions of The Holy Cross/Aims and Prophetic Min-

59TH DIOCESAN CONVENTION



istries Chair; Appointed to TEC Standing Committee on World Mission

FORMER: Anglican Consultative Council/

Primates Joint Standing Committee; President of Diocese of AZ Standing Committee; Trinity Cathedral Chapter member; TEC Executive Council/Program Chair; appointed member on The Task Force to Reimagine The Episcopal Church

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

I would like to attend General Convention as a Deputy because: As an Appointee to the Standing Commission on World Mission, I would like the ability to address resolutions at Convention. I will be a Senior Deputy at General Convention, which means I have the knowledge and experience to offer new Deputies, having served as a Deputy for 7 years. My experience has been achieved at many levels. In addition to serving as Deputy to General Convention I was appointed as a representative to the World Council of Churches 7th Assembly in Canberra, Australia. As a member of TEC's Executive Council, I served as Chair of the Program Committee. The Executive Council elected me as Lay representative to The Anglican Consultative Council and I was subsequently elected to the Joint Standing Committee of Primates and the Consultative Council. I was Finance Chair of TEC's then Presiding Bishop's Fund for World Relief, now Episcopal Relief and Development, National President of the Union of Black Episcopalians, a member of Province VIII Black African Ministries Cluster and Chair of

walk in love

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 Liaison

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-Episcopalian 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 Diocesan Disciplinary Committee; Member Diocesan Resolutions Committee; Co-Rector AZ Episcopal Cursillo #120

FORMER: Deputy County Attorney, Yavapai County, AZ; Interim Judge Yavapai Apache Tribal Court; Member St. Alban's 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-teen years, but I did not. I continued 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 its' loving, all-encompassing 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: Attorney, 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 Conven-

tion, 2015; Interim Executive Director, Chapel Rock (2012-2014); Diocesan Counsel and Finance Committee, 2008-2017; Former Education for Ministry (EfM) Mentor; Former Senior Supervising Attorney, ASU Law Group

WHY DO YOU WANT TO SERVE THE CHURCH IN THIS ROLE?

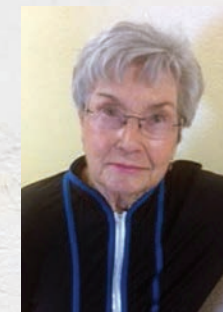
I'm so happy to be a part of this amazing Church which speaks with a prophetic voice in favor of justice, which champions the poor, welcomes the stranger, protects creation, and reflects Jesus' own concern with the weak, vulnerable and the least of us.

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 be married 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 retroactive pension and retirement benefits.

Being able to worship and share fellowship with Episcopalians from 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; Jr Warden; Sr. 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 gusto. This must continue for us, 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

59TH DIOCESAN CONVENTION



Club Advent Episcopal Church; Leader bible study/reflection group Advent; Cursillo; Planned Giving Committee Advent

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 Spirituality of the Church. I will be dedicated to representing all the various Congregation 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.

walk in love

12 STEP MEETING

The Recovery Ministry of the Episcopal Church's Diocese of Arizona Chapter will be host of a 12 Step Meeting during Convention. This is an open discussion meeting and all are welcome. Ayden Carrell from St. Philip's In The Hills (Tucson) will open the meeting. It will be held in the Crescent 3 room, upstairs, on Friday from 5:30 - 6:30 p.m. The Recovery Ministry will have a table in the Exhibit Hall as well. We invite everyone to please drop by. We serve all parishes across the state and have materials explaining different programs we offer, as well members of the Ministry will be on hand to answer your questions.

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

59TH DIOCESAN 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 | revdebroyals@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.

2019-1

2019-1

Explanation: The 56th Convention of the Diocese of Arizona passed a resolution (2016-3) which required congregations to acknowledge the People of the Land, including at their Annual Meeting, as well as in publications and worship bulletins, and in the Prayers of the People, as a regular practice.

This resolution renews these commitments, and provides, in an appendix, language for such acknowledgements and liturgical language for Prayers of the People.

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

2019-1
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.

These petitions were drafted by the Rev. Canon Debbie Royals and the Rev. David Benedict Hedges, BSG. Care has been taken to include language and images from Native sources within the Anglican tradition, as well as to ensure that each petition fits the style, length, and format of the various 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...”

2019-1

2019-2

59TH DIOCESAN CONVENTION

2019 RESOLUTION

TITLE: Camp Genesis Sunday

Names of submitter(s)

| Name | E-mail | Phone |
|--|----------------------|--------------|
| Rev. Kimberly Crecca, Convener Prison Ministry Prg. | C16873@yahoo.com | 847-370-2622 |
| Jana Sundin, Canon for Children's Ministries | jana@azdiocese.org | 480-262-6080 |
| Kelly Wood, Director Chapel Rock | kwood@chapelrock.net | 928-308-2025 |

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 congregant, 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.

2019-2

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.

59TH DIOCESAN CONVENTION

2019 RESOLUTION

TITLE: Create Task Force on Parental Leave

Names of submitters

| Name | E-mail | Phone |
|-----------------------------|--|--------------|
| The Rev. K.D. Joyce | k.d.joyce@stphilipstucson.org | 520-299-6421 |
| The Rev. Ben Garren | ecmtucson@gmail.com | 919-691-5585 |
| The Rev. Robert Hendrickson | robert.hendrickson@stphilipstucson.org | 520-299-6421 |

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

| | 2019 Mission Plan | 2020 Mission Plan |
|-------------------------------|------------------------|------------------------|
| REVENUE | | |
| Mission Share | \$ 2,800,000.00 | \$ 3,000,000.00 |
| Other Income | \$ 510,000.00 | \$ 623,500.00 |
| Restricted Fund Support | \$ 680,000.00 | \$ 441,500.00 |
| Total Budgeted Revenue | \$ 3,990,000.00 | \$ 4,065,000.00 |

| 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 |
| Total Ministries and Programs | \$ 796,000.00 | \$ 790,100.00 |

| | | |
|----------------------|---------------------|---------------------|
| The Diaconate | \$ 29,200.00 | \$ 27,500.00 |
|----------------------|---------------------|---------------------|

Diocesan Clergy Compensation

| | | |
|--|----------------------|----------------------|
| Bishop (see Note #2 below) | \$ 360,400.00 | \$ 211,800.00 |
| Canon to the Ordinary | \$ 126,040.00 | \$ 121,500.00 |
| 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 |
| NEW: Canon for Creation Care | | \$ 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 |

| | 2019 Mission Plan | 2020 Mission Plan |
|--|------------------------|------------------------|
| 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 | \$ 61,741.00 |
| Total Mission in our Congregations | \$ 546,492.00 | \$ 725,474.00 |
| 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 | \$ 50,000.00 |
| Rural Ministry Funds | \$ 16,000.00 | \$ 36,500.00 |
| Total Donor Restricted Funds Exp. | \$ 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



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.

