EVENTS AROUND THE DIOCESE JAN – MARCH 2020

FEBRUARY (CONTINUED)

FEBRUARY 22
Free Food Mobile Pantry | ST. LUKE’S AT THE MOUNTAIN, PHOENIX

FEBRUARY 23
Greatness Circle | ST. PETER’S, LITCHFIELD PARK

FEBRUARY 25
Food Pantry | ST. MARK’S, MESA
Food Bank | ST. THOMAS, CLARKDALE

FEBRUARY 26
Ash Wednesday

FEBRUARY 29
Quiet Day | CHRIST CHURCH OF THE ASCENSION, PARADISE VALLEY

MARCH

MARCH 5
AZ Welcomes Refugees Meeting | GRACE ST. Paul’s, TUCSON

MARCH 6-8
Day of Ministry Discernment | ST. BARNABAS ON THE DESERT, SCOTTSDALE

MARCH 6
First Fridays | TRINITY CATHEDRAL, PHOENIX

MARCH 7
Food Pantry | ST. MARK’S, MESA
Food Bank | ST. THOMAS, CLARKDALE

MARCH 10
Food Pantry | ST. MARK’S, MESA

MARCH 14
Free Food Mobile Pantry | ST. LUKE’S AT THE MOUNTAIN, PHOENIX

MARCH 15
Fr. Eusebio Kino Liturgical Day

MARCH 21
Day of Ministry Discernment | ST. BARNABAS ON THE DESERT, SCOTTSDALE

MARCH 24
Food Pantry | ST. MARK’S, MESA
Food Bank | ST. THOMAS, CLARKDALE

MARCH 28
3rd Godly Play Core Training | CHRIST CHURCH OF THE ASCENSION, PARADISE VALLEY
Free Food Mobile Pantry | ST. LUKE’S AT THE MOUNTAIN, PHOENIX

MARCH 29
Greatness Circle | ST. PETER’S, LITCHFIELD PARK

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.

information about these and other events online at azdiocese.org
**Appointments**

The Rev. Tim Yanni is a new Associate at All Saints’ Episcopal Church (Phoenix).

**Departures**

The Rev. Pam Hyde has completed her time as an Associate at St. Francis in the Valley (Green Valley).

The Rev. Maeno Johnson has completed her time as a Deacon at All Saints’ Episcopal Church (Phoenix). She has completed her time as a Deacon and moved out of state.

**NEW DIOCESAN ALTAR GUILD DIRECTRESS**

We are pleased to announce that Julia Coleman has agreed to be the next Diocesan Altar Guild Directress. Julia is a retired midwife and business owner. She is a member of St. Augustine’s (Tempe), where she serves on the Hospitality Ministry, Altar Guild, Facilities and Outreach Ministries, and is a Bishop’s Committee member.

As those who were in attendance heard, it was announced at Diocesan Convention that Canon Connie Castillo was retiring at the end of Convention. Connie served in this role for 15 years. She was also on the National Altar Guild Association board from 2009-2015 and part of the Altar Guild at multiple General Conventions.

Julia can be reached at azaltarguild@azdiocese.org. This is a different e-mail address than Connie was using; please update your contact list.

Bishop Reddall thanks Connie for her many years of dedicated service to the Diocese and the larger church and wishes her well in her retirement! She also appreciates Julia’s willingness to step into this position.

**BLESSED EPIPHANY TO ALL!**

BY THE RT REV JENNIFER A REDDALL

BISHOP OF ARIZONA

The Feast of the Epiphany is a celebration of unlikely people finding God in unexpected places.

There is a biblical tradition of non-Jews entering the narrative to reveal something about God or God’s people. Ruth, the Queen of Sheba, Cyrus of Persia—all fulfill a role in the journey of the people of Israel. But they are also all unlikely messengers for the action of the Lord. These Magi fill a similar role—exotic outsiders who are responding as best they can to a prophecy they do not understand.

They seek a king, so they go to a palace. When they don’t find the (right) king there, they alter their path. When they discover Jesus in Bethlehem, they see beyond the poverty and the humility of his circumstances to recognize the one for whom they have been searching, and they fall down and worship, offering their majestic gifts. And then, after their dream, they return home by another way.

Who are the unlikely people in your congregation or community? Who are the outsiders who have a perspective that will direct the whole community towards Jesus? Where is the Word of God hidden or humble—not on the altar, or in fancy vestments, but in the presence of the broken and the neglected? And where in our lives is God asking us to change direction, change our minds, and search for something different than what we expected?

The Epiphany is also a story of the reality of evil in the world. We rarely hear the story of the slaughter of the innocents (Matthew 2:16-18) in our lectionaries, but it is an essential part of the Epiphany narrative. The state-sponsored murder of all the children in Bethlehem under the age of two is a direct result of the Magi’s visit to King Herod, and their refusal to return to identify Jesus.

The Epiphany is not just an invitation to follow a star or bow down and worship—it is also an invitation to consider where we have encountered evil, to ask ourselves who the innocents are who may be put at risk because of our actions; to raise our voices in mourning with those who are suffering.

Finally, thank you all so much for your prayers and support since my son Nathan’s stroke in October. He came home from the hospital the day before Thanksgiving, and is now engaged in a lengthy process of outpatient rehabilitation. I am so incredibly grateful for the entire diocesan staff, who have stepped up to take on many of my responsibilities while I am otherwise occupied, and to the congregations and clergy who have been flexible with me as I navigate an ever-changing schedule.
BY CANON JANIA SUNDN, CANON FOR CHILDREN’S MINISTRIES

Every once in a while I realize with a start that I have had this wonderful job in the diocesan office for over five years! When I started as Canon for Children’s Ministries, I had a vision, as one does. There were things I hoped to accomplish, some of which have been realized and some of which have not. I have learned that when we are open to the guidance of the Holy Spirit, we cannot always predict what will develop, and we may go where we did not expect or grow in ways we never imagined. I thought I knew what I was going to do, but my relationships with the good people of this diocese have taught me what my work actually is.

It has been an incredible joy to direct summer camps, create and run winter and summer family camps, visit churches all over the state—some with many children and some with none—witness the faithful ministry of the baptized to the children and families of these churches and their communities, collaborate with talented and creative ministers on various projects, tell stories, facilitate workshops, and at least every once in a while sit on the floor with a group of children and have deep conversations about the love of Jesus.

I am halfway through seminary now (one of those places I did not expect to go!) and am so excited about continuing my work with the young people of Arizona and those who minister to them. And while my work looks different than I envisioned back in early 2014, some of my guiding principles have not changed: First, parents are doing the work of spiritual formation with their children, whether they know it or not, and it should be honored and strengthened by the church. Second, children’s ministers, parents, and other church leaders should have a basic understanding of children’s social-emotional needs, as well as support and reflection within community for the difficult, important work they do.

