

FROM THE

MOUNTAIN

For alumni and friends of the School of Theology | The University of the South | Fall 2019



Thriving in Ministry

How the Church, our alumni, and Sewanee is working with the three pillars of the Jesus Movement—racial reconciliation, care of creation, and evangelism.

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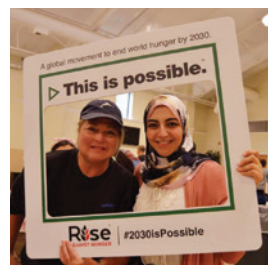
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On the cover: The Rt. Rev. Robert Wright, bishop of the Diocese of Atlanta and Sewanee Ministry Collaborative planning committee member, leads a seminar for the mentorship group members during the first summit held in Sewanee. These groups represent four ministry contexts—Black ministries, Latino/Hispanic ministries, non-traditionally trained clergy, and rural ministries, all with a focus on women. Read all about this program and how you can participate on page 2. Photo credit: Mercedes Clements.

FROM THE MOUNTAIN

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The School of Theology
The University of the South
335 Tennessee Avenue, Sewanee, TN 37383-0001
800.722.1974 or 931.598.1578
Fax: 931.598.1852
theology.sewanee.edu

The Rt. Rev. J. Neil Alexander, Th.D., D.D.
Vice President and Dean of the School of Theology,
Professor of Liturgy, Charles Todd Quintard Professor
of Theology

Mary Ann Patterson
Director of Publications and Media Relations
Editor, From the Mountain

Stephen Keetle
Design Director

Photographers

Cameron Adams, Faith Almond, Cynthia L. Black,
Buck Butler, Debbie Cannada, Mercedes Clements, Casey Cronin, Grace Episcopal Church, Laura Hawkins,
Malcolm McLaurin, Jan Rhodes, and Michael Scott

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Grace to you and peace in Jesus Christ our Lord!

Recently I spent time with a priest I have known for decades. She passed through my classroom when she was preparing for ordination and later returned to earn an advanced degree. We've stayed in touch pretty steadily through the years. In addition to being a very fine parish priest, she is also a very accomplished artist. Give her a paintbrush, a canvas, and a palette of rich colors, and her creativity springs forth with undomesticated relentlessness.

I asked her why she has been careful through the years to always find time for her painting. I expected her to say something like, "It is an expression of my interior life; it is one of the ways I pray." Or, perhaps something like, "It feeds me; it let's me express myself about things I cannot say out loud." What did she actually say? She schedules time to paint because, as she puts, "it gives me a sense of accomplishment, of getting something done!"

You can easily imagine where the conversation went from there. In her vocation as a parish priest—which she loves and to which she is fully committed—one doesn't easily come by a clear sense of accomplishment. Lots of things happen in the course of ministry and much of it is life giving and deeply satisfying. It is often hard, however, to name much of what we do in terms of accomplishment—I am finished. I am done. Mission accomplished. There's always more to do.

That's why making time to paint is so important to my friend's health and vitality. Being able to finish a canvas and declare it "done" is part of the trade-off that is required in order for her to have a sense of thriving in ministry. She loves being a parish priest and for all I can tell, those committed to her care love her, too!

People thrive in ministry—ordained or lay, full-time or bi-vocational—for many different reasons. Some, like my friend, need to achieve a sense of balance in between the attending to the demands of ministry and taking a healthy break from it. Others, for good or ill, seem to thrive on the relentlessness of it all. Sadly, still others go through discernment, formation, ordination, and any number of years in ministry only to discover that thriving in ministry is very hard work for which they are not particularly well-suited. Thriving means different things to different people in wildly differing contexts.

In the following pages you will read accounts of thriving in ministry and stories that are evidence of it. May what follows be a contribution to your own sense of thriving, whatever your ministry.

Blessings!

J. Neil Alexander
Dean of the School of Theology



NEWS BRIEFS

Sewanee Ministry Collaborative Holds First Summit

On Sept. 10 through 13, the Sewanee Ministry Collaborative (SMC) held its first annual ministry summit. The SMC is the School of Theology's new mutual mentoring program for clergy. The program is the outcome of a grant that the school received in 2018 from the Lilly Foundation Inc.'s Thriving in Ministry initiative.

The ministry summit was the first face-to-face meeting of the SMC's mentor groups representing four ministry contexts: Black ministries, Latino/Hispanic ministries, rural ministries, and clergy trained in non-traditional theological education, such as the ACTS (Alternative Clergy Training in Sewanee) program or local formation. The group of participants, who commit to the program for three years, was diverse in terms of denomination, age of clergy, time spent in ministry, and experience. Likewise, participants hailed from across the continental United States, from the Pacific Northwest to the Southeast, and from as far away as Canada, Guam, and Sri Lanka. This diversity reflects the SMC's aims, summarized in the words of participant Fabian Villalobos, "creat[ing] space for a cohort of diverse leaders that represent a multicultural, multiracial, [and] multilingual expression of the Jesus Movement."

This first summit was titled "Purpose and Prayer." In plenary sessions, the Rt. Rev. Robert Wright, Episcopal bishop of the Diocese of Atlanta, facilitated work on discerning a sense of purpose in ministry, and the Rev. Julia Gatta, professor of pastoral theology at the School of Theology, helped participants cultivate a spirituality to support that sense of purpose. As Wright said, "Leadership and purpose in the service of Christ and his church, to my mind, are among the most urgent topics the faithful can be talking about." Mentor groups also devoted significant time to group processes in order to establish strong, mutually supportive mentorship groups. In this work, SMC's process is

based on the Education for Ministry program's decades-long experience creating and supporting such groups.

After their time on campus the cohort returned home to continue work with their mentorship groups. While the work of each group will be customized to their unique needs, it will be driven by regular virtual interactions and meetings. These meetings will provide a supportive environment for peer mentorship and training, reinforce training from the annual September conference, as well as foster inter-generational and location awareness as to the challenges each member is facing in the context of their ministry.

SMC aspires to address challenges like those faced by the Rev. Kay Flores. Flores spoke movingly in her application of her struggles as a female clergy member in



Members of the first mentorship groups gather in front of Hamilton Hall during a session break.

rural Washington state, where some of her conservative colleagues refused to accept the authenticity of her ordination and ministry, because of her gender. Rev. Gayle Fisher-Stewart, Ph.D., works tirelessly to bring attention to the plight of black parishes in America, where she speaks truth to the fact that "racism created these parishes, racism maintains them, and racism will kill them."

During the summit, the SMC leadership team also held its first face-to-face meeting. The members of the leadership team are the Rt. Rev. Brian Cole, Episcopal bishop of the Diocese of East Tennessee; Karen Meridith, executive director of Education for Ministry; the Rev. Carla E. Roland Guzmán, Ph.D., rector of the Church of St. Matthew and St. Timothy, New York,

New York; the Rev. Will Mebane, rector of St. Barnabas Episcopal Church, Falmouth, Massachusetts; and Andrew Thompson, Ph.D., director of SMC. The Rev. Jeanine Driscoll, Ph.D., rector of St. Thomas of Canterbury Episcopal Church in Albuquerque, New Mexico, also serves on the leadership team, but was unable to attend the summit. In addition to planning the vision and direction for the five-year project, the leadership team also had the opportunity to interact with participants.

The tone of the annual summit was set by an initial planning meeting on March 18 in Atlanta. Wright, Cole, Thompson, and Meridith were joined at that meeting by the Rev. Samuel Borbón, associate missionary for Latino/Hispanic ministry of The Episcopal Church; the Rev. Glenna Huber, rector of the Church of the Epiphany, Washington, D.C.; and the Very Rev. Canon Martini Shaw, rector of the African Episcopal Church of St. Thomas, Philadelphia, Pennsylvania. That group noted how crucial it is for clergy to be guided by a strong sense of purpose, rooted in one's ministry and the broader community. Such a sense of purpose can allow ministers to respond to challenges around them based on a clear vision of the future. Team members felt that practices of prayer and theological reflection were essential to sustaining such a sense of purpose.

Another key aspect of the work that emerged was the need to establish cohesive mentorship groups characterized by a high degree of trust. Relational community was a key factor in the group's definition of flourishing, and it was seen as essential to the work of support and discernment that will be the goal of the SMC. Establishing this trust can be a challenge, especially if participants tend to approach the program with an attitude of suspicion or a model of scarcity. One team member indicated the need for a "sense of giving oneself to another" in group work. ¶

SMC is now accepting applications for its second group of participants. More information can be found on the website: smc.sewanee.edu.