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](https://facebook.com/apostlesaz)

For more information contact Deacon Linda Milositz
deaconlinda0912@gmail.com

12111 N La Cholla Blvd, Oro Valley 520 544 9660



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!**

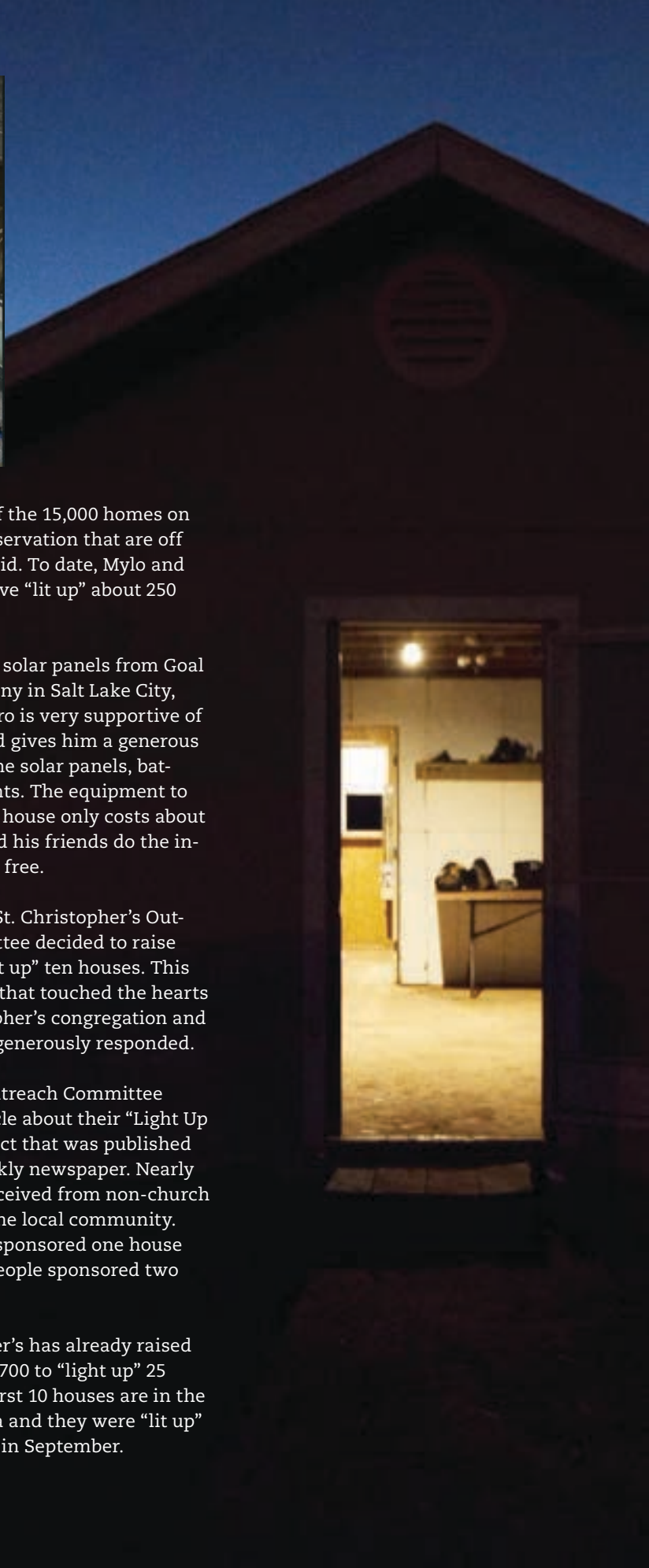
Get a Ride to and from the Church!

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**



LIGHT UP THE REZ

BY ST. CHRISTOPHER'S, SUN CITY

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 pan-

els 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



Church of the Epiphany



BELOVED IN THE DESERT

An Episcopal Service Corps Intentional Community seeking and serving Christ in Tucson, in the Tabernacle, and in one another through prayer, service, and study. BY THE REV. TAYLOR DEVINE

In July, the Episcopal Service Corps site Beloved in the Desert began its inaugural year with commissioning, welcome potlucks, a fulsome orientation, and an introduction to life in the Tucson community.

The Rule of Life and the shape that their week takes tells you a lot about the kind of formation going on in the Beloved in the Desert Community. On weekdays, the Beloveds gather for Morning Prayer and Evening Prayer, the bookends on their days of service at partner non-profits, and on Sundays they join in the ministries of Saint Philip's In The Hills, St. Andrew's, and the Episcopal Campus Ministry at the U of A. On Mondays, they meet with a community facilitator and have the opportunity to review their Rule of Life, engage conflict, and study a book together. On

Wednesdays, they join Saint Philip's Mosaic Community Night, and they have led sessions this fall on Intentional Community, Practices of Community and Rule of Life, and they will in the Winter on Rest and Sabbath. In the spring, they will facilitate conversation on Mission and Ministry. They engage in intergenerational worship, service, and community throughout the week, and on Fridays share a fast day with intentional formation using books, speakers, and facilitators.

Beloved has been honored this year with a Young Adult and Campus Ministry grant from the National Church and a United Thank Offering grant that are helping this inaugural year to have the resources it needs, soon to be favorite books, new ideas, and deep formation in community.

With the aim of growing in love and capacity to become the Beloved Community, the Corps Members offer themselves to service and mission in so many ways. Please keep Alex, Elaine, Jess, Maxine, and Suzanna in

your prayers. They have come to the borderlands with open hearts, seeking and serving Christ found in their neighbor, breaking down barriers and restoring the breach through prayer, service, and study grounded in relationship.

If you, or someone you know, would be interested in a year of intentional community and service at a non-profit partner (e.g., Imago Dei Middle School, the Episcopal Campus Ministry, Community Food Bank, Interfaith Community Services, St. Andrew's, Habitat for Humanity and others), contact Rev. Taylor Devine at Saint Philip's In The Hills: taylor.devine@stphilipstucson.org. The application period opens in the winter for the next program year for young adults between the ages of 21 and 29.

If you'd like to meet the Episcopal Service Corps members, visit the booth in the Exhibit Hall at Diocesan Convention, and follow our work online at www.stphilipstucson.org/beloved and on Instagram at [beloved_tucson](https://www.instagram.com/beloved_tucson).



St. Endicott Peabody Feast Day Celebration



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



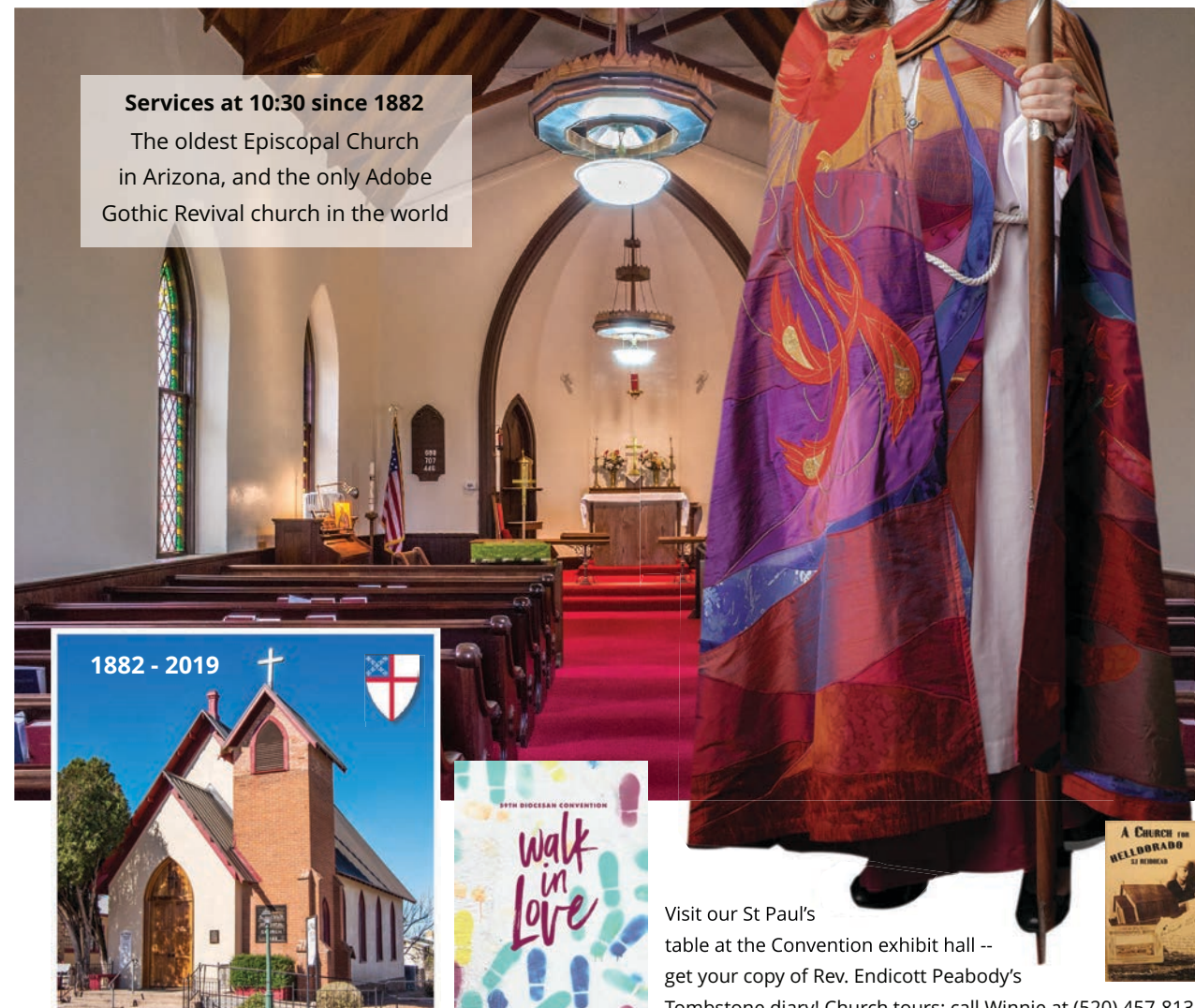
St. Endicott Peabody
Built St. Paul's in Arizona Territory, then founded the Groton School in Massachusetts -- "Cui servire est regnare"