Finally, anyone attempting to nourish children spiritually must have their own spirituality nurtured. I’ve also added a couple of principles: everything that happens at church has the potential to form disciples of Jesus, from worship to work days, from coffee hour to clean up, from parties to prayer. And relationships with one another are one of the most essential ways we come to know God, and they should be tended to carefully and lovingly.

I wonder how these principles strike you. Do they reflect your own observations or experience? What would you add to the list? How do you, in your church, support and nurture those who care for the youngest of God’s children? How might you do more of it? What are ways people of all generations are being formed as disciples of Jesus? We have such a beautiful opportunity to practice living as the body of Christ in the world, and I’m grateful to know and serve the Church alongside all of you.
THE BISHOP KIRK SMITH
CHILDREN & YOUTH CAMPERSHIP FUND

SO ALL CHILDREN CAN
ATTEND CAMP!

SESSION 1: MAY 31 - JUNE 6
Youth Camp: grades 7-12
Camp Genesis: grades 3rd-8th

SESSION 2: JUNE 7-13
Children’s and Youth Camp: grades 3-12
WILD I: grades 9-12

SESSION 3: JUNE 14-20
Children’s and Youth Camp: grades 3-13
WILD II: grades 9-12

SESSION 4: JUNE 21-27
Children’s Camp, ABC Camp & Mini Camp: K-6
WILD III: grades 9-12

2020 CHAPEL ROCK SUMMER CAMPS

JULY 2-5
Family Camp: all ages!
Prices vary by camp; for details and to register, visit: WWW.CHAPELROCK.NET/CAMPS.HTM

MUSICA TRINITY 2019-2020 SEASON

Helen Peel Memorial Kimberly Marshall
Choral Evensong The Conversion of St. Paul
Feb 23
Helios A Voice in the Desert* Feb 15
Organ Blessing Janette Fishell
Organ Rededication Janette Fishell
Feb 23
Phoenix Choral Cosmos* Feb 29
Spring Organ Series Joseph Rupka 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

Musical Art in a Cathedral Setting

Musica Trinity 100 West Roosevelt Street Phoenix, AZ 602-254-7126 trinitymusicaz.org
CONVENTION WRAP UP

CONVENTION BUSINESS
All documents mentioned below are available to be viewed and downloaded online at azdiocese.org/meetings/post-convention.html.

ELECTION RESULTS
The following people were elected to the following positions:
Secretary to Convention (1 year term)
Betsy Zakowski withdrew due to illness. No nominations were received from the floor. Bishop Reddall will appoint someone to this position.
Diocesan Treasurer (1 year term)
Suzy Mortensen (St. John the Baptist, Glendale)

Standing Committee (Clerical) (3 year term)
Rev. Gerardo Brambila (St. Mark’s, Mesa); Rev. Marianna Gronek (Church of the Epiphany, Flagstaff)

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Austin Kerr (Church of the Epiphany, Flagstaff); Kym Kennedy (St. John’s, Bisbee)

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Very Rev. Troy Mendez (Trinity Cathedral, Phoenix); Rev. Canon John Kitagawa (St. Andrew’s, Tucson);
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SENIOR WARDEN AWARDS
Kelly Ryan (St. Alban’s, Wickenburg) and Kym Kennedy (St. John’s, Bisbee) both received awards at the Senior Warden Luncheon.

AWARDS AT DINNER
Bishop Reddall awarded honorary canons to:
Clyde Kunz (Church of St. Matthew, Tucson)
Rev. David Hedges (St. Michael and All Angels, Tucson)
Lisa Derrick (Trinity Cathedral, Phoenix)
Sharon Graves (Diocesan Office)

#Special Resolution 2019-1 (Resolution of the Congregation of St. James the Apostle Tempe, Arizona), passed

2020 FINANCIAL STATEMENT OF MISSION
The proposed 2020 Financial Statement of Mission was approved by a majority vote.

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

EUCHARIST OFFERING
Thank you to everyone who contributed to the Eucharist offering, which was designated for sending attendees to Hispanic Ministries Conferences (Academia Ecumenica de Liderazgo and Neuvo Amanecer). We collected more than $4,100!

BISHOP REDDALL’S ADDRESS
The text of Bishop Reddall’s message is available to be read in English and Spanish at www.azdiocese.org/meetings/post-convention.html

EUCHARIST SERMON
The text of Canon Anita Braden’s sermon is available to be read in English at www.azdiocese.org/meetings/post-convention.html

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#KEN2019-1 (Enabling Resolution), passed
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#2019-2 (Camp Genesis Sunday), passed
#2019-3 (Create Task Force on Parental Leave), passed
#2019-4 (Indigenous Peoples of Arizona Day), passed

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

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SAVE THE DATE
60th Diocesan Convention
October 16-17, 2020
El Conquistador Tucson
10000 N. Oracle Rd.
Tucson, AZ
NOTE NEW LOCATION

CONVENTION VIDEOS
The videos of Rev. Canon Scott Gunn’s Keynote, Bishop Reddall’s Address, and Rev. Canon Anita Braden’s Sermon are available on our YouTube channel (www.youtube.com/user/azdiocese1).

CONVENTION PHOTO CAPTIONS
PG 8: Registration tables were very busy Friday morning!
PG 9 (right column top): Lots of laughter at the Chapel Rock exhibit table!
PG 9 (right column 2): Group photo of all the Honorary Canons in attendance.
PG 9 (right column bottom): Bishop breaks the bread during the Eucharist service.
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NEW MISSIONER FOR BORDER MINISTRIES NAMED

We are happy to share the good news that the Rev. David Chavez began as the new diocesan Missioner for Border Ministries on November 4! Born in Douglas, Arizona, Rev. Chavez was raised in Puertoville and Sierra Vista, AZ, and in National City and Chula Vista, CA. David is the son of Honduran and Mexican parents, a collaborative bilingual bi-cultural leader, a learner at heart, a father to two wonderful boys, an avid reader.

David is foremost a disciple of Jesus Christ called to love God and the neighbor and to serve, la iglesia, que es una, santa, católica y apostólica as an ordained priest of The Episcopal Diocese of Arizona. After 12 years of ministry with Presbyterian Church (USA), he completed the local formation process of the Diocese of Arizona and was ordained a transitional deacon and subsequently ordained to the priesthood.

More recently, David served as Curate of Hispanic Ministries at Trinity Cathedral/La Trinidad in Tucson. He was an assistant rector and coordinat ing onsite visits for those wishing to visit the border, advising Bishop Reddall on changes in border policy and laws, and determining how the diocese can best utilize our staff. David’s duties will include coordinating our diocese’s border ministry efforts, working with the leadership of our Office of Immigration, the Iglesia Episcopal Santa Cathedral/La Trinidad and as the Priest-of Hispanic Ministries at Trinity Cathedral/La Trinidad.