2019 SUMMA Theological Debate Camp Yields Greater Understanding

"Thoughtful in his arguments, willing to take a stance, and willing to admit when he's wrong. Kind to everyone, and has the courage to be himself unapologetically."

This comment about Paul Marcuson of Williamsburg, Virginia, was among many glowing remarks describing the winner of the 2019 SUMMA Award at SUMMA Theological Debate Camp, held July 16–25 at the School of Theology.

All campers and adult leaders vote anonymously at the end of SUMMA Camp for the youth they believe best exemplifies "speaking the truth in love," a standard that is upheld throughout camp. The SUMMA Award winner receives a \$1,000 prize, to further their education, and a trophy.

SUMMA Theological Debate Camp offers high school students, rising ninth through 12 graders, an opportunity to build their faith through intellectual channels. A debate resolution is introduced the first day of camp—this year it was "Civil disobedience is morally justified."

A total of 45 students attended this year, hailing from 14 states across the country, the District of Columbia, and a youth who traveled from China specifically for SUMMA Camp.

Marcuson learned about SUMMA online. "My parents and I were searching for a camp experience that would help me explore my faith while maintaining a creative and intellectual focus," he said.

Intrigued by the idea of a theological debate camp, he was most interested in "the opportunity to question my faith and so make it stronger, Marcuson said. "I had, of course, questioned some of the beliefs held in my church before attending SUMMA, but I had never developed an organized method to go about internalizing scripture. "I wanted a set of tools for reasoning my own beliefs through fact and scripture, thereby helping me to further own my faith and grow closer to God in the process."

Marcuson remarked that, at the beginning, he felt very disorganized in his approach to the resolution. "I could see the points I wanted to make but I didn't know how to express them, so I ended up drowning myself in research. I kept on trying to use counter arguments too early, and I really struggled trying to articulate my points. But my small group leader, Sam, did a great job helping me organize my approach. "The night before my first debate, I did something I probably should have been doing from the beginning: I prayed asking for God's help and (surprise, surprise!) my positions started coming together."

During the first five days of camp, students are engaged in theology lectures and seminars with college professors and



members of the clergy. They learn skills in public speaking and debate and work in teams to craft their arguments for the end-of-camp tournament in which all students debate both the affirmative and negative of the resolution.

Throughout the week, students are taught to think carefully, imaginatively, and fluidly; as well as how to express themselves clearly and respectfully.

Marcuson said he came away from camp with three key discoveries. "First,

I learned how to reason through moral issues while remaining true to the heart of Jesus' teachings. I think there's value in looking at both sides of an issue and SUMMA helped me get more comfortable doing that. Secondly, I would say SUMMA taught me how to debate both respectfully and lovingly: a discipline whose practice Dr. Keller made a central focus of the week."

The Very Rev. Christoph Keller, founder of the program, is SUMMA's primary lecturer in both theology and debate.

Marcuson continued, "Finally, at SUMMA, I learned about my own call to ministry, which was a major factor drawing me to the camp in the first place. SUMMA is by no means a discernment camp but it did help me come to a better understanding with my relationship with God, especially in the context of The Episcopal Church which I was unfamiliar with at the beginning of the week."

Developing skills in critical thinking and analysis is a fundamental goal for SUMMA. Youth are equipped to thoughtfully approach issues in their own lives.

Marcuson believes this will be helpful in his work as a member of the pastoral council at the Catholic church he attends in his hometown. "There is a lot of debate that happens during our meetings," he commented, "so, I want to bring my skills arguing truth in love to the table as well as my experience researching both sides of an issue since I think this will help combat the intolerance that unfortunately sometimes arises when we meet."

Marcuson is a rising senior at York High School in Williamsburg; and upon graduation he plans to major in environmental chemistry, with a minor in theology. "From there, I hope, with God's grace, to go to seminary and become a parish priest in The Episcopal Church," he said.

As a camper this summer, Marcuson was already setting a fine example. Another anonymous comment from the SUMMA Award ballots described him as "kind and welcoming, and brilliant in his debate and speech—a standard we should be trying to meet as campers and Christians." ¶

NEWS BRIEFS *(continued)*

Faculty/Staff Briefs

The Rev. Dr. **William Brosend**, professor of New Testament, is on sabbatical in 2019. In addition to a project on the role of narrative in overcoming addiction, he is writing *Parables: A Commentary on the Stories of Jesus*, to be published by Baker Academic Press in 2021. The commentary will offer a comprehensive exposition of



the stories—parables, allegories, analogies, and comparisons—found in the Synoptic Gospels, with emphasis on the interpretation and meaning of the stories for the life of faith.

Dr. **Benjamin King**, associate professor of Church history has been invited to give three presentations on John Henry New-



man this fall in connection with the latter's canonization.

King has been invited by the British ambassador to the Holy See and the Cardinal Archbishop of Westminster to attend the canonization dinner for John Henry Newman in Rome on Oct. 11, address a day conference at the Vatican on Oct. 12 with a paper on "Newman: A Bridge Between Anglicanism and Catholicism," and attend the canonization conducted by the Pope on Oct. 13.

On Oct. 18, King will be a keynote speaker in a day conference at Westminster Abbey, "John Henry Newman: Influences and Legacies." King's presentation is titled "The Anglican Past of a Future Saint," and celebrates the canonization of John Henry Newman.

The National Institute of Newman Studies have invited King to give the keynote lecture in Pittsburgh, Pennsylvania, on Oct. 24, as part of their fall NINS Symposium. The keynote, titled "John Henry Newman's View of America," recognizes Newman's ecumenical impact in this year of his canonization.

Dr. **Sheri Kling**, executive director of the Beecken Center of the School of Theology, has signed a contract with Lexington Books (an imprint of Rowman & Littlefield) to publish *A Process Spirituality: Christian and Transreligious Resources for Transformation*, to be released in 2020. Kling's book is an interdisciplinary project that interweaves theology, philosophy, psychology, and spirituality to examine the



problem of fragmentation in U.S. culture and furthermore identifies one of its primary sources as the dominant dualistic, materialistic, and mechanistic worldview of the West. Her text offers a curative resource at both the cosmic and the psychic level by drawing from the work of Alfred North Whitehead (process philosophy and process theology) and Carl Gustav Jung (analytical psychology).



The Rev. Dr. **Julia Gatta** will lead an Advent retreat, "Christ Will Come Again," for St. Michael and All Angels Church in Dallas on Nov. 30. In the presentations and spaces for quiet prayer, participants will consider the three "advents" of Christ—past, present, and future—to explore their significance and ponder how we meet Christ in all three even now.

Dr. **Paul A. Holloway**, University professor of classic and ancient Christianity, has recently completed a new translation of Philippians for the 30-year revision of the New Revised Standard Version (NRSV) of the Bible, owned by the National Council of Churches. The updated edition, which will be known as the New Revised Standard Version, Updated Edition (NRSV-UE), was announced in 2017 at the annual meeting of the American Academy of Religion/Society of Biblical Literature. The projected date of publication is 2020. Holloway was invited to participate in the NRSV-UE on the strength of his commentary on Philippians, which appeared in 2017 in the *Hermeneia* series. Holloway teaches courses in both the School of The-



ology and in the College.

The Rev. Dr. **Robert MacSwain**, associate professor of theology, will spend the 2019–2020 academic year on a scholarly leave of absence funded by a grant from the Templeton Religion Trust. The primary focus of the grant will be to complete the book that MacSwain began during his 2016–2017 sabbatical at Harvard Divinity School, currently titled *Human Holiness as Divine Evidence: The Hagiological Argument for the Existence of God*. In September, MacSwain presented a related paper at a conference on altruism held by the Swiss Center for Religion, Politics, and Economics at the University of Fribourg, and will be a visiting fellow at Magdalene College, Cambridge, in the Easter term of 2020. ❧



Graduating Classes Honor Diversity with Senior Gifts

The classes of T'19 and T'17 combined their efforts to help bring more diverse art to the School of Theology. They commissioned two works of art—one to acknowledge a growing cultural population and one to honor a great person of The Episcopal Church.