¡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



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

DEACON BEACON

THE REV. KIM CRECCA

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

THE REV. RUTHIE HOOPER

Ruthie Hooper serves as a deacon at St. Philip's In The Hills in Tucson where she has attended services for 35 years. She was ordained as a deacon in 2011.

In the beginning of this journey, Ruthie's ministry and employment for the past many years has been that of Hospice Chaplain, being a compan-

children's ministry. Her immediate response was "No, I can't do that. I've never even had children!" After all, her main focus was Hospice; she worked with people who were dying! She had no education in teaching, but after learning more about Catechesis of the Good Shepherd (CGS), and being trained, the light bulb went off, and she decided "Yes! Maybe I COULD do this." Perhaps since retiring, this was God's plan as her journey continued. The Lord answered "Yes, my child. Yes!" So, Ruthie has found herself still being with those at the end of life as she helps them go home to

and the children discover him on their own. They come to know his love for them and they love him. CGS 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 she walks 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



Guess Who's Coming To Dinner is one of my all-time favorite movies. I've loved it since childhood. Intel-

ligent, beautifully compassionate, and progressive, the pants-wearing mother played by Katharine Hepburn reminded me of my English mom. My dad was a mixture of Sydney Poitier's accomplished character's good looks 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 included their 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.

Growing up in the Bible belt segregated south, in a mixed-race family, and being insulated 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 residents who used the Bible to support central Florida's sunny and violently hesitant integrating milieu. 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 simplicity of his quiet 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 willingness to simply listen and be with them, affirming their experience and thereby lessening the impact of trauma. I'm a professional companion to suffering. It's the great equalizer to our diverse human family of "regular Joes."

THE REV. GAY ROMACK

From Prison to Purpose – The Rev. Gay Romack Leads the Way
The Rev. Gay Romack is a deacon at St. Peter's (Litchfield Park). She also leads the worship teams that have been serving Perryville Women's Prison for the past seven years. Recently, Gay has embarked on a brand new aspect of prison ministry -- a reentry house. Since September is Prison Awareness Month for the Diocese, we

thought it was a perfect opportunity share more about this ministry to serve newly released women.

Q: What prompted you to create the Magdalene House West ministry?



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 transitional 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-



ion and a presence with those who are dying. She spent much of her time sitting in vigil with those who had no one with them as their life ended. She has been retired for the last three years, yet still visits with hospice patients and their families, and remains "on call" if needed to sit in vigil and assist in the transition from this life into the next.

Many years ago, Ruthie was approached to become involved in

Jesus and now she is also with 3 to 6 year old children who are just beginning to learn and fall in love with Jesus. She has, at last, found balance in the full circle of life.

CGS began as a Catholic program in Rome back in 1950. In Catechesis of the Good Shepherd, there are no "teachers," no "Sunday school." There are "catechists" and classrooms are called "the atrium" -- a sacred space where Jesus' presence is made known

DEACON BEACON CONTINUED

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/www.php) 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!



COME AND
PAINT AN ABSTRACT
OCTOBER 5, 2019
6:30 PM

JOIN IN THE FUN WITH ARTIST
JOSH THOMPSON

We supply whatever you need to paint your very own masterpiece.
Price of only \$20 includes beverages, snacks and supplies.

TO SIGN UP EMAIL: HATCHET4223@YAHOO.COM



4102 WEST UNION HILLS DRIVE
GLENDALE, AZ. 85308

Christians In Concert

The Episcopal Diocese of Arizona Program Group
On Disability Concerns

Presents

An Evening of Christian and Popular Music



Friday, November 22, 2019 at 7:00 PM

Iglesia San Pablo
2801 N 31st Street in Phoenix
(South of Thomas Road)

Admission: Suggested donation \$10.00 for adults, \$5.00 for seniors and children which includes one raffle ticket for prizes. Additional raffle tickets available at \$1.00

Proceeds To Benefit the Episcopal Diocese of AZ Disability Ministries

YOUTH SEEK AND SERVE CHRIST

BY THE REV. DENISE MULLER, 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, prepping fruits and vegetables 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.



Episcopalians 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. And when the clock struck 11 a.m., the bells of St. Barnabas Episcopal Church, which overlooks the green, began to ring. St. Barnabas, along with over a dozen other churches across Cape Cod, tolled its bells for 11 minutes, signifying that it is now “the 11th hour” and urgent, swift action is needed to avert catastrophe.

“Church bells have historically been a clarion call to action, a way to bring attention to situations,” said the Rev. Will Mebane Jr., rector of St. Barnabas. “We have a crisis here. Ringing church bells for 11 minutes on a Friday morning as



The Rev. Deborah Warner, rector of Church of the Messiah, speaks at a climate strike event in Falmouth, Mass.

people drive by, walk by — [they go,] ‘What? What’s going on?’ So it’s a way to get attention and to just elevate the consciousness of people.”

Falmouth is especially aware of the threat it faces from climate change, not only because of its coastal location but also because it is home to the Woods Hole Oceanographic Institution, one of the world’s most renowned marine science centers, and several other scientific institutions that together have produced some of the most important research on climate change.

Speakers at the rally included scientists who have contributed to that research, a group of students from lo-

cal 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. 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!”