He is a Fellow of the Institute of Pastoral Leadership at Princeton Theological Seminary and a Teaching Fellow with Virginia Theological Seminary. David completed Master of Divinity and Master in Theology degrees from Princeton Theological Seminary, Princeton, NJ.

Bishop Reddall says, “I am so thrilled that the Rev. David Chavez is joining our staff. David is a connector. He connects people with ministries, non-profits with churches; advocacy with prayer; and he bridges cultures. Now he will be able to share those gifts with our diocese and the wider world on behalf of those in need.”

David’s duties will include coordinating our diocese’s border ministry efforts, working with the leadership of the Episcopal Diocese of Arizona, the Iglesia Episcopal Santa Cathedral/La Trinidad and as the Priest-of Hispanic Ministries at Trinity Cathedral/La Trinidad. He is a connector. He connects people with ministries, non-profits with churches; advocacy with prayer; and he bridges cultures. Now he will be able to share those gifts with our diocese and the wider world on behalf of those in need.

On November 21-23, 2019, our diocese hosted the 2nd Annual Border Ministries Summit at St. Philip’s In The Hills in Tucson. It was attended by nearly 200 people from across the country. The event included an optional trip to the border wall in Nogales, Eucharist at St. Andrew’s (Nogales), panel discussions with bishops on both sides of the border, a presentation by keynote speaker Dr. Miguel A. De La Torre, Professor of Social Ethics and Latinx Studies from Iliff School of Theology, Colorado, and ministry tables from churches and other organizations that are involved in border work. To see more pictures and videos from the event, visit our Facebook page: www.facebook.com/azdiocese (no account is required). Lynette Wilson, Editor of Episcopal News Service, wrote an article that can be found on page C of the Episcopal News Service, which can be found on page C in the Episcopal News Service, which can be found on page C in the Episcopal News Service.

The Bishop’s Committee announced its determination to go forward in faith into the future and a new rectory was built on the west side of the property. Mr. W. J. Zinck, a member of the Committee, was the architect and builder. Two years later, Mr. Zinck, in collaboration with the Rev. Mr. Resch, set forth a master plan for a new Church and Parish Hall. The Parish Hall was built at that time, with provision made to add the Church later. In the summer of 1969 the Church was added. The bell was hung in the tower by Mr. Getz. The bell was hung in the tower by Mr. Getz. The bell was hung in the tower by Mr. Getz.

BORDER MINISTRIES SUMMIT

The quotation below was taken from a service bulletin for Sunday, November 21, 1973 in celebration of the 50th anniversary of the founding of Trinity Episcopal Church. I’m sorry to say that there is no mention of who did the bulletin for that day.

“Trinity Church, rising from its own ashes, like the fabled Phoenix bird of ancient Egyptian mythology, stands at the end of its first fifty years of existence, looking forward to the next fifty years. In 1964 it seemed that the Church would be closed when the Reverend Frederick S. Resch, his wife and two children, came to take up residence in Kingman. The property was in gross disrepair and morale was low.

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“Special mention should be made of Mr. and Mrs. George F. Getz, Jr., who provided the impetus to build our new Church through their offer of matching funds over the past five years. Mr. Getz is a Chicago businessman who owns a ranch east of Kingman. Special mention should also be made of Mr. Leonard T. Matthews for his efforts in making the Rectory possible.

“Many others contributed their time, money, and talents unselfishly so that this dream might come true. Space does not permit listing each one of them and their contribution, but they are enshrined in our memories and revered for their dedication to Christian ideals.

“Before 1921, occasional services were held in Kingman by Archdeacon Jenkins, Bishop Julius W. Atwood and The Rev. Harry C. Gray, who came from Winslow by train. In 1921, the Jacobson property on Spring Street was purchased for $3000.00. This included two dwellings, one of which was made into a church and very small parish hall. The first officers were Mr. H. L. Hart, Senior Warden, Miss Beryl Mortlock, Clerk, and Mr. G.W. Gibson, Treasurer.”

TIDBITS FROM THE ARCHIVES: “ALMOST 100 YEARS” A BRIEF HISTORY OF TRINITY EPISCOPAL CHURCH IN KINGMAN, AZ

BY SHARON K. GRAVES, DIOCESAN ARCHivist

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However, after more research regarding Trinity’s beginnings, I found this information in History Of The Episcopal Church In Arizona 1874-1959 by Rolfe & Kathryn (Kiti) Chase from Prescott, Arizona (pages 132-133): “The mission of St. Mark’s, Kingman was probably organized sometime around March and June, 1899. John Mills Kendrick, the Bishop of both the New Mexico and Arizona Territories, dissolved the mission on 7 April 1902. Bishop Julius Walter Atwood reorganized the mission in Kingman, on 12 April, naming it Trinity. He confirmed 13 people that day.” Trinity Church will celebrate its 100th Anniversary on Sunday, June 7, 2020 during the Rt. Rev. Jennifer Reddall’s visitation.

The Rev. Philip Shaw became the Vicar at Trinity in June of 1906. To find out more about this beautiful church, go to https://trinity.azdiocese.org.

EDITOR’S NOTE: SHARON GRAVES RETIRED AT THE END OF 2019. THIS WAS HER LAST ARTICLE FOR THE AZ EPISCOPALIAN.
me dead in the face and asked if I didn’t feel fulfilled in my job. It was a good job, but something was missing in my life. He looked pointed in whole different direction and sometimes that changes, too! It’s really such an amazing trip.

When I started out, I initially focused on pastoral care. I still love doing that, it can be emotionally trying and yet so rewarding. But a few conventions ago, Rev. Troy Menuez led a breakout session on what it’s like to be LGBTQ in AZ. I just stumbled into the session by “accident.” At first, I didn’t think I belonged there, but about 10 minutes into it, I realized that session was exactly where I needed to be. It opened my eyes to the fear and hurt experienced by the LGBTQ community.

When I returned to Kingman, arguably one of the most conservative towns in AZ, I wondered what we could do to make a difference for the LGBTQ community there. I sat with it for a while and decided to work toward getting the City Council to make discrimination illegal within the city limits (like Sedona and Flagstaff, which have the strictest ordinances in the state). I asked a member of the congregation who was a high school teacher how we could approach the City Council. She gave me contact information for the Gay/Straight Alliance sponsor at the high school. He invited me to speak to his high school students about what I was hoping to do and that’s when the ministry really took on a life of its own.

I went to the high school with Fr. Leonard Walker, an outwardly gay priest at the Catholic church in town. Just picture this gay priest and a tattooed, straight deacon in clericals walking down a high school hallway. When we got to the meeting, the kids were looking at us as if we were going to send them straight to hell. The wall was palpable between them and us. I introduced myself and led with some statistics about the Episcopal faith and how we are very open to accepting homosexuals as members and leaders of our church. And I watched the wall just drop. They had never heard of a church accepting anyone from the LGBTQ community. They took the energy that I had, and they picked up the ball to run with it. I told them that changing people’s perceptions wasn’t my future, it was theirs, but I promised to support them. They took it to the City Council, and I was there with them. The Council汇集ed and sawed about it and finally dropped the ordinance recommendation. But, we are keeping up the pressure.