The first piece of art that was commissioned is a *Retablo* of Our Lady of Guadalupe that was painted by the *Santera* Catherine Robles Shaw. Shaw is a Mexican American artist that is part of a long tradition of *Santeros/as* who are saint makers/painters in the Mexican tradition. A *Retablo* is a hand-carved and painted wooden icon. The *Retablo* was blessed and presented to the School at the last principal Eucharist of the school year and may be found in the Mary Chapel in the Chapel of the Apostles. This piece of art has been purchased to honor the growing Latino

population in The Episcopal Church and to allow for all people of the Church to be able to engage with the beautiful tradition of Our Lady of Guadalupe, as many have within the class of T'19. Many of the students of the class of 2019 became interested in and moved by Latino worship and spirituality.

The second piece of art is a portrait of the Rev. Joe Green, T'65, H'10, the first African American to graduate from the School of Theology. He helped pave the way for a more diverse and welcoming Sewanee and this work is a thank you for all that he has done. The desire to honor Green came from the students in both the race and reconciliation student group within the seminary, and the University's Roberson Project on Slavery, Race, and Reconciliation. Issues of race and reconciliation are close to the hearts of the students of T'19 and T'17. Green's portrait will be presented by the senior class representatives of T'19 and T'17 at a later date. ❧



NEWS BRIEFS *(continued)*

50 Years of Women at Sewanee

In the late 1960s, Sewanee faced a perfect storm of circumstances that prompted a once-and-for-all decision that had been decades in the making. The College's application pools had been growing smaller and weaker, so the idea of admitting women was taken up during a 1968 Board of Trustees meeting. Dodging some attempts to delay the discussion, the board successfully passed a resolution to allow women, but it wasn't without restriction. Advocating for the admission of "not more than 100 qualified women undergraduate students in the fall of 1969," Sewanee finally made its own giant leap for womankind on the Mountain.

The arrival of the first wave of full-time female undergraduate students was met with a fair share of pettiness—in the form of editorials in the *Purple*—but, for the most part, women in that first class of 82 female freshmen and 23 female transfer students report that matriculation was relatively painless. Among the more trivial grumblings of returning male students were that women were ruining the tradition of Sewanee's all-male choir and were wearing pants in the dining hall. But women students found ways to make lemonade out of the lemons. More specifically, they planted flowers in the urinals, a perfect tongue-in-cheek protest at an institution where gender-specific accommodations for women were scarce. While the infrastructure might have needed some work to catch up with the times, the women hit the

ground running.

Academics, athletics, and residential life were all affected by women's arrival. By the 1980s, with curfews and iron-screened "chastity windows" in the past, women began advocating for better facilities, sororities, and other women's issues that stretched far beyond campus. In 1973, Sewanee had its first female valedictorian (in the first year of their eligibility), and by 1984, women outnumbered men on campus. Women haven't looked back since. Sewanee women have claimed six Rhodes Scholarships and countless other academic achievements. Women might've been welcomed to the Mountain for enrollment boosts initially, but they were soon collecting armfuls of accolades.

The School of Theology admitted its first woman into the M.Div. program in September 1971 and she graduated in May 1974, just two years shy of the University's 50-year mark. In 1973–74, two women were admitted and in 1974–75, five were admitted. This year The Episcopal Church celebrates 45 years of women being ordained.

Ultimately, allowing women to be educated on the Mountain created a stir of opportunity that surpassed the superficialities of financial gain—it became a breakthrough that would reconstruct the school completely. From confounding novelties to dynamic voices of progress, women across the decades have contributed their stories in an effort to archive their evolution on the Mountain. ❧



Calling All Sewanee Women: Celebrate 50 Years This Fall

Join us on the Mountain Oct. 31 through Nov. 3 during Homecoming as we celebrate 50 years of women at Sewanee. Meet Sewanee women from all classes, reconnect with old friends, and share your insights with students. Been craving some specialty drinks from Stirling's? Carve out some time to relax on the porch and enjoy Sewanee in the fall. Are you an artist or creator of any kind? Bring your work for our alumnae art showcase. We'll also be hosting a panel so you'll be able to hear first-hand stories about the evolution of women's experience across the decades. Among those storytellers will be Linda Mayes, C'73, professor of child psychiatry, pediatrics, and psychology at the Yale Child Study Center. She will be one of many speakers set to take the stage for Saturday night's gala. The schedule is packed with hikes, choir reunions, picnics, music, toasts, parties, and presentations, so fill your schedule as much as you'd like, or take the weekend at your own pace. We're just glad to have you back on the Mountain. Come and be celebrated! For more information, go to women.sewanee.edu ❧

MINISTRIES IN A CHANGING WORLD

By Rachel Erdman, T'13

In his first address as presiding bishop, Michael Curry exhorted the church “to go into the world, let the world know that there is a God who loves us, a God who will not let

us go, and that love can set us all free,” declaring that “we are the Episcopal branch of the Jesus Movement.” Later, he declared what it meant to live into being the Jesus Movement: “The Way of Jesus is the Way of Love. And the Way of Love can change the world.” But what does “The Way of Love” mean? For Curry, it is a set of practices for individuals, congregations, and the entire church to follow: **TURN** toward Jesus; **LEARN** by reflecting on God’s word in scripture; **PRAY** to dwell with God daily; **WORSHIP** in community before God; **BLESS** others by giving and serving unselfishly; **GO** out into the world, live like Jesus by crossing boundaries and listening deeply; and **REST** in God’s peace, grace, and restoration.

In the last general convention, The Episcopal Church in the United States reflected the kind of love shown by Jesus by focusing on major ministry areas that represent how the Way of Love can change the world: racial reconciliation, creation care, and evangelism. Racial reconciliation, creation care, and evangelism have been called “the three pillars of the Jesus

Movement.” Each ministry reflects different aspects of the Way of Love—certainly they all rely on the foundation of turning toward, learning from, praying to, and worshipping God in Jesus, which gives strength to go out into the world and bless others unselfishly.

In order to find out how people of the Sewanee community (those connected to

the University, the School of Theology, and Education for Ministry) have been living out the Way of Love, we circulated a survey and asked for submissions from those working in the ministry areas prioritized in last year’s general convention. The results of the survey show that Love indeed has many faces and there are many different ways to show it.



BECOMING THE BELOVED COMMUNITY

We made a commitment to live into being the Jesus Movement by committing to evangelism and the work of reconciliation—beginning with racial reconciliation across the borders and boundaries that divide the human family of God. (Presiding Bishop Michael Curry at his installation service, Nov. 1, 2015)

beginning with racial reconciliation across the borders and boundaries that divide the human family of God. (Presiding Bishop Michael Curry at his installation service, Nov. 1, 2015)

Trust and communication are vital for justice to be done in a community. When there have been decades (if not centuries) of animosity between people, though, reconciliation is essential before anything meaningful can happen. As racial reconciliation is foundational to The Episcopal Church’s efforts to become “the Beloved Community,” a core aspect of that reconciliation is truth-telling, specifically, facing up to the sins we’ve committed against our fellow humans—past, present, and future.

The Diocese of Atlanta is working toward such truth telling by embarking on a relationship with their companion diocese of Cape Coast, Ghana. The Rev. Canon Dr. Sharon Hiers, T’07, who helped develop the companion status between the two dioceses, says that for racial reconciliation to happen, it’s important to “[connect] our history of racism in this country, particularly in the south, to the West Coast of Africa. It is a deep and unfolding evil of how slavery is directly correlated to how we treat people of color today in Ameri-



Bishop Victor Atta-Baffoe and his wife, Mother Superior Dorcas, with pilgrimage leaders Canon Sharon Hiers and Canon John Thompson-Quartey in Ghana.

ca.” Hiers has led three pilgrimages to Ghana, similar to the one led by Bishop Curry in 2017, to visit the slave “castles” where captured Africans were held before enduring the grueling trans-Atlantic ship journey to North America.

The pilgrimage is not only about confronting the visceral realities of the slave trade, and how the United States (and even the Church) was complicit in that evil—more importantly, it’s about growing and strengthening the bonds of love between fellow children of God. As Hiers points out, “Part of the reason [for the pilgrimage] was to open our eyes to the wideness of the Anglican Communion, to worship and be in relationship with our brothers and sisters in Africa where the majority of Anglicans reside, and to have hard and brave conversations about what atrocities transpired there and how that affects us today.”