Meanwhile, in Minneapolis, the House of Bishops interrupted its fall meeting for a moment of solidarity with the strikers. About 100 bishops gathered outside their hotel to pray and sing, having released a statement in support

continued on page C

Musical Art in a Cathedral Setting

| | |
|--|--------|
| Helios* | Sep 21 |
| Phoenix Chorale Lux Aeterna* | Oct 19 |
| Choral Evensong Feast of SS Simon and Jude | Oct 27 |
| First Friday | Nov 1 |
| Helios The Sound of Light* | Nov 9 |
| Urban Nocturnes Fall Concert \$15* | Nov 21 |
| Messiah Sing VII \$10* | Nov 24 |
| First Friday | Dec 6 |
| Phoenix Chorale A Chorale Christmas* | Dec 14 |
| Lessons and Carols | Dec 22 |
| Helen Peel Memorial Kimberly Marshall | Jan 19 |
| Choral Evensong The Conversion of St. Paul | Jan 26 |
| Helios A Voice in the Desert* | Feb 15 |
| Organ Blessing | Feb 23 |
| Organ Rededication Janette Fishell | Feb 23 |
| Phoenix Choral Cosmos* | Feb 29 |
| Spring Organ Series Joseph Ripka | Mar 6 |
| First Friday | Mar 6 |
| Spring Organ Series Jeffrey Campbell | Mar 13 |
| Spring Organ Series Julia Tucker | Mar 20 |
| Lenten Concert St Mark’s Passion | Mar 22 |
| Spring Organ Series Brandon Burns | Mar 27 |
| Spring Organ Series Peter Mahigian | Apr 3 |
| First Friday | Apr 3 |
| Phoenix Chorale Birth & Rebirth* | Apr 25 |
| Urban Nocturnes Spring Concert \$15* | Apr 30 |
| First Friday | May 1 |
| Helios Modern Renaissance* | May 9 |
| Choral Evensong The Fifth Sunday of Easter | May 17 |

Trinitymusicaz.org is your information portal to the 2019-20 Concert Calendar, Artist Biographies, Ticket Information and Resident Musicians. Be social, connect with us on

About the Music At Trinity Program

Music at Trinity sponsors a wide range of artists and musical programs in performance at the Cathedral for the benefit of the greater Phoenix community. Artists range from internationally-recognized performers to fantastic local talent; well-established groups to newly-formed ensembles that hold great promise. Musical offerings include organ concerts and chamber music to the very popular Festival of Nine Lessons and Carols for Christmastide.

* Ticket information available at trinitymusicaz.org

MUSIC
AT TRINITY
2019-2020
SEASON

NEWS
High Holiday services set at Pittsburgh church

NEWS
Help on the way for victims of Dorian’s fury

ARTS
New study looks at children in the Bible

Virginia seminary sets \$1.7 million for slavery reparations fund

By David Paulsen
Episcopal News Service

Virginia Theological Seminary took what appears to be an unprecedented step on Sept. 5 by announcing that it had set aside \$1.7 million for a slavery reparations fund — something considered but not yet enacted by other institutions of higher education that historically benefited from slave labor.

Enslaved African Americans worked on the Alexandria campus of Virginia Theological Seminary, which was founded in 1823, and at least one building, Aspinwall Hall in 1841, was built with slave labor. Black students were excluded from attending the Episcopal seminary until the 1950s.

“As we seek to mark [the] seminary’s milestone of 200 years, we do so conscious that our past is a mixture of sin as well as grace,” VTS Dean Ian Markham said in a news release. “Along with repentance for past sins, there is also a need for action.”

Income from the endowment fund for reparations will be put to use in a variety of ways, from encouraging more African American clergy in the Episcopal Church to directly serving the needs of any descendants of the enslaved Africans who worked at the seminary.

The seminary’s announcement comes amid a growing national conversation over reparations as one way to atone for the American systems of slavery and segregation, rooted in the colonial era and still showing lingering effects on society today. While Democratic presidential candidates have been asked for their views on the subject this year, Episcopal Church leaders have taken a lead in



Photo/Virginia Theological Seminary

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

speaking in favor of reparations, most recently Maryland Bishop Eugene Sutton.

“Everyone living in our great nation has inherited a mess created by the institution of slavery,” Sutton testified in June at a congressional hearing. “None of us caused this brokenness, but all of us have a moral responsibility to fix it.”

Speaking a month after his diocesan convention approved a racial reconciliation resolution that raised the prospect of reparations, Sutton noted in his testimony that reparations are not simply about monetary compensation. “An act of reparation is an attempt to make whole again, to restore, to offer atonement, to make amends, to reconcile for a wrong or injury.”



Photo/Virginia Theological Seminary

Aspinwall Hall today is an administration building.

The issue has been particularly active in the academic world, with numerous colleges and universities founded before the Civil War grappling with their own histories of racial injustice. More than 50 of them, including Sewanee: University of the South in Tennessee, have joined a coalition called Universities Studying Slavery to research that history.

Sewanee has not yet taken up the topic of reparations directly, though its Robertson Project on Slavery, Race and Reconciliation includes among its goals “to consider the obligations that Sewanee’s history places on us in deciding how we can become a more equitable, inclusive,

and cohesive university community.”

Students at Georgetown University in Washington, D.C., have pushed a measure that would raise a reparations fund at the Jesuit university by adding a fee to students’ tuition bills. Georgetown is a prominent case because of its own research into the 272 campus-owned slaves who were sold in 1838

to save the school from closure.

The proposal to raise money for reparations through student fees has been called unprecedented. A headline in The Atlantic from April described the student proposal as “The First Reparations Attempt at an American College,” and a Politico article from the same month carried the headline “This Could Be the First Slavery Reparations Policy in America.”

The Virginia seminary’s Office of Multicultural Ministries will administer the fund “as part of our commitment to recognizing the racism in our past and working toward healing and reconciliation in the future,” the seminary said in its press release.

It specified five ways the income from the fund might be spent:

- On needs identified by local congregations with ties to VTS.
- On the needs of descendants of enslaved people who worked at VTS.
- To support the work of black alumni, especially at historically black congregations.
- To raise up African American clergy.
- Other activities that promote justice and inclusion.

“Though no amount of money could ever truly compensate for slavery, the commitment of these financial resources means that the institution’s attitude of repentance is being supported by actions of repentance that can have a significant impact both on the recipients of the funds, as well as on those at VTS,” the Rev. Joseph Thompson, director of VTS’
continued on page M

CLIMATE continued from page A

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 mobilization 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 important opportunity for people to mobilize and raise their



Photo/Shannon Stapleton/Reuters

Sixteen year-old Swedish climate activist Greta Thunberg, center in pink shirt, takes part in a demonstration as part of the Global Climate Strike in New York on Sept. 20.

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 excused absences 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 that city’s strike, as did young parishioners at All Saints Church in Pasadena, Calif.

Students at St. Stephen’s Episcopal School in Austin, Texas, organized their own walkout on the school’s campus, and students from Trinity Episcopal School in Charlotte, N.C., walked to Charlotte’s Government Center with a large cutout of Thunberg and homemade signs.

Though some were too young to spell correctly, their message was clear.

“Act like parins [sic] or we will for you!” read one Trinity student’s sign. ■



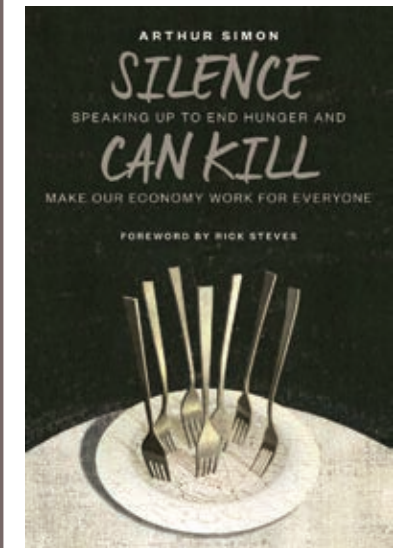
Photo/Egan Millard/ENS

A group of high school students speak to the crowd at a climate strike event in Falmouth, Mass.