My ministry is now geared toward seeking equality across all genders, focusing primarily on LGBTQ issues and raising awareness about what LGBTQ people go through. It’s definitely not what I thought I would be doing when I started out as a deacon! As I transition to priesthood, I think it’s important in this conservative town to have not only an outwardly gay priest in the Catholic church working on LGBTQ issues, but also to have a straight priest that is an advocate for LGBTQ rights. It’s my hope that part of what I’ll be doing as a priest is working with LGBTQ young people to help them understand that they are worthy of and helping them to be accepted in Kingman and in the broader community.

DEACON BEACON

EARLY LIFE

I was ordained in 2010 and is involved in ministry for the deaf, the dying, and for people who are mentally ill. I hate stigma. Why do we even have it? Think of cancer -- the only reason we have cancer, we send cards of encouragement and we bring casseroles to the family but if someone is in prison or going through a gender transition, we won’t even write to them and we ignore the family.

The mission of Jesus is to bring good news to the poor, liberty to captives, sight to the blind and to freedom to all who are oppressed. Salvation is fused with justice. I am adamant about treating everybody with dignity, whether they are dying, on the streets, have been sex trafficked or even molested a child. I couldn’t have done that without CPE (Chaplain Pastoral Education). It was the best thing I’ve ever done. It taught me that if I have a problem ministering to someone, the problem lies within me not within them.

Throughout my life, education (PhD, diaconate, CPE) has helped me recognize where I was being called. At first, I ministered to people with disabilities and now I seek to celebrate our abilities rather than our disabilities, honoring the diverse and helping the diverse to honor everyone.

So I started a mental illness program called “The Haven” at St. Philip’s in Tucson. We have a support group for people who have mental illness and families of those with mental illness. This group is thriving. We are connected with a 911 team that specifically assists those who are struggling with mental illness. A man who is homeless and has a “campsite” in the foothills attends The Haven because we talk to him like we talk to anyone and offer resources. One of the ladies who suffers from mental illness and attends St. Philip’s and The Haven told me that “This is the first time I’ve ever felt safe in church.” I believe that those with stigma-related issues should always feel safe in church. That’s what Jesus is all about. “Come unto me” I would love to see a Haven in every Episcopal church throughout the nation.

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Another aspect of my ministry is hospice. I am honored to be there with those who struggle with mental illness and other stigma-related issues as they pass from this life. These are God’s children.

Since graduating from the Tacheria Interfaith Spirituality Program (www.tacheria.org) in June, every day I get to be a Spiritual Director with the families and the people who are dying. I’ve realized that these people are dealing with stigma as well, the stigma of death.

Stigma is often encountered because of our differences. Yet difference is the essence of creation. We honor God as we honor His creation, in all its’ wonderful diversity. My dream is a church whose members recognize the face of Jesus in those most unlike themselves. I believe with all my heart that compassion is at the root of Christian spirituality. Our spiritual lives are bankrupt if our prayers do not call us to see, to hear, and to heal.

THE REV. PATRICE AL-SHATII

Patrice Al-Shatti serves at All Saints’ (Phoenix) and was ordained June 2019. She is a social worker and retired from a long career in medical and geriatric social work in 2014.

My experience with loneliness is broad and deep. In 2012, my husband died by suicide after a long struggle with loneliness and depression, and as a social worker, I routinely met patients who had built no network of support and faced serious illness alone. I have seen and felt the devastation wrought by chronic loneliness and determined early in formation that it would be my diocesan ministry.

According to researchers, half of all Americans sometimes or always feel alone; 40% of us feel isolated from others and half don’t have meaningful social interactions on a daily basis. The most poignant finding in the study of loneliness is that 4 in 10 of us say that
we literally have no one with whom to share the important news of our lives. And loneliness moves far beyond stereotypes. In 2018, 18 to 22-year-olds were theloneliest generation, not the elderly. The highest suicide rate, a reasonable gauge of chronic loneliness, is among middle aged men. Demographic trends contribute, in that we increasingly live alone, increasingly are unmarried and childless, and the divorce rate among married adults over age 50 has doubled since 1990.

Chronic loneliness is dangerous. It’s physically corrosive to health, similar to smoking 15 cigarettes a day, and lonely people are 50% more likely to die in any given year than well connected people. Loneliness also impairs our ability to focus, regulate our emotions, and perform a variety of cognitive and emotional tasks. Our current culture is the perfect climate for fostering self-isolation and loneliness and we all have bad habits that put us at risk. We are highly individualistic and pride ourselves on our self-reliance, so we don’t ask for help. We stay super busy and shy away from the associational life of the community because we believe that we don’t have time. So, we don’t join social activities because we fear being overcommitted and we often leave other people alone because we believe that they’re busy, too. We’re on our phones and rely on them to the deficit of our real-life relationships. Social media friends make us feel connected, but research shows that heavy social media use actually can make us depressed. Work has many of us siloed on our computers or working alone via telecommuting or gig work. Public health leaders are starting to worry that the community of the workplace is a thing of the past for many people.

All Saints’ launched a loneliness awareness campaign this Fall. I visited St. Barnabas (Scottsdale) in September and am planning other community presentations in the coming months. If you’d like to bring this one-hour educational program to your parish, contact me via e-mail (palshatti@allsaintsoncentral.org). You will also find a six part series of articles on my blog on the All Saints’ website (allsaintsoncentral.org/staff-blogs/we-are-called), and look for more content next year under the Loneliness in America Project banner. We need to get the word out. Loneliness is devastating, preventable, and the Church can lead us back to connection.

Limited space available. Deposit due by January 31, 2020!

Rev. Holly Herring, Trinity Episcopal Cathedral
& Other Tour Hosts

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Rev. Holly Herring, Trinity Episcopal Cathedral & Other Tour Hosts

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Group Number 20003

2020 DIOCESAN YOUTH SPRING EVENTS

| JAN 25 | Goal Setting/ Prayer Night 430-630pm @Diocesan Office |
| MAR 13-15 | Adventure Weekend (Chapel Rock) |
| MAY 2 | Field Day 10am-1pm @St. Peter’s Litchfield |

For detailed information: Contact Jesse Villegas jesse@azdiocese.org
Baptizing child of early enslaved Africans helped tie the Episcopal Church to slavery's legacy

By Mary Frances Schjonberg

Follwing this year’s commemorations of the 1619 arrival of enslaved Africans to the Jamestown colony, there is at least one anniversary to come that is worth remembering for how it ties the Episcopal Church to the legacy of slavery. 