Confronting and discussing the sins of the past can be a difficult process, as the Rev. Suz Cate, T’12, knows from experience. The issue of racism gained national exposure after the events in Charlottesville, Virginia, in the summer of 2017 (where a rally of white nationalists fought with antifascist protesters, resulting in a neo Nazi running over and killing Heather Heyer with his car). Confronting the sins of the past is particularly challenging in places like Clemson, South Carolina, where Cate is the rector of Holy Trinity Episcopal. The university town has strong historical connections to the Confederacy and to slaveholding. The school itself was built on the site of John C. Calhoun’s slave plan-

tation by black convicts that were leased from white supremacist Benjamin Tillman. The parent church of Holy Trinity, historic St. Paul’s in Pendleton (over which Holy Trinity now has custodial duties), contains symbols placed there by Daughters of the Confederacy.

Even today, there is a tension between the disgust and outrage people feel toward racism and their connection



Cape Coast Castle in Ghana, where West African people were held in dungeons before being sold and sent to the Americas as slaves.

to Confederate imagery as part of their heritage. Cate relates the reaction that a member of her vestry had after the “Unite the Right” rally in Charlottesville—the woman was horrified by the actions of the white supremacists but at the same time, “[she] didn’t know what to do with this—[she] felt her heritage was being attacked; she had even named her son after Robert E. Lee.”

That kind of ambivalence made it clear that people needed a safe place to have conversations about race, which led a coalition of leadership (with a heavy clergy presence) to organize a series of events in the area called “Let’s Talk About Race: Clemson.”

So far there have been four events, each of which is structured as part presentation and part conversation around a topic. For instance, Holy Trinity hosted an event focused on race and police violence; another event was held at University Lutheran Church in Clemson, where the documentary *Thirteenth* was screened followed by discussion.

Though spearheaded by local clergy, “Let’s Talk About Race: Clemson” has had slower growth in participation among lay parishioners of the



Members of the Islamic Society of Greenville and St. Peter's Episcopal Church celebrate after packaging 30,000 meals.

churches. “What we’re finding,” Cate says, “is that many people are more comfortable talking about these issues on social media than in person. They are afraid of disrupting their community.”

To help people become more at ease talking about race and other hot-button issues, Cate’s assistant, the Rev. Christopher Wilkerson, T’17, has begun to hold a series of adult education classes on “Having Difficult Discussions.” Cate and Wilkerson are hoping that these classes will help give people a vocabulary to talk about issues in a way that’s constructive rather than divisive.

Cate hopes that the tools gained in the classes will lead to more participation in the “Let’s Talk About Race” events, which will in turn lead to more open dialogue and cooperation among different groups of people. The desire is there, Cate says, “It’s what’s bubbling up in Clemson, and it’s an amazing thing. I just have to remind myself that although we have to do something, we don’t have to do it all right now. We must always be prophetic, but we have to be pastoral too, and balance that out.”

The Rev. Furman Buchanan, T’06, and his congregation at St. Peter’s Episcopal in Greenville, South Carolina, were also catalyzed by the events in Charlottesville to make a change in their community. They have, however, focused on building relationships with their Muslim neighbors. The church was already participating in the Rise Against Hunger program, for which they purchased and packaged tens of thousands of nutritious meals over the years to send to the hungry across the globe. In 2017, after Charlottesville, Buchanan and

his congregation decided to take a stand against such hatred and actively engage and collaborate with the Islamic Society of the Upstate in their feeding ministry.

According to Buchanan, “We traveled to a local mosque to work together with a common purpose that our great faith traditions share—charity for the poor. We demonstrated an important unity as a clear witness of how faithful people can respond to God’s call together, and in spite of other differences.” By pooling their resources, the mosque and the church were able to increase their yield for Rise Against Hunger; they amassed enough funds and volunteers to purchase and package 30,000 meals within a few hours. Buchanan recalls how “our Muslim neighbors greeted us warmly, and provided drinks and snacks to share after getting the job done ... it was a profound blessing for everyone who participated.”

The Rev. Dr. Stuart Higginbotham,



Ms. Paige Griffin and Ms. Yara Ibrahim celebrate the mission that they helped their faith communities accomplish together.

T’08, T’17, rector of Grace Episcopal Church in Gainesville, Georgia, also seeks to develop relationship, understanding, and trust between his own faith community and the local Muslim community.

After realizing that there was a group of 50 to 60 Muslims who gathered to worship weekly, Higginbotham wondered, “Given the sensitive time we find ourselves in as a nation, what it would be like for me to embody my own particular spiritual leadership and foster a more collaborative relationship and understanding between Christianity and Islam?”

Higginbotham was then invited to have lunch with a man named Khalid Ibrahim, a Kurdish linguist at Brenau University who had served as a translator during the Gulf War. The two instantly hit it off. “At that first lunch,” recalls Higginbotham, “we immediately began imagining ways we could work together to deepen not only our relationship as friends but a network of relationships within our community.”

The result is an upcoming six-week-long course presented jointly by Ibrahim and Higginbotham, which will focus on relationships between people of different faith traditions. The course will take six key words (examples include: God, scripture, salvation, and beauty) and Higginbotham and Ibrahim will each make a short presentation on each word from their respective traditions before inviting a third member of the community to ask impromptu questions for deeper exploration.

The course will have theological aspects, but it won’t be a straightforward lecture on comparative theology; instead, it will be grounded in the friendship

between the two men. To Higginbotham, that is key. While it’s true that the world is getting smaller through globalization, it’s also becoming more tribalistic, and people aren’t always easily able or willing to engage in relationships with others who are different than themselves. Relationships, though, are foundational to understanding. Higginbotham says, “Being a parish priest in Northern Georgia, I am vividly aware that we need to cultivate ways in which we can foster deeper relationships with those who practice other faiths. At first glance the religious landscape may seem quite homogeneous; however, there is a rich diversity of practices that should inspire us to explore just who is ‘our neighbor.’” Higginbotham adds that he hopes the work he and Ibrahim are doing will “demonstrate to folks in our community that such holy relationships are possible.”

Like the churches of St. Peter’s and Grace Episcopal Church, St. Paul’s Episcopal in Magnolia Springs, Alabama, and St. James Episcopal in Port Gibson, Mississippi, are working to develop relationships with faith communities different than their own. In their cases, the



The Rev. Dr. Stuart Higginbotham and Khalid Ibrahim converse together in Higginbotham’s office.

differences aren’t necessarily religious, but racial. Both churches are predominately white, but have embarked on partnerships with their African American neighbors. St. Paul’s, where the Rev. Eric Zubler, T’07, is rector, is rural, broad church, and white; Good Shepherd, about an hour away, is urban, high church, and black. Zubler and the rector of Good Shepherd, the Rev. John George, get along well and decided that it would be good for the two congregations to be in closer relationship. Parishioners agreed, and have so far had a successful pulpit exchange, with a joint picnic in the woods at the diocesan camp, Camp Beck-

with. The pulpit exchange was especially meaningful—the day that George was at St. Paul’s, he offered a special prayer for a parishioner who had come down with an unexpected illness. Zubler reports that his parishioners “were touched by [George’s] sincerity” and loved having him there. Zubler could tell that the pulpit exchange was a good start to a continued relation-

ship between the two parishes. When attending a concert a few weeks later, the senior warden at Good Shepherd happened to be there and made a point to come and talk to Zubler. It was a simple gesture, but a physical representation of the boundary crossing that the two faith communities are seeking to make.

HOW SEWANEE IS LEADING CHANGE: RACIAL RECONCILIATION

CONFEDERATE SYMBOLS & EPISCOPAL CHURCHES WORKSHOP: TOOLS FOR LEADING CHANGE

Based on a curriculum developed by organizers, the Rev. Kellan Day, T’19, and the Rev. Hannah Pommersheim, T’19, during their senior year in seminary as John M. Gessell Social Ethics Fellows, a pilot workshop has been developed to equip Episcopal clergy with tools for reconciling Confederate symbols in their parishes. Day and Pommersheim spoke with 13 priests and bishops from around the country with experience in this area and created multiple case studies from their research. As a result, they developed a curriculum that covers three main areas: theological underpinnings, arts and symbols, and best practices.

“Confederate Symbols & Episcopal Churches: Tools for Leading Change” will take place on the campus of the University of the South from Nov. 5–7, 2019. Workshop sessions will be led by a teaching faculty composed of University professors and Episcopal clergy, as well as Day and Pommersheim. Dr. Shelley MacLaren, curator of the University Art Gallery, and Dr. Woody Register, director of the Sewanee Project on Slavery, Race, and Reconciliation, will teach the section on arts and symbols. The Rev. Jamie Osborne, T’17, associate rector of St. John’s Montgomery, Alabama, will teach the section on theological underpinnings. The Rev. Molly Bosscher, T’08, rector of St. Andrew’s Grand Rapids, Michigan, and former associate at St. Paul’s, Richmond, Virginia, will conduct the part on best practices.