Photo/St. Stephens via Facebook

Students at St. Stephen’s Episcopal School in Austin, Texas, organized their own walkout on the school’s campus by the Green Goblins, the school’s student group dedicated to environmental sustainability.



Eerdmans Publishing, July 2019
Paperback, 300 pages

“This book is both a powerful argument and a manual for making a difference. It offers a wise and insightful foundation for understanding the whys and hows of effectively fighting hunger.”

— Rick Steves, noted travel writer and author of *Travel as a Political Act*

SPECIAL OFFER:

You can order Art Simon’s newest book for only \$29 (includes shipping) and learn how an outpouring of citizens’ voices can bring our nation together and end hunger once and for all.

Order at bread.org/journal or call 800-822-7323.



breadfortheworld

HAVE FAITH. END HUNGER.

425 3rd Street SW, Suite 1200
Washington, DC 20024
bread.org

How Assisi Became a Place of Pilgrimage (For Everyone)



By Roselinde Bon

I WANDER the cobbled 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-snapping 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 history, looking around with large eyes and big smiles on their faces. They seem to be heading to the Basilica of Saint Francis, making their way on their brown leather sandals.

Others had chosen to not wear any shoes at all, like the woman dressed in white, resting near the church while reading her book. She was clearly walking solo, but she was not alone. I spotted many more modern-day pilgrims, equipped with backpacks, walking sticks, and the occasional dog. They're walking the Camino di Francesco, which follows the footsteps of Saint Francis.



Photo/Roselinde Bon/Globonaut.eu

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?

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 grew disillusioned. He went through many experiences that made him doubt his lifestyle.

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 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.

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. She was the first woman to write a set of monastic guidelines. The order continued to grow in members, and when Francis eventually died in 1226, he was pronounced a saint by the Pope.

The very next day, the Pope (who had become friends with Francis), laid the first stone of what would become the Basilica of Saint Francis in Assisi. The tomb of Saint Francis was hidden in the Lower Basilica, so nobody with ill intent could ever find it.

The tomb was finally rediscovered in **continued on page 1**

ST. FRANCIS



Photo/Jim McIntosh via Flickr/Creative Commons Prayer

Animal blessings

"St. Francis with the Wolf of Gubbio" is an 18' x 23' mural painted in 2006 by Brian Ames on an outer wall of St. Francis Inn, a food, clothing and hospitality ministry run by the Franciscan Friars in Philadelphia. According to legend, the saint tamed a wolf terrorizing the town of Gubbio. Commemorating his special relationship with animals, many churches hold animal blessings on St. Francis' feast day, Oct. 4.

Pittsburgh Episcopal church will host High Holiday services for synagogue targeted in mass shooting

By Egan Millard
Episcopal News Service

The Pittsburgh synagogue that was devastated by a mass shooting last October will hold its Jewish High Holiday services this fall at a nearby Episcopal church.

The Rev. Jonathon Jensen, rector of Calvary Episcopal Church, offered his church as a worship space shortly after neo-Nazi terrorist Robert Bowers opened fire during a Sabbath service at Tree of Life — Or L'Simcha Congregation on Oct. 27, killing 11 people, according to authorities.

That day, Calvary was packed with parishioners for a fundraiser, Jensen told Episcopal News Service. Along with a financial gift and card from Calvary parishioners, Jensen sent a letter to Tree of Life.

"Everybody says something like, 'Let us know if there's anything we can do to help,' and I was specific in guessing



Photo/Joe Appel/Diocese of Pittsburgh

Calvary Episcopal Church in Pittsburgh

that they would need space — worship, office, meeting — and so I offered specifically. 'We're good at doing that. If you need any of this, it's yours,'" Jensen said.

Tree of Life accepted. The synagogue is still damaged from the attack, and the congregation has been holding Sabbath services in a smaller space at another synagogue ever since, Jensen said. In late August, he met with Rabbi Jeffrey Myers to work out the details.

"There's no charge for this," Jensen told Myers. "This is the right thing to do."

The High Holidays are a time of rejoicing, reflection and renewal for Jews.

Rosh Hashanah is the joyful two-day celebration of the Jewish New Year, while Yom Kippur, 10 days later, is the Day of Atonement, a time of repentance and fasting.

Tree of Life will hold five days of services for the High Holidays at Calvary. This year, Rosh Hashanah begins at sundown on Sept. 29 and Yom Kippur is on Oct. 9.

Normally there would be about 800 people at the primary services, but there will probably be more this year, and Jensen said many of his parishioners are planning to attend. Calvary seats about 1,000 people, he said.

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 din-



Photo/Cathal McNaughton/Reuters

A man prays outside the Tree of Life synagogue in Pittsburgh on Oct. 29, 2018.

ner, 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 September 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. ■

A Little Hope Goes a Long Way



Thousands of children will spend this Christmas in the care of Saint Francis. We want to make sure every single one of them finds joy on Christmas morning.



Give the gift of hope this Christmas at

ChristmasForKids.com

800-898-4896

SaintFrancisMinistries.org

After Dorian, Baptist leader and Bahamas native sees devastation, resilience

By Adelle M. Banks
Religion News Service

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's 30-some churches in the Bahamas. 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 1,300 people missing. 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. "I think it seems as though God knew something even before I did."

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 just visited Grand Bahama?

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 saw?

I saw many homes where the contents of those homes were basically thrown out

continued on page G

Episcopal relief agency providing emergency assistance after Hurricane Dorian

Episcopal Journal

Episcopal Relief & Development is working with church partners to provide critical support to the most vulnerable communities impacted by Hurricane Dorian, the agency said in a news release.

In partnership with the Episcopal Diocese of Central Florida, the Episcopal Church in South Carolina, the Episcopal Diocese of Georgia, and the Episcopal Farmworker Ministry, Episcopal Relief & Development is giving assistance such as food, water, clothing, shelter and other emergency supplies to individuals and families affected by the storm. The organization is also working through the Anglican Alliance to provide support to the Anglican Diocese of the Bahamas and the Turks and Caicos as they continue to assess the needs of communities.

Since late August, Episcopal Relief & Development staff has been in regular contact with Episcopal dioceses and other Church partners in the path of Hurricane Dorian to support both preparedness and relief efforts. The slow-moving storm passed through Puerto Rico, the Bahamas, and up the eastern

coast of the United States over Labor Day weekend and the first week in September. Hurricane Dorian slammed into the northern Bahamas as a Category 5 storm, devastating Grand Bahama and the Abaco Islands with torrential winds, rains and a storm surge of up to 25 feet. More than 50 people were killed and 70,000 were affected.

Working through the Anglican Alliance, Episcopal Relief & Development is providing support as the Anglican Diocese of the Bahamas & the Turks and Caicos conducts needs assessments of the island communities. Led by Bishop Laish Z. Boyd, diocesan staff and clergy, many of whom themselves have been impacted by the storm, are working to identify unmet needs of the most vulnerable communities.

In Georgia, North Carolina and South Carolina, coastal areas were evacuated in advance of Hurricane Dorian, leaving many restaurant and farmworkers without a source of income as their places of employment shut down. The Episcopal Church in South Carolina and the Diocese of Georgia, as well as the Episcopal Farmworker Ministry, stepped in by providing gas, food, water, clothing and other emergency supplies.

With the support of Episcopal Relief & Development, the Diocese of Central Florida provided non-perishable food and drinking water, emergency shelter and hurricane preparedness kits ahead of the storm to vulnerable communities including those who are homeless and people displaced from Puerto Rico after Hurricane Maria.