Sometime in the first five years after those Africans were brought to the colony by a slaver ship by an English pirate who had captured them on the high seas, the infant son of one of the original “20 and odd Negroes” was baptized in an Anglican church in the area, according to the colonist’s 1624 census records. Those records say the son of “Antoney Ne goro and Isabell Negro” was baptized as “the son of ‘Antoney Ne goro,’” a member of the church which sanctioned slavery. Baptism of slaves and their children because “we stand with our bodies as witness in these types of memories.” At least one more Episcopal Church commemoration at Jamestown is planned for the 400th anniversary of the 1607 establishment of the colony. Many Anglicans were involved in the study of the issue of reparations. Despite the sin Wright sees in the church’s past, he said there have been changes since he led the church in 2007. The work to which Jefferts Schori retired in 2006 was the Episcopal Church’s 18th president. The work he did to black and brown people, you were other things that were also important. The Rev. Canon Al Ekern, who led the church from 1995 to 2000, said that bubble of feeling like a guest in your own home, he said. This has been our own home — for better, for worse, for all of its bravery and all of its blessings. The Episcopal Church has been uneven. For instance, Andrus’s work “was not always smooth sailing; there were people who were happy with the resolution and others who were unhappy,” he said. A lot of people will say that a gift to give both to the church and all of us is to remember the events of 1619. Such commemorations are important. The Rev. Canon Al Ekern, who led the church from 1995 to 2000, said of the church’s motivation for William Tucker’s baptism, he said he also finds “a lot of power” in a story that could help all Episcopalians understand that African Americans have been part of the church since the beginning, despite the discrimination they often face.

So often in the Episcopal Church, African Americans can feel like guests, even though we have been members of this church since 1624. There’s something about William’s baptism that pop- ulate and to foster a memory culture, he said. In the film, Katrina Brown tells the story of her ancestor’s, the DeWolfs, who were the largest slave-trading family in U.S. history and also a prominent part of the Episcopal Church at that time. This year the Episcopal Church joined with people across the country to remember the events of 1619. Such commemorations are important, the Rev. Canon Al Ekern, who staff officer for social justice and engagement, told ENS, because “we stand with our bodies as witness in these types of memories.” At least one more Episcopal Church commemoration at Jamestown is planned for the next year. The work to which Jefferts Schori retired in 2006 was the Episcopal Church’s 18th president. The work he did to black and brown people, you were other things that were also important. The Rev. Canon Al Ekern, who led the church from 1995 to 2000, said that bubble of feeling like a guest in your own home, he said. This has been our own home — for better, for worse, for all of its bravery and all of its blessings. The Episcopal Church has been uneven. For instance, Andrus’s work “was not always smooth sailing; there were people who were happy with the resolution and others who were unhappy,” he said. A lot of people will say that a gift to give both to the church and all of us is to remember the events of 1619. Such commemorations are important, the Rev. Canon Al Ekern, who led the church from 1995 to 2000, said of the church’s motivation for William Tucker’s baptism, he said he also finds “a lot of power” in a story that could help all Episcopalians understand that African Americans have been part of the church since the beginning, despite the discrimination they often face.
Christians who serve migrants attend Border Ministries Summit

By Lynette Wilson

Episcopal News Service

The steel border fence separating Nogales, Ariz., from Nogales, Mexico, follows a rolling hill, and depending on the slope, residents can sit on their porches and watch life unfold on either side. It was the mayor of Nogales, Mexico, who in 1918 initiated a 6-foot wire fence separating the two cities, and countries, in a transborder “good fences make good neighbors” cooperative spirit.

One hundred years of history ensued. Families living on either side crossed over: adults to work and shop, children to attend school. Up until a few years ago when the United States installed steel mesh between the slats, families would gather at the fence on either side and share meals, passing homemade foods through the fence.

Not anymore. A teenager’s death precipitated further separation.

In October 2012, the United States Customs and Border Protection Agent Lonnie Swartz fatally shot 16-year-old \textit{a migrante} \textbf{} Juan Francisco Sanchez-Reyes, who was sent photographs of his murdered son. A father in Nogales, Mexico, described the day, a mother sobbing on the sidewalk, and her daughter sobbing too, as “like a heartbreak.”

“Someone knocked on our door, and we opened the door, and there was a photo of my son,” said Araceli Sanchez, Sanchez-Reyes’s mother. “I couldn’t believe it. I didn’t believe it, I was paralyzed with disbelief.”

According to the New York Times, a photographer had taken pictures of Sanchez-Reyes’s body: the teen in a field, the teen laying on the ground, and the teen with the bullet holes in his chest.

Sanchez-Reyes had just crossed the border; it continues as people step into our immigration process. We are called to continue to walk with, serve and support migrants as they journey through the process,” the Rev. David Chavez, Diocese of Arizona missionary for border ministries and a summits convenor, said in a conversation with Episcopal News Service.

Anglican and Episcopal bishops gathered at the conference issued a statement at the summit’s end recognizing the Americas’ shared history and the human desire for a safe, violence-free, economically viable life.

“We … acknowledge that North and Central America have a long history which we share, before the current nations existed. We have been bound together by shared cultures, languages and economies. We are in this situation together and we have been for centuries,” the statement read.

To the migrants we want to say we gathered here with you in our hearts. We see you, we hear you, and we wish to stand with you in our common search for security, dignity, justice, and community.

“We also acknowledge that all of these people, who are also Jesus, are worthy of our love and respect,” the Rev. Rodger Babnew, said as he pointed in the direction of where his church, St. Andrew’s Episcopal Church in Nogales, Ariz., is located.

“People are living out on the streets by the ports, they are all Mexican; there is no established system to deal with all seeking safety from violence and persecution,” said the Rev. Cristina Rathbone, who for three months while on sabbatical has served the Diocese of Rio Grande in El Paso as a bridge chaplain, accompanying families as they wait their turn to claim asylum and holding daily English and art classes for children.

“By the third points of entry there are three tent communities, and the people there are, or two-thirds of them have families, have self-organized,” she said. “They have created unofficial community-based tents the people at the top of those lists go up to the ports of entry and seek permission to ask for asylum from the border agents every two hours, 24 hours a day, and almost always are turned away with the same refrain, there is no room.”

Earlier in the year, the Trump administration implemented Migrant Protection Protocols, a policy commonly referred to as “Remain in Mexico,” that requires asylum-seekers to wait in shelters in Mexico while their credible fear claims are processed. The policy and others like those in other individual countries, El Salvador for example, were designed to deter asylum seekers.

The policy has proven to not apply to Mexican asylum-seekers who have congregated in tents; President Trump has shown me photos of her husband in an open coffin — murdered in her own home a week ago. All these people, who are also Jesus himself, and thousands more — including the most vulnerable among us: pregnant women, unaccompanied minors and members of the LGBTQ community — are being denied their right — supposedly upheld by both U.S. and international policies — for asylum in this country. And all are waiting at our ports of entry, nonetheless, because they believe in the hope that is — or used to be — the United States of America.