This pilot workshop is currently accepting 10–15 participants who are clergy currently working at an Episcopal parish that has a Confederate symbol or Confederate history. Additionally, participants in this first pilot will be part of an ongoing cohort of clergy supporting each other.

Based on the results of the pilot, this training or curriculum could be more widely available for lay people or other clergy interested in these topics who aren’t currently serving in such parishes.

Meals and workshop materials will be covered. Participants are expected to cover their own travel and lodging costs.

Interested in attending one of the workshops? Visit: theology.sewanee.edu/confederatesymbolsworkshop.

Questions? Contact the Rev. Hannah Pommersheim, hgpommer@sewanee.edu or the Rev. Kellan Day, kellan@incarnationwnc.org

This pilot workshop is made possible by a grant from the Jessie Ball duPont Fund. The workshop is supported by the Sewanee Project on Slavery, Race, and Reconciliation. Sewanee’s six-year initiative is investigating the University’s historical entanglements with slavery and slavery’s legacies. The Project encompasses the period starting with the University’s origins in the 1850s and up through the long century of Jim Crow racial oppression and injustice after the Civil War. To learn more about the Project’s work visit the website or Facebook page.



**Rebuilding Communion
Between all
of God's Creation**

God loves this world. God created this world. God created this world and everything that lives upon it ... [so] let us

pledge to love the world as God loves the world ... in the way that God loves.

Presiding Bishop Michael Curry spoke these words during Lent of 2019 to introduce the “Pledge to Care for Creation,” a church-wide initiative to inspire Episcopalians around the country to be faithful stewards of the planet. According to The Episcopal Church website, “The Pledge to Care for Creation is part of living as the Jesus Movement. It’s a promise to protect and renew this good Earth and all who call it home. It’s a promise to share our stories, stand with those who are most vulnerable, and live more gently on the Earth.”

The environment has long been a

focus for the University. The campus is on 13,000 acres of land, and opportunities abound for its undergraduate and graduate students and the community to explore its famous natural beauty. More importantly, the University has emphasized care for the environment in its curriculum with the Environment and Sustainability program. Additionally, the University hosts of the Center for Religion and Environment, which is committed to helping people integrate their religious faith with their actions in care of the environment.

Education for Ministry (EfM) has also made creation care a priority. A wonder-



The inaugural Holy Hike in the Diocese at Conestee Nature Park, in April 2018.

ful example of this impact is when EfM mentor Laura Hawkins was inspired by an interlude book, *Care for Creation: A Franciscan Spirituality of the Earth*, by Ilia Delio and Keith Douglas Warner, to found the Upper South Carolina chapter of Holy Hikes. Holy Hikes is an eco-ministry dedicated to advocating for eco-theology and connecting the natural world to liturgical worship. As the Holy Hikes website says, the ministry seeks to “rebuild Communion between all of God’s Creation.”

Holy Hikes was originally founded in 2010 by the Rev. Justin Cannon, who is currently the rector of All Saints Episcopal in San Leandro, California. Hawkins started the Upper South Carolina chapter at the beginning of 2018. It was important to Hawkins to have a Christian presence in the woods. “I would see yoga groups, Shinto worshippers, but Christianity wasn’t being represented. Our God made these woods—why aren’t we out here?”

In April of 2018, Hawkins led her first Holy Hike, with 25 people participating. She has since coordinated half a dozen hikes throughout the diocese of Upper South Carolina, where people of different ages, abilities, and fitness levels have been able to take part.

What do people experience on a Holy Hike? Hawkins describes it as a progressive service, similar to Stations of the Cross, but for the Eucharist. It follows the format of a normal liturgy: the group gathers with an opening prayer and hikes the trail, stopping for each scripture reading. Then the hikers continue to walk until they

reach the spot appointed for the Liturgy of the Sacrament, where they continue the service and share communion. Within that basic format, there’s a lot of variation.

Besides the many liturgies available to use, groups may prefer different styles of worship. There may be a hymn, or someone may recite a poem, or there may be quiet contemplation. “I let the group lead,” Hawkins says. “Most start out quiet and end talkative. For some, they walk along quietly but most will share a story about being outside and finding God, or point out something along the trail that inspires them. Some will give a little spiritual biography as we walk along ... it’s entirely up to the group and each group is different.”

Hawkins talks about her own sensations during a hike: “When I look up and see the canopy of trees, or the angle of the sun shining through the branches, I can feel God talking to me.” The beautiful thing about worshipping in nature, she says, is that sometimes God speaks to us in “the soft voice of whispering trees, but in other times it’s in the booming voice of thunder.”

One aspect of the Holy Hikes ministry Hawkins is proud of and excited about is the opportunity for environmental stewardship. For instance, at some point in each hike, she offers a brief environmental message that ties in with the scripture reading for the day. When a group went hiking in Lake Conestee Nature Park, which lies along the Reedy river in Greenville, Hawkins spoke about the importance of mindful landscaping to help preserve the wetlands: “I talked about how they are like the Britta water filters of the earth, their impact on biodiversity and how that’s like the Church: we shouldn’t all be mighty oaks—some of us need to be hawthorns or maples!”

Holy Hikes expands environmentalism into more than an “issue” or a social agenda—it connects our actions in the world with our beliefs about who God is and how God created us to be. When the group participated in a workday in April to remove invasive species of plants that were growing around the Mountain Bridge Wilderness area, it wasn’t just about doing community service—it was living out in action what God created them to do: tend and care for Creation.



A group of Holy Hikers at Paris Mountain State Park in Greenville, South Carolina, in May 2018.

HOW SEWANEE IS LEADING CHANGE: CARE OF CREATION

DEEP GREEN FAITH CONFERENCE EXPLORED THE CONNECTION BETWEEN FORESTS AND FAITH

The Beecken Center of the School of Theology at the University of the South along with the Center for Religion and the Environment (CRE) hosted the first Deep Green Faith Conference on Sept. 6–7 that explored the connections between forests and faith. Subtitled “Holy Forest Kinship,” the event was held on the University’s campus—a certified Tennessee arboretum, with more than 120 different species of trees on the Domain. The program featured keynote speaker Matthew Sleeth, M.D., former physician, carpenter, and author of *Reforestation Faith: What Trees Teach Us About the Nature of God and His Love for Us*. Other speakers included Karen Kuers, Ph.D., professor of forestry in the department of Earth and Environmental Systems at the University of the South, and Robert (Robin) Gottfried, Ph.D., professor emeritus of economics and director of the Center for Religion and the Environment at the University of the South.

According to Dr. Sleeth, “The Bible talks about trees more than any living creation other than people. When we subtract trees from Scripture, we miss lessons of faith necessary for our growth.” From the scientific perspective, Gottfried noted, “new ecological research reveals astonishing levels of communication happening beneath the bark of our forest-based neighbors. What can such science tell us about the nature of forests, their multi-dimensional impacts on humans, and our own relationships with each other and with the ecosystems within which we live?” Beyond those questions, organizers were inspired to go even deeper: “How might a more soulful view of the web of creation affect not only the choices we make,” wondered Sheri D. Kling, executive director of the Beecken Center, “but the way we view our non-human kin?”

To help get attendees in touch with nature, organizers invited Sewanee local Connie Keetle to be the artist-in-residence and also lead attendees in the spiritual practice of “forest bathing.” Keetle, a nature therapy guide certified by the Association of Nature and Forest Therapy Guides and Programs, described her guided walks as “an open invitation to slow down, become fully present in the moment, and listen to the voice of the forest or what voice the forest inspires in you.” Gottfried drew from his soon-to-be-published book *Living in an Icon* and led participants in a nature-based contemplative practice. For more information visit: churchpublishing.org/livinginanon



The Rev. Gary Eichelberger, of St. Andrews Episcopal Church, Greenville, South Carolina, celebrates the Eucharist at a Holy Hike at Conestee Nature Park in November 2018.