The agency's US Disaster Program works in areas that have been affected by disasters such as hurricanes. The organization's Disaster Preparedness Initiative equips Episcopal dioceses to prepare for and respond to crises. By offering resources and training and providing emergency support, the program helps vulnerable groups of people to make a full and sustained recovery and helps them to develop resiliency against future disasters. Many of the dioceses impacted by Hurricane Dorian have been working to develop this resilience and were ready to respond as needed.

To learn more about building a Season of Resilience and to download disaster preparedness resources, visit episcopalrelief.org/resilience.

Episcopal Relief & Development's Hurricane Relief Fund helps partners respond in the most efficient way. More information is available at www.episcopalrelief.org. ■



DORIAN continued from page F

of the home, number one. Number two, I observed varying degrees 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 these people that you saw this week?

Well, first, we prayed with them. Secondly, we assured them that we as a convention will assist and do all that we can to help in whatever way we possibly can with regards to bringing relief and bringing assistance at this time.

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 mem-

bership homes. And secondly, I think the opportunity to provide supplies, food, nonperishable and other items, water and some basic necessities would be definitely helpful. And then I think thirdly,

when the stage requires it, we will try to provide some building material where and when we can, and fourthly, be available for counseling, fellowshiping and ministry opportunities also.

So are churches in the affected areas serving as shelters?

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

That's too bad. Is there anything else particularly you'd tell me that you've heard from clergy, pastors, lay people 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. He and his family and others are now living under very, very humbling conditions.

But they are grateful for the opportunity to be accommodated where they are: A two-bedroom house is trying to



Photo/AP/Ramon Espinosa

Pastor Jeremiah Saunders stands among the ruins of his church, which was destroyed by Hurricane Dorian, in High Rock, Grand Bahama, Bahamas.

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 they 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 would have been family members and 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 to a certain extent. But I'm also working with some additional religious groups in the United States of America.

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 Lott Carey Foreign Mission Convention in addition to our 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, we see Scriptures in a new light, where you have to appreciate the reality of suffering on the one hand and, secondly, you also begin 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 did hit then it meant that the entire Bahamas would have been commercially and, for the most part, developmentally crushed.

Because Nassau would be the center of most of what fuels the entire Bahamas. In spite and in light of what has been a 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 principled stands, 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



Photos/David Paulsen/ENS

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



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

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 Lambeth 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 in December 2018 saying Sander was not invited. At the time, Glasspool was the only Episcopal bishop with a same-sex spouse. After Maine Bishop Thomas Brown was consecrated in June, he too received an invitation to Lambeth and a letter from Welby, which said Brown’s husband, the Rev. Thomas Mousin, was

not allowed to come.

Brown 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 become the third Episcopal spouse excluded from the Lambeth Conference. Brown and Perry are still deliberating over how they and their spouses will respond.

Diocese of Western Michigan Bishop Wayne Houglan told the group that he was interested in talking about how all bishops and spouses can support each other in their decisions.

“How can we provide appropriate pastoral concern for those who are not going as members of this house for reasons of conscience and those who are going but aren’t invited to participate?” Houglan asked. “How can we be proactive and acknowledging the needs that might be there?”

El Camino Real Bishop Mary Gray-

continued on page I

LAMBETH continued from page H

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 134 bishops attending this week’s House of Bishops meeting, the larger group isn’t always conducive to strategic planning, Gray-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 way of love that Jesus has taught me,” Curry 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. ■

ASSISI continued from page E

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 preached. The most famous tale is one that describes how Francis tamed a dangerous wolf, who had been pestering the people in the town of Gubbio.

Some of you might be wondering



Photo/Roselinde Bon/Globonaut.eu

Religious souvenirs are displayed in Assisi.

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. ■

Roselinde Bon, a Netherlands-based travel writer and photographer, blogs at www.globonaut.eu.

the
**CHRISTIAN
LIFE TRILOGY**

Start your next small group study today,

& JOURNEY TO THE HEART
OF CHRISTIAN LIFE IN THREE
REDEEMPTIVE ACTS

PURCHASE YOUR MATERIALS AT
WWW.BIBLESTUDYMEDIA.COM

EPJ20 FOR 20% OFF

Racial audit of church leadership seen as step toward developing Episcopal culture of welcome

By David Paulsen
Episcopal News Service

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 and segregation, said the Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation and creation care. "What that shows is, we as a church are grossly out of sync with the communities where God has placed us."

If the church is out of sync, it isn't out of hope. Spellers' staff distributed a survey to members of Executive Council and the House of Bishops last month, a first step toward painting a clearer picture of the racial makeup and culture of the Episcopal Church's leadership. The pool of respondents will broaden in the coming months to include churchwide staff members, the House of Deputies, and a sampling of leaders from three dioceses in each of the church's nine provinces.

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 "ex-



Photo/Mary Frances Schjonberg/ENS

The Episcopal Church's membership is mostly white, but it is taking steps to diversify its leadership to better reflect the communities it serves.

perienced 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 presented to 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 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 in the pattern of Jesus and repairing the breach in society. A report introducing the framework identified a need for "a census of the Episcopal Church" under "Telling the Truth."

"If we seek reconciliation, healing, and new life, it begins with 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 parochial 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.

continued on page K

AUDIT continued from page J

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 learn to listen to the other, we need to bring more data into the conversation so that we can dream and strategize more 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.

Its Diocese of Massachusetts work stemmed from a particular case, in which an African American woman who was on the path to ordination into the priesthood withdrew from the process, saying she did not feel welcomed. The diocese's Commission on Ministry asked the Mission Institute to study the process and make recommendations.

Diocesan leaders "were generally unaware how much things like racial bias and also issues of class and continuing issues around gender impact and really shift 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 and understanding how a dominant white culture can blind leaders to the importance of race.

"White 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 large-



Photo/David Paulsen/ENS

Spellers

er norms and practices of the institution," the report said. "It is our searching and honest reflection on 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, then, is the church's next step toward that 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.

"I'm excited about keeping that question in our pocket as we're doing this work," Ernst said, because the "insidious effects of white supremacy" continue to deny many people a full place in the Beloved Community.

"That is not of God, and that is happening all the time for folks of color," she said. "And unfortunately, it continues to happen in the church." ■



PREPARE FOR MINISTRY IN THE WAY OF JESUS

Pittsburgh Seminary now offers an Anglican/Episcopal Studies Track in partnership with the Episcopal Diocese of Pittsburgh! Join us as priests, deacons, and lay ministers prepare together for service in the Episcopal Church. This training will be enhanced by the ecumenical setting offered at PTS.

1-800-451-4194
www.pts.edu / Episcopal



MOVING?

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for over two decades.

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

A Division of
RELOCATION CENTER

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

Faith like a child: An interview with a 'childist' biblical scholar

By Emily McFarlan Miller
Religion News Service

That's "childist" biblical scholar not "childish."

But childist biblical scholar Julie Faith Parker does think adult readers have a lot to learn from the children in the Bible as well as the children around them.

Parker, associate professor of biblical studies at the General Theological Seminary of the Episcopal Church in New York City, 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 "interpretation 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 steam quickly," she said.

Parker talked to Religion News Service about what childist biblical interpretation is, where it came from and why it can change not only the way people read the Bible, but also how they engage issues impacting children.

This interview has been edited for length and clarity.

What is childist biblical interpretation?

It's pretty new. The term "childist" itself really was introduced to the field in 2013, and work has been pouring off the presses since then.

Scholars are starting to look at children of the Bible the way feminist scholars have been looking at the women of the Bible. Before the 1970s, there were really almost no academic books on women in the Bible, and now there are hundreds, if not thousands.

People used to not see the women in the texts, and when scholars started lifting up these stories in new ways, people started noticing them a lot more. We're doing the same thing with children, and people are discovering them throughout the text because they're there.