“‘Truly I tell you, Jesus says, ‘Just as you do to one of the least of these, you do to me.’”

Episcopalians are providing humanitarian aid to migrants and asylum-seekers and, where possible, support to law enforcement officers in their parishes and communities, all along the 1,954-mile U.S.-Mexico border. The Diocese of Rio Grande, which includes the entire state of New Mexico and far West Texas, stretching from El Paso down through the Big Bend regions, includes 40 percent of the southern border and has been working on both sides.

In the Diocese of Northern Mexico, services are provided to the border, and the communities beyond, with mission support from the Diocese of El Paso.

Our Fostering in Faith program ensures the protection of the United States, said the Rev. Hector Trejo, who serves as vicar of three Anglican churches in the Diocese of Northern Mexico.

Say yes to a child who needs your prayers

Our Fostering in Faith program ensures that children in need of forever families are not forgotten. Each month, you can help remember a child in need of an adoptive home.

All you do is pray. We take care of the rest.

To find out more, visit fosteringinfaith.org
When the buses were coming through, we were in the Diocese of the Rio Grande, serving for the people who were coming off the buses and helping them get resettled. When the U.S. government started the Remain in Mexico policy, instead of those buses coming into the Diocese of the Rio Grande, people were just put on the buses and driven across into Juárez and left on the street in Juárez,” said Rio Grande Bishop Michael Hunn. “But we felt that those are folks who are trying to come to the United States, and we think that that is our responsibility to try to help and care for them.

For some in the United States it may seem the most recent wave of migration has ceased, but that’s not the case; it’s just less visible, Hunn said.

“It’s not true that the migration has stopped,” said Hunn, whose office is based in Albuquerque, N.M. “It’s just that the people are on the other side of the border now. And, so we were able to work with and leverage our existing relationship with Padre Hector Trejo … He opened up immediately one of his churches to serve as a shelter.”

Trejo has now opened the doors to two of his three churches to serve as shelters, with assistance from Rio Grande and the wider support of its bordersland ministry.

In August, when the Rev. Lee Curtis became Rio Grande’s canon to the ordinary based in El Paso, shelters were the urgent need.

“We were serving mostly Cuba nationals; this was just as the Remain in Mexico policy took effect,” he said. “So the task was pretty clear: build up shelter, support the Cubans as they’re waiting in Mexico for their ‘credible fear’ interview. Then when they get their ‘credible fear’ interview, they’re released by CBP (Customs and Border Protection) back to the U.S. and we’ve done our job.”

One of the other major challenges, though, is that almost as soon as faith-based and other humanitarian workers get a handle on the situation, it changes. “The second we feel like we have figured out the shape of migration in Juárez it changes, whether through U.S. policy or where folks are coming from,” said Curtis.

In late September, early October, we were down to about 15 Cuban asylum seekers, and then the Mexicans started coming from southern states and they’ve started sleeping around the bridges. … It’s a guess as to when CBP will be letting people over. So, they have been staying by the bridges because they don’t want to miss an opportunity to cross.”

Some of the families have been living in tents in Juárez for two months; as the weather gets colder some are sleeping in shelters, returning to the bridges in the morning to take their places in line. And for some, the long wait can result in being sent back to the very communities they’ve fled, as Rathbone pointed out in his homily when he told the story of a woman with five children who fled after the cartel tried to kill her oldest son. They were denied asylum. The likely outcome if they return home, the mother told Rathbone, is that her sons will be forced to join between the cartel or death.

“It’s important to remember that these Mexican asylum-seekers are the people in the small pueblos and the big towns and the enormous cities who are saying no to the violence and the drug cartels of Mexico. These are the people whose lives are being threatened and many of them ended because they are refusing to join the criminal enterprises,” said Rathbone.

“They are determined to protect their children from that because they are small business owners, because they are taxi drivers, because they are people who have been preyed on by the cartels. So they’re, in fact, the very opposite kind of people being characterized as being involved by the president and many of these others, these are the brave, law-abiding pillars of their communities who have been forced to flee their communities, by the violence that at the moment is exploding in the United States.”

The Rev. Cristina Rathbone, right, and the Rev. Lee Curtis discuss strategy on the Santa Fe Street Bridge between Mexico and the United States.
Diocese of Fort Worth evangelism campaign seeks out those wounded by the church

By Egan Millard
Episcopal News Service

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logs like “All are welcome!” and “God loves you — no excep-
tion!” are a common sight at Episcopal churches, but one
diocece is expanding on those messages and making them more specific, target-
ing those who need to hear them most.

In October, the Diocese of Fort Worth in Texas launched an evangelism
initiative “aimed at the unchurched, the dechurched, those wounded by the
church, those who sometimes are told ‘God doesn’t hate me if I’m gay.’” Sher-
rod Johnson and Sherrod have seen it firsthand.

“Texas has the highest rate of mur-
dered transgender [people of any state],
and Dallas is the epicenter of that,” Sher-
rod told ENS. “So we were seeing real
life-and-death consequences to that mes-
sage that God hates you. And then you
have a man who drove from Dallas to
El Paso to shoot immigrants, Hispanic
people in a Walmart. We were being hit
in the face with murder as a result of
that message that God hates you. And it
just became more and more urgent for us
to get this message there.”

Johnson wanted to reach people di-
rectly, especially people who might not
want to walk into a church, so Johnson
asked the diocese for funding to do mar-
tering and outreach.

“At the local parish level, we’ve kind
test-driven the practice of raising
community awareness about our values,
practices and gifts in very purposeful,
straight-up marketing ways. We’re really
not afraid to say we have a good product
that people want,” Johnson said.

Some of the most influential Chris-
tian ministers in the Dallas-Fort Worth
area preach messages of hatred, claiming
that “God hates you because you’re gay
or God hates you because you’re a wom-
an,” Johnson said.

“We’re all comfortable talking about
God’s love,” Johnson added. “I mean,
that’s been actually said to you — ‘God
doesn’t hate you,’ which is a lot in the
face with murderous results of that
message that God hates you. And then
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Johnson and Sherrod have seen it fi  rsthand.

“a group from the Episcopal Diocese of Fort Worth at the Tarrant County Gay Pride
Parade in Fort Worth, Texas.

A group from the Episcopal Diocese of Fort Worth at the Tarrant County Gay Pride
Parade in Fort Worth, Texas.

so even very privileged white people in our pew have some sense of what that
means,” Sherrod added. •

FORT WORTH continued from page 6

counter it with a message of love. Sherrod
and Johnson have seen it firsthand.

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an,” Johnson said.

“There are too many people in our
world who are being told right now that
God sees them as an abomination or is
ashamed of them in some way, that they
God sees them as an abomination or is
ashamed of them in some way, that they
are’ — you hear that phrase, ‘God doesn’t
hate,’ in a whole different way.”