Doubling Down on Jesus

[Evangelism] helps all of us find our way into a deeper relationship with God. And if there's a deeper relationship with God,

there's going to be a deeper relationship with each other as well. That's the bigger picture of evangelism. It's more than just telling you how to get to heaven. (Bishop Curry in an interview with Deseret News, April 1, 2017)

The Rev. Tim Holder, C'77, serves a parish located in what may seem to be a totally homogenous area—the Watauga Valley in Eastern Tennessee. St. Thomas Episcopal Church in Elizabethton is in the heart of Appalachia, which Holder says, “though stereotyped and discounted, is an amazingly diverse region of the country.” St. Thomas has dedicated themselves to uniting the disparate cultures of their community, including the traditions and music of Appalachia, Anglican liturgy, and the Spanish-speaking population of the area. As Holder notes, “The Episcopal Church is ideally situated to welcome the varieties of communities and peoples of Elizabethton and Carter County.” Most recently, St. Thomas hosted its first “Appalachian Evening: ‘Then Sings My Soul’” with lessons on the first Sunday in Advent 2018.

Additionally, St. Thomas has reached out to the Spanish-speaking people in the area. It holds the only bilingual service in the Diocese of East Tennessee, including

bilingual Sunday School after church. Today, over one-third of the congregation at St. Thomas is Latinx. Together, the people in the congregation have celebrated Comunion Primero and Confirmacion with Bishop Brian Cole, as well as their first Santo Matrimonio, their first Fiesta de Maria Guadalupe, and their first Quinceneras. In January 2017, St. Thomas instituted the Latinx Partnership to welcome new Latinx neighbors to the area.

The diverse people welcomed into the parish—including Latinx families, people who identify as LGBTQ, and the recently retired in the valley—then go out into the community to share God’s Word and Sacrament with others outside of the church. They have conducted services in a jail, in parking lots of worksites, in restaurants, trailer parks, and hospitals. The evangelistic work of St. Thomas is to find the people—those who we do not expect to see, those who we do not always want to see—and bring Jesus to them any way they can.

On the flipside, the evangelism of St. James Episcopal on Madison Avenue in New York City has been about becoming a highly-focused beacon of light of Christ for the surrounding community. That light has led people into the church and into closer relationship with Jesus.

The Rev. Zack Thompson, T'13, the associate rector at St. James, is in charge of new member incorporation at the church and has noticed in the past couple of years tremendous growth for the community—St. James welcomed more than 60 new members in 2018. He doesn’t think it’s a coincidence that the church in this time has also been engaged with Renewal Works, a ministry of Forward Movement.

According to their website, Renewal Works is “a ministry in The Episcopal Church that focuses on spiritual growth by deepening love of God and neighbor in the lives of congregations, in the lives of ministries that animate those congregations, and in the lives of the individuals who bring life to those ministries.” In short, it’s about fostering spiritual vitality.

Renewal Works helps congregations to refocus on Jesus and rediscover the work God calls them to do by guiding them through a process of self-reflection, workshopping, and discussion. The process begins with congregants filling out a completely anonymous and confidential inventory of their spiritual lives. Renewal Works then compiles and analyzes the data from the surveys, and works with a team

from the parish over the course of four workshops to help answer four key questions: Where have we been? Where are we now? Where do we feel called to go? How will we get there?

The next step for St. James was to use those answers to develop strategies to move forward. The key takeaway, according to the Rev. Brenda Husson, rector of St. James, was “no matter how compelling worship is, unless everything points towards Christ and the path of discipleship, that weekly hour won’t be enough to change people.”

Thompson says that Renewal Works has helped St. James’ discipleship, ministry, and mission grow in a way it hasn’t before. The process gave them a boldness, “a clarity of call ... and permission to talk unabashedly about Jesus and a life of faith.” The result has been that the church

The message is the same: All we have is Jesus. And he is here for you.

has become more intentional and explicit about the importance of following Christ. “We’re basically doubling down on Jesus,” Thompson says. “At the end of the day, there are lots of places to find community fellowship, or social service opportunities, or even ritual ... so what else do we [the church] have but Jesus?”

By removing anything from the life of the church that does not bring them into closer relationship with Jesus and shape them into stronger disciples, St. James has not only attracted new members, but has also been able to help them grow spiritually. “[Renewal Works] isn’t some secret recipe to increase church attendance,” says Thompson (although that appears to have happened at St. James). Instead, it’s about growing in discipleship. After three years, the church conducted another faith inventory—and this time they found that a majority of parishioners had discernable development in their spiritual growth. Furthermore, they have found that most of the new people who come to church have filled out “covenants of membership,” in which they commit to praying, giving,

worshipping, and serving. The shift in focus toward creating a deeper and stronger relationship to God in Christ has given the church a palpable excitement and energy. “People are alive ... [they] are on fire for God,” Thompson says.

That relationship—that fire—is the key to everything else: our efforts to repair our world, renew our bonds, and resist

the injustice that surrounds us. Without God to sustain us, all is in vain. That’s why evangelism is so essential, infusing everything we do as Christians. And this is how to evangelize—whether going out into the world or calling the world to you, the message is the same: All we have is Jesus. And he is here for you. ❧

HOW SEWANEE IS LEADING CHANGE: EVANGELISM

PRACTICING RADICAL WELCOME: INVITE WELCOME CONNECT

The 2019 Invite Welcome Connect Summit was held June 12–14 on the central campus of the University of the South, with more than 150 participants from across the United States traveling to Sewanee to learn about this very successful practice. A core group of Invite Welcome Connect practitioners led more than a dozen workshops and plenary sessions. Also leading workshops and plenaries were members of Presiding Bishop Michael Curry’s and Forward Movement staff.

Invite Welcome Connect, part of the School of Theology’s Beecken Center, is a ministry of relational evangelism and congregational empowerment that allows churches to become places of genuine connection for inviting the faith journeys and stories. It enables deeper journeys of Christian discipleship and allows the Spirit of Christ to be at the heart of each church’s hospitable mission of spreading the Good News. Invite Welcome Connect has circulated throughout The Episcopal Church and, to date, has been presented in 50 dioceses, at three Episcopal seminaries, and in three universities. Invite Welcome Connect has also been presented among the Convocation of Episcopal Churches in Europe and to the Anglican Church in Canada.

The Rev. John Ohmer, rector of The Falls Church Episcopal in Falls Church, Virginia, delivered the first plenary of this year’s summit and told the story of how he turned his church away from the brink of closure using core practices of Invite Welcome Connect. Participants explored evangelism, newcomer ministry, turning visitors into members, engaging members in ongoing ministry, listening practices, implementing Invite Welcome Connect in small churches, and much more.

The preacher for the Eucharist was Rt. Rev. Carlye J. Hughes, bishop of the Episcopal Diocese of Newark. In the course of her preaching, Hughes roamed the pews of All Saints’ Chapel encouraging worshippers to welcome the outsider and embrace differences.

A plenary session led by Jerusalem Greer, the presiding bishop’s staff officer for reconciliation, justice, and creation care and the author of *At Home in this Life: Finding Peace at the Crossroads of Broken Dreams and Beautiful Surprises*, encouraged the audience to practice radical welcome and openness in their churches, saying, “If your heart is full of cynicism, that’s where you’ll lead people. If your heart is full of fear, that’s where you’ll lead people. If your heart is full of love, that’s where you’ll lead people.”

Invite Welcome Connect Director Mary Parmer has published a book *Invite Welcome Connect: Stories & Tools to Transform Your Church*, that shares the deep truths of this ministry and features stories of transformation from more than two dozen lay and clergy leaders.

More about this practice may be found at invitewelcomeconnect.com ❧



Bishop Mary Glasspool with the 31 youth and adults who were confirmed, received, or reaffirmed this Eastertide at St. James, Manhattan.

BREAKING THE STAINED-GLASS CEILING

By Ryan Currie, C'13, T'18

When I began looking into the elections of women to the episcopate in March 2019, it was a trend. By June, it had become a wave. Election after election resulted in women breaking the stained-glass ceiling, including women of color and of the LGBT community. As this issue of *From the Mountain* goes to press, six women have been elected bishop in 2019, breaking The Episcopal Church's record for the most women ever elected in one year. Here are some recent milestones:

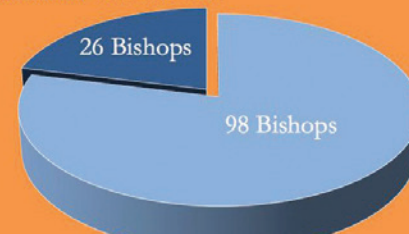
- **Oct. 28, 2016:** Jennifer Baskerville-Burrows, Indianapolis, becomes the first black woman elected to be a diocesan bishop.
- **May 19, 2018:** Carlye Hughes is elected to become the first woman and first black person to lead the Diocese of Newark.
- **Oct., 2018:** Three more become the first women bishops in their dioceses—Cathleen Bascom in Kansas, Jennifer Reddall in Arizona, and Kymberly Lucas in Colorado, also their first black bishop.
- **Nov. 17, 2018:** Phoebe Roaf becomes the first black woman elected bishop of a diocese in the South, West Tennessee.