Parker

How did you become interested in the stories of children in the Bible?

I'm ordained in the United Methodist Church. I worked full time in ministry until I had a dream on June 2, 1996, in which I believe God called me to teach the Bible.

Long story short, I got my Ph.D. in 2009 from Yale. The entire time I was doing my Ph.D. research, I knew that 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 I 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 short, they are all there. And my hope 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) 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 that's not how they're often portrayed in various presentations "movies and things "but they really would be girls, teenagers, youth certainly by our standards.

So we're suggesting this really helps to undergird the message of that story because the whole point is the underdogs win. If your main actors are girls, they're 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's 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 instrumental in inviting Abraham's servants into the home. And then when she leaves to go marry Isaac, she is asked first if she wants to go. She says yes, and then she receives

continued on page M

SEMINARY continued from page B

Office of Multicultural Ministries, said in the seminary's release.

Thompson, in an interview with Episcopal News Service, said the seminary expected to be able to spend about \$70,000 a year from endowment income. The seminary has engaged in racial reconciliation efforts for a while, he said, but those efforts took a big step forward about 10 years ago when Markham, the dean, issued a public apology for the seminary's complicity in slavery.

Conversations at VTS about reparations grew in urgency in recent years as the national debate over racial relations intensified.

"With everything that's been going on in society around us and more attention being paid to the idea of reparations, people began to think about the material consequences of slavery and of racism and wanting to do something to repair that," Thompson said.

The seminary's first steps will be to try to identify descendants of slaves who were forced to work at VTS and to reach out to the local community.

For decades, the Episcopal Church, too, has emphasized fighting racism and fostering racial reconciliation while shining a light on the church's own past involvement with slavery and segregation. A 2000 resolution passed by General Convention called on the church to "overcome its historic silence and complicity ... in the sin of racism."

In 2006, General Convention passed another resolution supporting federal legislation that would confront the country's legacy of slavery and take a step toward "monetary and non-monetary reparations to the descendants of the victims of slavery."

The Diocese of Maryland, under Sutton, has been a churchwide leader in identifying its congregations' ties to slavery, through its Trail of Souls research project and pilgrimages.

"The subject of reparations is mired in emotion," he said this year in a pastoral letter. "It is often mischaracterized and certainly largely misunderstood. It is a complex issue that involves economic, political and sociological dimensions that are difficult to grasp without a willingness to engage more deeply than having a quick emotional response to the word." ■

CHILDIST continued from page L

this 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 Jeremiah 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 consonant with culture.

How have Christians traditionally read these stories of children in the Bible or seen children in the Bible?

I think they're really overlooked for the most part. The first time Jesus speaks 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.



Photo/AP/Frank Augstein

Children walk through the Cathedral of Light as part of the illuminated trail through Kew Gardens in London.

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 ideas of who a child 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. ■

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 S&H, 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.

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

REAL ISSUES,
RELIABLE COVERAGE

EPISCOPALNEWSERVICE.ORG

ENS
EPISCOPAL NEWS SERVICE

RESOURCES continued from page N

generations to shift from identifying as affiliated with a religious tradition to unaffiliated, according to the Pew Research Center's most recent U.S. Religious Landscape Survey.

Of American millennials ages 18 to 29, 18% have left religion, and another 20% have shifted to another faith or within their faith tradition, according to Pew data.

And in a 2018 Barna survey, one in five practicing Christian millennials (defined as those who attend church regularly and say faith is important to their lives) said they remain Christian "despite having grown up with a negative example of Christianity." The report, titled "Households of Faith," also noted that this same group is more likely to rely on their spouse or on friends rather than their parents for spiritual advice.

This desire for like-minded community might explain why Cindy Wang Brandt's Facebook group "Raising Children UnFundamentalist," has nearly 16,000 members who are all asking similar questions about raising children in or after a faith shift.

Brandt is the author of "Parenting Forward: How to Raise Children with Justice, Mercy, and Kindness" and has a podcast and upcoming online conference by the same name.

"There is such a growing group of people who are going through this process of faith shifting," she said.

"As compared to in the past, where generation after generation, you just kept the same faith ... which is beautiful in a way," she added. "But we are here. This is our time. And these are the realities we have to grapple with."

Progressive Christians aren't a monolith. People can be at different points along the faith shift, and many Brandt encounters pride themselves in an evolving faith that is always open to change.

That can make finding parenting resources difficult

"There's nothing that will totally fit your need," Brandt said, and she often finds herself giving recommendations with caveats.

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.



Brandt

"Our interest in more progressive books has definitely increased," said Naomi Krueger, an acquisitions editor for Beaming Books, the children's imprint of the mainline Evangelical Lutheran Church in America's 1517 Media. That comes as the publisher both releases more books and responds to demand from parents.

As an editor, Krueger said she is looking for books that don't include "toxic theology, toxic masculinity, patriarchy" or that do show Jesus as a "Middle Eastern man."

"People are not satisfied with the more fundamentalist or pat answers that they might see or things that glossed over 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 her bookshelf that she felt comfortable reading with her two daughters.

That's 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 ministries like Answers in Genesis.

Adam Walker Cleaveland, who grew up in a conservative Christian home and

continued on page P

RESOURCES continued from page O

previously served as an ordained minister in the mainline Presbyterian Church (USA), saw a need for different kinds of materials for children's ministries and families of young children.

In 2015, Cleaveland launched Illustrated Ministry to create those resources, including coloring pages and posters, worship bulletins and children's ministry curriculum. Since then, it has grown into an intergenerational ministry, producing coloring materials for all ages.

Oftentimes, people end up taking the well-packaged conservative resources that are readily available and "tweak it a ton."

"We are really creating the things we always wish we had, and that is just constantly what we hear from our customers — that it's so hard to find children's stuff that is progressive," he said.

"It's about creating safe spaces for theological reflection that really doesn'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 Unitarian Universalists, Cleaveland said.

He said he and his team occasionally 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 gender-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.

As a company independent of any denomination, Cleaveland 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 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 now is 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.

And he wants to leave the door to faith open for his own children to walk through.

"I just consider a cracked-open door to be grace — to just leave room for belief and a faith and curiosity and knowledge to have some room to grow and to not fear that," he said. ■

LIMITLESS MINISTRY

Online seminary education that's relevant, real, and rich in deep understanding and practical experience.

LEARN MORE! lextheo.edu

lexington THEOLOGICAL SEMINARY

FOR WHERE LIFE TAKES YOU...

Trust the Stevens Worldwide Van Lines Clergy Move Center™

Stevens is proud to deliver over 110 years of family-owned moving expertise and quality services to the Episcopal Church members, clergy, employees and educators:

- Discounted pricing
- Top-rated drivers and crews
- Customized moving packages
- Stevens Home Protection Kit™
- Free no-obligation move estimate
- Single point-of-contact

Recommended Mover by the Episcopal Church

The way to move **STEVENS** worldwide van lines

CALL VICKI BIERLEIN: 800.248.8313

www.stevensworldwide.com/affinity

Christians who shift faith perspectives look for new resources

By Emily McFarlan Miller
Religion News Service

When reading Christian children's books with his three children, Matthew Paul Turner found himself having to think on the fly.

Turner would do "a quick little change of the words" when he would run into a theology or idea he didn't want to teach his children, either because he believed differently or because he believed his children were too young to grapple with it.

Turner, who identifies as a progressive Christian, isn't the only Christian who has shifted from conservative to progressive views as an adult. For many, that means a faith that emphasizes love, social justice and space for questions about the theological 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 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.