“We’re all comfortable talking about
God’s love,” Johnson added. “I mean,
that’s just our cultural norm. But point-
edly saying ‘God does not hate’ carries
tangential meaning that directly coun-
ters a lot of the public messaging that gets
put out over the airwaves in our region.”

And it seems hatred is increasingly
less of an abstract concept and more of an ac-
 tion, making it all the more necessary to
continued on page H
Two paths, one faith

By Sharon Sheridan

TRAVELING THE NIGHT before Thanksgiving, I opened my e-mail to the news that Louie Crew Clay had gone home to God. I often said that Louie was the most Christian man I knew. A white, gay Southerner who married a black man and launched the organization Integrity to support and push for full inclusion of LGBTQ people in the Episcopal Church, he suffered more than his share of life’s slings and arrows. But however much they vilified him, he countered his critics with grace and wit. He demonstrated how to love one’s enemies. And he admirably signed his messages: Joy anyway!

Predictably, tributes soon appeared across Facebook and listvers from all corners of the church he had served as a member of Executive Council, a six-time deputy from the Diocese of Newark, Integrity founder and tireless advocate for member of Executive Council, a six-time deputy from the Diocese of Newark, Integrity founder and tireless advocate for member of Executive Council, a six-time deputy from the Diocese of Newark, Integrity founder and tireless advocate for the Episcopal Church, he suffered more than his share of life’s slings and arrows. But however much they vilified him, he countered his critics with grace and wit. He demonstrated how to love one’s enemies. And he admirably signed his messages: Joy anyway!

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Integrity president resigns amid mounting criticism

By Egan Miliard
Episcopal News Service

The Rev. Gwen Fry resigned Nov. 25 as president of Integrity USA — the nonprofit organization dedicated to LGBTQ advocacy within The Episcopal Church, as the organization's volunteer board faces members' accusations of mismanagement and lack of transparency.

Fry, in a letter posted on Integrity's new website, cited "a great deal of change in my personal life," including severe medical issues in her family and a cross-country move. Fry was elected to a three-year term in June 2018, but late that year went on medical leave, which Integrity didn't announce until July 2019. She didn't return to her work as president until September 2019.

"As you can imagine, it has been a stressful time," Fry wrote. "None of this would be fair to the Integrity organization moving forward," Fry said. "So it was a very difficult decision to make. But I have all the faith in the world in the current new board." Fry's term has been marked by a string of board resignations, most recently Secretary Lindsey Harts on Oct. 20, and the board has filled all those vacancies with appointees who will serve until the next regular election in 2021, in accordance with Integrity's bylaws. Fry's departure leaves Kay Smith Riggle, vice president for local affairs, as the only remaining elected board member.

The bylaws specify that if the presidency becomes vacant, a new president is elected to serve until the next regular election by the Stakeholders' Council. Under the bylaws, the Stakeholders' Council "shall meet at least once each calendar year," and its members must elect a chair and a vice chair. However, neither of those things has happened under the current administration. Instead, on Nov. 15, Fry announced on Facebook that the board had appointed Bruce Garner, a former two-term president, as interim Stakeholders' Council chairperson. The legality of that appointment has been disputed by some Integrity members, who have pointed out that the bylaws do not allow the board to make an appointment to fill a vacancy in that position. That responsibility falls to the vice chair of the Stakeholders' Council, which is vacant because those elections were never held.

In a post on Integrity's website, Garner outlined the process for electing a new president of Integrity. The Stakeholders' Council accepted nominations through October, and two candidates have been interviewed by the board. The board is expected to announce the new president to take office on Feb. 1.

The board is currently reaching out to the members of the Stakeholders' Council, said the Rev. Frederick Clarkson, treasurer of Integrity.

Clarkson told ENS he is "sorry to see Gwen resign" but understands her decision, and he stressed the importance of showing respect in difficult circumstances.

Despite questions raised by members about how Integrity should — or even whether it can — continue, Fry said she believes it is still needed and must go on.

"Unless and until every parish in The Episcopal Church is open and affirming to the LGBTQ community, there's always work to do," Fry said.

Preparing for Ministry in the Way of Jesus

Pittsburgh Seminary now offers an Anglican/Episcopal Studies Track in partnership with the Episcopal Diocese of Pittsburgh. Pittsburgh, in cooperation with its affiliated local and regional partners, will prepare ministers together for service in the Episcopal Church. This training will be enhanced by the ecumenical setting offered at PTS.

1-800-451-4194
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Western Massachusetts backpack ministry offers supplies, support for women released from jail

By David Paulsen
Episcopal News Service

A small Episcopal congregation in the Diocese of Western Massachusetts is helping female prisoners adjust to life back in the community after their release with backpacks full of supplies and expressions of support.

In three years, the "Love in a Backpack" ministry at St. John's Episcopal Church in Ashfield has assembled and distributed more than 100 backpacks for women released from the Franklin County jail in Greenfield and a women's prison in Chicopee. Organizers and volunteers hope to expand the ministry in the future as they enlist other churches and community partners to join in the effort.

Some of the women, after completing their sentences, are released with nothing to help them start rebuilding their lives, coordinator Mary Link told ENS. The backpack "gives them something they can say is theirs," though the personal connections sometimes are even more important than the physical items.

"It helps them in that scary moment when they're going back out, that somebody somewhere has faith in them," Link said.

St. John's, with an average Sunday attendance just under 30, has long been active in organizing and supporting community ministries in Ashfield, a town of about 1,300 people. An initial grant from the Community Foundation of Western Massachusetts allowed the church to hire Link part time three years ago to coordinate those efforts, which included a drive to collect soap and paper products for a food pantry and outreach to low-income single mothers who may feel isolated living in the hill towns of Western Massachusetts.

The backpack ministry, meanwhile, continues to grow and flourish, with help this year from a $5,000 diocesan grant.

The seed for the ministry was planted a few years back when senior warden Susan Todd learned of the struggles of prisoners re-entering society, sometimes needing to start scratch obtaining basic supplies like toothpaste and shampoo. A group from St. John's visited the Western Massachusetts Regional Women's Correctional Center in Chicopee to learn more.

"Our understanding was there were more services for men when they got out than for women," Link said. "That may not be changing, but certainly we're making a difference in that." Link said.

What started as an effort to assemble toilettry bags quickly grew to include a wide range of items, all stuffed into backpacks that could be easily taken home by the newly released women. Members of the congregation donate some of the items, and Link buys additional supplies as needed: personal care items, snacks, socks, a Bible, a stuffed animal or doll, poems, prayers, a journal and pens.

Volunteers meet about three times a year to fill the packs for distribution, and "no two backpacks are ever the same exactly," Link said.