Diversity in the House of Bishops



The composition of The Episcopal Church's House of Bishops has changed slightly in recent years from solely straight, white males with the election of women, persons of color, and LGBT priests. The pie charts below show the bishops who will be serving as diocesan, suffragan, and assisting bishops when those elected through June 1, 2019 are ordained. Retired bishops not serving in those roles are not included.

Persons of Color



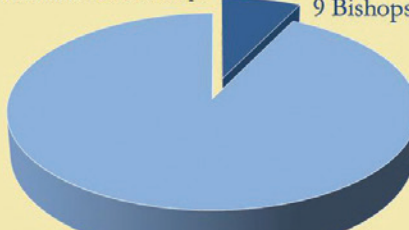
21% of bishops are persons of color. 20 of these serve as the diocesan bishop.

LGBT+



Bishops who identify publicly as LGBT+ are listed, with recent diocesan bishop elections in Maine and Michigan noted above.

Latinx Bishops



The majority of Latinx bishops serve outside the continental United States, where they reflect the dominant culture, while three Latinos serve as bishops diocesan in dioceses that are majority Anglo. When the process of bringing Cuba back into The Episcopal Church is completed later this year, their Latina diocesan bishop will bring this number to 10. This group, of course, overlaps with bishops of color listed above.

Female Bishops



Described in more detail in a companion infographic, women comprise 38% of all priests and 21% of bishops. Taking elections through June 1, 2019 into account, 26 women will serve actively as bishops, including 14 diocesan bishops.

This descriptive information is not intended to be prescriptive, but is provided because what we count is how we say what matters.

No data comparing bishops to the percentages of priests who are persons of color, Latinx, and LGBT+ is provided as that data is not available.

With the goal of removing barriers in mind, a helpful first step is to provide implicit bias training for all rector searches. Determining who becomes the priest in charge of a congregation, especially larger congregations, has the largest impact on who later is elected as a bishop.

Bishop Elections & Gender

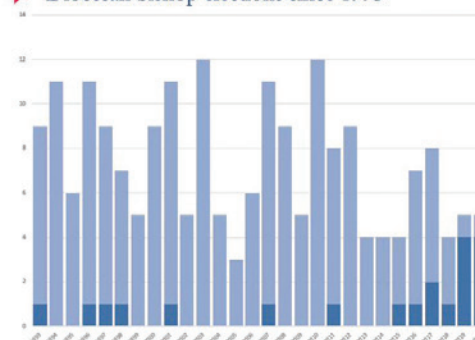


Women have served as priests in the Episcopal Church for more than 40 years, yet the number of women serving as bishops remains low. Here is the data on Episcopal elections since the Rt. Rev. Barbara Harris became the first female bishop in the Episcopal Church in 1989.

Total bishop elections since 1989

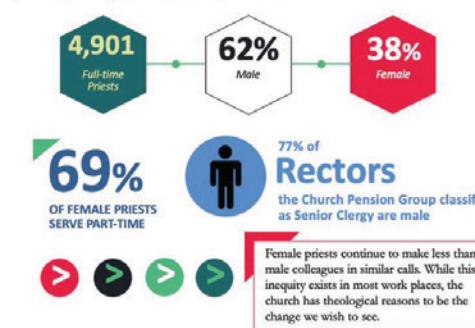


Diocesan bishop elections since 1993



The Rt. Rev. Mary Adelia McCleod became the first female diocesan bishop when elected by the Diocese of Vermont in 1993. Elections are shown by year with women denoted in dark blue and men in light blue. Data is through June 1, 2019.

Episcopal Priests by Gender



God has blessed the Episcopal Church with amazing women priests with the gifts for the episcopacy. We missed the benefits of the leadership of most of these women.

That is changing, but we have a long way to go in true discernment with all candidates considered equally.

We are not powerless in being a part of the transformation the Holy Spirit is bringing about in our church.

A helpful first step is to provide implicit bias training for all bishop search and transition committees. This is important for Latino and LGBT candidates as well.

Graphics courtesy of the Rev. Canon Frank Logue, Canon to the Ordinary in the Diocese of Georgia.

Although women have been ordained to the episcopate for just over 30 years, the number of women elected diocesan since 2017 is greater in total than the number of all those elected from 1993—when Mary Adelia McCleod

became the first female diocesan in Vermont—through 2016. Both church and secular outlets have been quick to report and comment on the history these women are making; and judging from my conversations with them, they are deeply aware

of the significance of the moment. Speaking of her hopes for the future, Bishop-Elect Megan Traquair of Northern California said that the increasing diversity within the House of Bishops “will increase our capacity as leaders to think into



Bishop Jennifer Baskerville-Burrows, Diocese of Indianapolis.

“This last meeting [of the House of Bishops] in March was the most heart-rejoicing because there is a significant shift that’s happening. There seems to be more breathing room, more cohesion of the community, more light-spiritedness.”

the future. Bishops have to think at the 50,000-foot level.” That vantage point is also uniquely suited for a look backwards into the past, not only to predict but also to remember. This is where my conversations with seven bishops began. They were women and men, active and retired, at the height of their tenure or on the third day of the job. All of them, including those who broke one or more “firsts” in their elections, remembered the trailblazers who had gone before them.

Celebrating 45 Years

Before there were women bishops, there were women priests, beginning with the ordination of the Philadelphia Eleven in 1974. Though none of them would become bishops, their crucifer—in one of history’s surprises—would. It was civil rights activist turned senior warden, Barbara Harris, first woman bishop in the Anglican Communion.

In some communities, the leadership of women priests was accepted quickly. Bishop Jennifer Baskerville-Burrows first attended an Episcopal church as a student at Smith College, one of the Seven Sisters historic colleges for women. “When I started attending church in 1984, there were women priests on staff at the parish. I

was at a women’s college. It never occurred to me to think that women had not always been ordained.” It was not until she read and heard about Bishop Harris’s ordination in 1989 that Baskerville-Burrows realized the controversy surrounding women’s leadership in the Church. “I remember seeing the headline of her consecration, and I thought, really? What is this? Who is this? Really? A black woman? I began to hear stories of people who had attended and I didn’t really understand what that was about because—at that point—I thought women had always been ordained in The Episcopal Church.”

Bishop Carlye Hughes had a different experience. “I grew up in The Episcopal Church. All of the leadership that I had ever been around, until going to seminary in my forties, were men. I just had not seen it.” Although Hughes herself became a leader in the corporate world, Sunday still belonged to male clergy.

Remembering the Path to Today

Reflecting on their vocations to the episcopate, both Baskerville-Burrows and Hughes emphasized the importance of a community’s ability to remember their history of transformation. Baskerville-Burrows encountered such

memory through the Union of Black Episcopalians and groups of women, groups in which she could “hear the stories of black and women’s participation in the life of The Episcopal Church and their struggle, almost as if it were the Passover ritual.”

Hughes has found a similar community of memory as a new member of the House of Bishops. At the first meetings she attended, “The women all gathered one night. It seemed like no matter how many chairs were in the room, someone was always having to go get more. There were a lot of women in that room, an awful lot of women.” Hughes was moved to remember the presence of Harris in that gathering. “She makes me choke up—the way the entire house treats her, like she is treasure. It’s the sweetest thing you have ever seen. It was just mind-boggling to be sitting there in the midst of all that. It’s terrific to get to be a part of it.”

At the same session of the House, Baskerville-Burrows was impressed by the ongoing transformation that came from the growing presence of women. “This last meeting in March was the most heart-rejoicing because there is a significant shift that’s happening. It feels really different than it did two years ago. There seems to be more breathing room, more cohesion



Bishop Megan Traquair, Diocese of Northern California

“Increasing diversity within the House of Bishops will increase our capacity as leaders to think into the future. Bishops have to think at the 50,000-foot level.”

of community, more light-spiritedness. I mean, there was a dance party at nine o’clock in the morning!” This did not trivialize the business of the House, she assured me, but showed that their challenging work can be approached with increasing freshness and vitality.