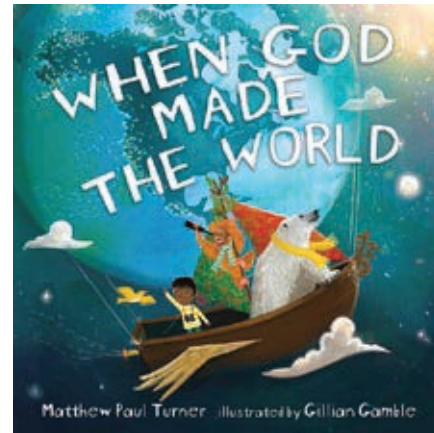
"I just was like, is it possible to write a book that really reflects love and hope and light — that affirms the child's personhood and speaks to how God has created this idea for our kids?" he said.

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 Catrow) 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 I Pray for You," which recently passed 100,000 copies sold.

The author said he believes he is writing these books "for the kid I was ... what I wish somebody had told me about God."

"I was told how much I was a sinner or how terrible I was or how much 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

Turner, recalling a conservative Independent Fundamental Baptist Church upbringing that included a Sunday school illustration of hell that ended in a Barbie doll set 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 other **continued on page 0**

A child's view of God

Review by Solange De Santis

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

In an inspired touch, Keifer 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 material says it is for children of all faiths, but two illustrations feature a small cross, so it seems the book is



Drawing God

By Karen Keifer
Illustrated by
Kathy De Wit

Kobo, 2019
32 pages, \$17.99

aimed at a Christian audience.

Keifer and De Wit are launching "Drawing God Day" on November 7 at the website www.drawing-god.com. Photos of drawings can be shared on Twitter with the hashtag #drawinggod. ■

THE EPISCOPAL CHURCH WELCOMES YOU

EPISCOPAL DIOCESE OF ARIZONA | tel 602.254.0976 | fax 602.495.6603 | AZDIOCESE.ORG



All Saints • Safford
928-348-9430
saints.azdiocese.org

All Saints of the Desert • Sun City
623-974-8404
www.desertsaints.azdiocese.org

All Saints' Church & Day School • Phoenix
602-279-5539
allsaintsoncentral.org

Christ Church of the Ascension • Paradise Valley
602-840-8210
www.ccaaz.org

Christ the King • Tucson
520-297-2551
www.cktucson.org

Church of Our Saviour • Lakeside
928-537-7830
churchofoursaviourwm.org

Church of St. Matthew • Tucson
520-298-9782
stmatthew.azdiocese.org

Church of the Advent • Sun City West
623-584-0350
adventaz.org

Church of the Apostles • Oro Valley
520-544-9660
www.ovapostles.org

Church of the Epiphany • Flagstaff
928-774-2911
www.epiphanyaz.org

Church of the Epiphany • Tempe
480-968-4111
www.epiphany-tempe.org

Church of the Nativity • Scottsdale
480-307-9216
www.nativityscottsdale.org

Church of the Transfiguration • Mesa
480-986-1145
www.transfiguration-mesa.org

Emmaus Church Plant • Surprise
623-340-7474
www.emmausepiscopal.org

Good Shepherd of the Hills • Cave Creek
480-488-3283
www.goodshepherdaz.org

Grace Church • Lake Havasu City
928-855-2525
www.grace-episcopal.net

Grace St. Paul's • Tucson
520-327-6857
www.gsptucson.org

Iglesia Episcopal de San Pablo • Phoenix
602-255-0602
www.sanpablo.azdiocese.org

Resurrection Church • Gilbert
480-719-5343
www.resurrectiongilbert.org

SS Philip & James • Morenci
928-348-9430
www.philipandjames.azdiocese.org

Santa Maria • Phoenix
602-350-4688
www.santamaria.azdiocese.org

St. Alban's • Tucson
520-296-0791
www.stalbansaz.org

St. Alban's • Wickenburg
928-684-2133
www.stalbanswickenburg.com

St. Andrew's • Glendale
623-846-8046
www.standrewsglendale.azdiocese.org

St. Andrew's • Nogales
520-281-1523
www.standrewsaz.org

St. Andrew's • Sedona
928-282-4457
www.saint-andrews.org

St. Andrew's • Tucson
520-622-8318
www.standrewstucson.azdiocese.org

St. Anthony on the Desert • Scottsdale
480-451-0860
www.st-anthony.net

St. Augustine's • Tempe
480-967-3295
staugustinetempe.org

St. Barnabas on the Desert • Scottsdale
480-948-5560
www.saintbarnabas.org

St. Christopher's • Sun City
623-972-1109
www.stchristophers-az.org

St. Francis-in-the-Valley • Green Valley
520-625-1370
www.stfrancisgvaz.org

St. George's • Holbrook
928-524-2361
www.stgeorge.azdiocese.org

St. James the Apostle • Tempe
480-345-2686
www.stjamestempe.org

St. John the Baptist • Glendale
623-582-5449
www.stjohnsaz.org

St. John's • Bisbee
520-432-7006
stjohnsbisbee.com

St. John's • Globe
928-425-5160
stjohnsglobe.org

St. John's Episcopal-Lutheran Congregation • Williams
928-635-2781
stjohnswilliamsaz.org

St. Luke's • Prescott
928-778-4499
www.stlukesprescott.church

St. Luke's at the Mountain • Phoenix
602-276-7318
www.stlukesatthemountainchurch.com

St. Mark's • Mesa
480-964-5820
www.stmarksmesa.org

St. Mary's • Phoenix
602-354-7540
www.stmarysphoenix.org

St. Matthew's • Chandler
480-899-7386
www.saintmatthewschurch.org

St. Michael & All Angels • Tucson
520-886-7292
www.smallangelstucson.org

St. Michael's • Coolidge
520-723-3845
www.stmichaelscoolidge.com

St. Paul the Apostle Sudanese Church • Phoenix
602-253-4094
www.stpaulsapostle.azdiocese.org

St. Paul's • Payson
928-474-3834
www.stpaulspayson.org

St. Paul's • Tombstone
www.stpauls.azdiocese.org

St. Paul's • Winslow
928-289-3851
www.stpaulsmission.azdiocese.org

St. Peter's • Litchfield Park
623-935-3279
www.stpetersaz.com

St. Peter's • Casa Grande
520-836-7693
www.stpetersepiscopalcg.org

St. Philip's In The Hills • Tucson
520-299-6421
www.stphilipstucson.org

St. Raphael in the Valley • Benson
520-586-4335
www.straphael.azdiocese.org

St. Stephen's • Douglas
520-364-7971
www.ststephensmission.azdiocese.org

St. Stephen's • Phoenix
602-840-0437
www.ststephens.org

St. Stephen's • Sierra Vista
520-458-4432
www.ststephensaz.org

St. Thomas • Clarkdale
928-634-8593
www.stthomas.azdiocese.org

Trinity Cathedral • Phoenix
602-254-7126
www.azcathedral.org

Trinity Church • Kingman
928-753-5658
www.trinity.azdiocese.org

CAMPUS MINISTRIES

Canterbury Episcopal Campus Ministry • Flagstaff
830-433-7858
www.azecm.org/canterbury

Episcopal Campus Ministries at ASU • Tempe
480-967-3295
www.azecm.org/tempe

Episcopal Campus Ministry at U of A • Tucson
520-623-7575
www.azecm.org/tucson

Incarnation ASU Polytechnic Campus Ministry • Mesa
480-205-8252
www.azecm.org/Incarnation



find us at **AZDIOCESE**
on twitter & facebook

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.*

The Episcopal
Diocese of Arizona

114 W. Roosevelt Street
Phoenix, Arizona 85003
602.254.0976 tel
602.495.6603 fax