The congregation takes special interest in "the reading, writing and reflection" component of the ministry, Link said, and each pack includes a personalized note — often written by a 90-year-old woman from the congregation who finds it hard to leave her home but enjoys contributing messages of hope and support to the backpacks' recipients.

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FEATURE

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At U.N. climate conference, Episcopal delegation urges nations to act swiftly and justly

By Egan Millard

As the impacts of the climate crisis become more dire with each passing year and the catastrophic future scientists predicted decades ago inches closer to reality, governments have still not taken the actions necessary to protect humanity. Instead of declining, emissions of greenhouse gases have been increasing. And while nations are being warned that the commitments they have already made — such as the Paris Accord — are not enough to ensure a livable future and must do more, the Trump administration has chosen to abandon that agreement. It was a bleak backdrop for the United Nations Climate Conference, known as COP 25, held Dec. 2-13 in Madrid. But a delegation of Episcopalians representing Presiding Bishop Michael Curry brought a Christian perspective to the summit, grounded in hope and committed to substantive action. They shared the church’s views on the sanctity of creation and humanity’s moral duty to care for it, and they were among the dangers facing the world’s poorest and most vulnerable people.

The delegation’s objective was “to build relationships — and to do lots of listening, praying and meeting with global leaders because of our commitment to God’s justice and sustained vision for the earth,” said the Rev. Melanie Mullen, the church’s director of reconciliation, justice and creation care. “We are not alone as religious bodies in this forum — along with ecumenical partners, Episcopalians are expressing our commitment to living a public faith and witness in the world.”

COP 25, or the 25th Conference of the Parties, is critically important because it is seen by many as the last chance to amend the current insufficient emissions commitments to limit global warming to 1.5 degrees Celsius above pre-industrial levels. The U.N. has established that benchmark as the recommended limit, beyond which humanity runs the risk of inflicting “increasingly severe and expensive impacts” on itself. Based on today’s commitments, emissions will be twice what they should be by 2030, missing the

1.5-degree target. Because so little action has been taken, emissions must now drop 7.6 percent every year between 2020 and 2030 in order to reach the target, which the U.N. says is “ambitious but still possible.”

“The overarching theme, which continues to remain uppermost on the agenda, is the need to ramp up ambition significantly, not only by member states but by all parties, including the private sector, civil society and individuals,” Lynnaia Main, the church’s representative to the United Nations, told ENS.

The presiding bishop has sent a delegation to each COP conference since COP 21 in 2015. This year, the delegation was headed by California Bishop Marc Andrus, an outspoken climate action advocate. Andrus suffered a stroke in October and participated remotely from California. The team in Madrid consisted of Main, Mullen and Jack Cobb, senior policy adviser in the Episcopal Church’s Office of Government Relations.

For so far, the delegation has been busy forging new partnerships, Main told ENS, especially with ACT Alliance — a coalition of 156 churches and adjacent organizations working on humanitarian goals around the world.

“The Episcopal Church delegation has spent the past few years focusing on developing new partnerships and advocacy strategies with Anglican Alliance partners who are here — Archbishop Julio Murray and Dr. Elizabeth Perry — and for the first time has joined up with ACT Alliance’s ecumenical delegation which also includes the World Council of Churches and Lutheran World Federation. The Anglican Alliance also has been working with us on this partnership,” Main said by email.

“As a delegation, we are advocating for several priorities that link to our 2018 General Convention resolutions. Among these are accelerating ambition, increasing support for loss and damage, protecting human rights in addressing adaptation and mitigation and boosting financial resources and mechanisms. These priorities connect to our overarching goal of ensuring climate justice for the most vulnerable. After all, Jesus calls us most especially to care for the marginalized.”

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Harry Potter Day at San Francisco cathedral combines fun, magic and theology

By Egan Millard

At the Cathedral of St. Mary of the Assumption in San Francisco, a new friend made a cornerstone appearance in 2019: the New Testament. Some might see that as a sign that science fiction and faith are not a perfect match. But Miles Kuyvenhoven, pastor of the church, sees it differently.

By Emily McFarlan Miller

N.T. Wright explains the world of the New Testament in new book

Scholar and author N.T. Wright, right, speaks with Covenant Presbyterian Church of Chicago pastor Aaron Baker.

Christianity at the University of St. Andrews in Scotland, is author more than 80 popular and academic books about Christianity and the Bible. The latest - co-authored with fellow scholar Michel E. Bird - is “The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians.”

The book is meant not just for students getting an introduction to the New Testament, but for any Christian feeling stuck reading Scripture, said Wright. “As if the book’s nearly 1,000 pages aren’t enough, there’s also a workbook and a series of lectures available online or on DVD — filmed in such locations as Jerusalem and Rome.”

Wright hopes to help readers to avoid “the false antithesis of fundamentalism and liberalism, of left and right and all the rest of it,” he told Religion News Service in a recent interview. “But the correction is always to go back to, ‘What was the context?’”

So you can see those misunderstandings playing out, particularly in America, in a sort of culture wars battle of some people becoming more and more conservative and thinking that that’s their Christian feeling stuck reading Scripture, said Wright. “As if the book’s nearly 1,000 pages aren’t enough, there’s also a workbook and a series of lectures available online or on DVD — filmed in such locations as Jerusalem and Rome.”

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Harry Potter Day was a mix of fun and more serious topics, of religion and Potter lore. It started with a Patronus — a sort of spiritual guardian in the form of an animal. When fear becomes overwhelming.

On Nov. 16, the children learned that guardian in the form of an animal.

And since Hogwarts students take transformation: the Eucharist. Th e Rev. Lindy Bunch, priest in charge at Trinity St. Peter’s in San Francisco, focused on Dobby, a lowly enslaved elf who ends up making the ultimate sacrifice to save Harry and his friends. She connected this story to Romans 8, which talks about how Christ frees all from bondage and ends with the famous passage: “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God.”

“We’re not teaching them that there are bad things in the world. They already know that,” Miles said. “But we’re giving them tools and emotional help to stick together, to fight, [to] hope. We’re giving them hope.”

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BISHOP REDDALL’S VISITATION SCHEDULE

**January**
1/5 | Church of the Apostles, Oro Valley
1/12 | St. Luke’s at the Mountain, Phoenix
1/19 | St. Anthony on the Desert, Scottsdale
1/19 | Harbor Church Missional Community, Phoenix
1/26 | St. Augustine’s, Tempe

**February**
2/2 | All Saints, Safford
2/2 | SS Philip & James, Morenci
2/9 | St. James the Apostle, Tempe
2/13 | Community of St. Mary of the Annunciation, Tempe
2/23 | Episcopal Campus Ministry at U of A, Tucson

**March**
3/1 | Church of the Nativity, Scottsdale
3/22 | St. Andrew’s, Sedona
3/29 | Good Shepherd of the Hills, Cave Creek

*The schedule above is subject to change.*

**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

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