And yet, as remarkable as these stories of transformation are, the statistics are also remarkable, and they capture a different image. In all of the elections since 1989, there were 249 men and just 37 women elected. Including elections through June 1, 2019, there will be 26 actively serving women bishops, 14 of whom are diocesan, and the total composition of the House of Bishops will be 21 percent women.

Bishop J. Neil Alexander, dean of the School of Theology and former bishop of Atlanta, remains active in the House. While impressed and grateful for the recent wave of women elected to episcopal office, he also believes there is room for more diversity. He illustrated his point by telling me about seating arrangements. “In this particular triennium, for the first time since I’ve been in the House, I’m at a table of bishops that doesn’t have a woman. And several of us confessed at the first meeting that we feel a little guilty, because there are only so many sisters, and there are

more tables than there are sisters. We feel conversation at our table is at some level incomplete because we don’t have enough women to go around.”

Former Presiding Bishop Katharine Jefferts Schori and others in the House recognized that more than five years ago there were almost no women being elected as diocesan bishops, and only a few as suffragans. Studies had shown that few women were being nominated or were willing to let their names go forward, and that even when women were on the slate, they rarely gained sufficient lay votes to be elected. There was plenty of anecdotal evidence of sexist comments and unequal treatment during walkabouts.” She attributes a broad shift in the Church’s elevation of women leaders at least partially to the initiatives of the active diocesan bishops. Some educated their clergy and lay leaders on prejudice. Others insisted that all rector searches include women candidates, while some appointed women to diocesan staff or organized women to preach in congregations who had never had female clergy. Jefferts Schori emphasized that as the wider culture was reckoning with sexism in movements like #MeToo, there were also individuals acting to transform the Church, including Bishop Mary Gray-Reeves with

the Beautiful Authority gatherings and the Rev. Helen Svoboda-Barber’s project, Women Embodying Executive Leadership.

Hughes recalled another initiative, Breaking the Stained-Glass Ceiling, founded by the Rev. Canon Stefani Schatz, which began as a Facebook group before gathering in person at General Conventions 2015 and 2018. “In the meeting, I remember hearing woman after woman talk about bishop searches and saying that they were thinking about entering. It was the first time I had heard anyone talk like that, talk about their sense of feeling called and what they were looking at in terms of criteria, and then—the support of the rest of the room!” While the group’s stated goal was more women bishops, it has developed into a space to share job postings for prominent episcopal, rector, and administrative positions.

Baskerville-Burrows also participated in the group. The sharing of information about open positions “vastly changed the landscape for women,” yet she emphasized that the group was not about setting up an “old girls’ club” to compete with the boys. Above all, these groups “are communities of support and encouragement that support women in their discernment and pray for them.”



Bishop Carlye Hughes, Diocese of Newark

The Importance of Community, Formation, and Mentorship

The women I spoke to had found other such mentoring relationships in other chapters of their ministries. As rector of a small but thriving parish, Traquair had formed relationships with deacons and interns. As canon to the ordinary in Arizona, she was grateful for her church-wide network of colleagues. Baskerville-Burrows recalled female mentors, including the priest who formed her for baptism and the one who first suggested ordained ministry to her. Hughes's congregation in Fort Worth nurtured her potential call to the episcopate, no doubt motivated in part by the retired bishop who went rogue when preaching one Sunday while Hughes was out of town. "In the middle of the sermon—I heard it from everybody—he said, 'Look, I don't know what Carlye's plans are next but I can tell you the rest of the church needs her. So we need to get ready for her to enter a bishop search, and we need to get ready for the fact that she's probably going to get elected, and that she's not here for very much longer.' When I heard it I just thought, what in the world was he thinking? But on the other hand, it caught their attention and it caught my attention." Hughes

“Sixty years ago my birth certificate said ‘colored.’ When I headed off to college I had a scholarship for ‘negro students.’ By the time I graduated I was part of the ‘black student government,’ and now I’m ‘African American.’”

admitted that the community saw her call to the episcopate before she herself could and helped her grow into the next chapter in her ministry.

Communities that help to discern or encourage were not new to these women, who were later formed for the challenges of ministry in seminary. Although, as former Presiding Bishop Frank Griswold said, “You can’t go to seminary and say you want to be a bishop—you’d be highly suspect,” the qualities and skills developed in residential theological education serve all ordained ministers well.

Seminary is formative in calling a person to a particular and unfamiliar place. Traquair said she was blessed to “go to a place outside of Chicago, because that would get me out of my West Coast bubble. I received excellent training in how to serve as a parish priest. It takes time to form that priestly identity, and my time in seminary was a critical part of it. That identity is still attached to me. It’s developed, but that was where it started.” Traquair also emphasized that she was formed not only in classroom and chapel, but in the more casual aspects of community life. Although they were yet to have children, Traquair admitted that she and her husband learned to be parents in part

by watching their seminary neighbors raise their children.

For Hughes, seminary formation can be summed up in one word, “priceless,” and she does not have time for the doom-sayers. She takes a longer view of history: “Sixty years ago my birth certificate said ‘colored.’ When I headed off to college I had a scholarship for ‘negro students.’ By the time I graduated I was part of the ‘black student government,’ and now I’m ‘African American.’” And I can tell you that at every juncture along the way, not a single person would have thought I would be a bishop in The Episcopal Church. No one could picture that. So, as much as we think we know about what the future can hold, we really don’t.” Seminary, she said, “bears so many gifts, gifts that keep on giving. I think of being completely enveloped in a community, and how important community is in the time we live in right now: the disciplines that came of staying in community even when I was really ticked at my neighbor, but there we were saying morning prayer together! I look at these things, and I’m just not ready to give them up.”

For women called to ministry, seminary represents a statistically meaningful opportunity to meet other sisters called to

leadership in the Church. Alexander reports that the seminaries have been quicker to accept women than the Church as a whole. “This trend of women in leadership is not new in the seminaries. The enrollment in seminaries for the past 30 years or so has been about 50/50. The woman factor is not new anymore. That change is a generation and half behind us.” Compare this picture not only to the continuing disparity in the House of Bishops, but also in rectorates: 77 percent of rectors classified as “senior clergy” by the Church Pension Group are men. Yet, 62 percent of full-time clergy are men and 38 percent are women.

That the seminaries enroll and employ a greater proportion of women than serve in the whole Church is also borne out anecdotally. Before she attended seminary, Hughes “had to spend a year thinking, is it ok for women to get ordained? I just had never seen that. I grew up in The Episcopal Church. I went to Roman Catholic schools. I knew what a priest looked like, and it looked like a white Irish guy.” It was not until she was a student at Virginia Theological Seminary—then administered by the triumvirate of Martha Horne, Mary Hicks, and Marge McNaughton—that Hughes formed meaningful relationships with women leaders in the Church. She



The Rev. Phoebe A. Roaf was ordained and consecrated as the fourth bishop of the Diocese of West Tennessee at Hope Church in Memphis.

Roaf became both the first woman and the first African American bishop in the diocese’s 36-year history. Presiding Bishop Michael Curry led the service as chief consecrator.

Roaf had an Episcopal ring designed, a symbol of the bishop’s faithfulness to God, to tie herself to that of her African ancestors. It was given to her during the ordination. “As I was thinking about what would be a reminder for me of the sacrifices and the suffering and the faith and the hope that had actually gotten me

to this point, I thought it would be very symbolic to put slave shackles on both sides of my ring,” she said. “And they’re open at either end, because I am convinced that through faith in Jesus Christ, anything which binds us or holds us back can be defeated, has been defeated, through his life, death and resurrection.”

When asked during an interview as to how she would spend her first year as bishop, she replied, “I’m listening and I’m learning and I truly believe that God is calling us into a season, brothers and sisters, a new way of being Episcopalian, holding onto the best things we have from our tradition and moving into the future with some new energy and new ideas.”

used the same word for their example that she used for the significance of seminary overall: “priceless!”

Given the ongoing disparity between the sexes among church leadership, seminaries have a special responsibility for raising up women. In seminaries, women are more likely to encounter other women who model Christian leadership or can become a sister in ministry than they are in the average parish. As women move into executive ministry roles, the foundation of residential formation alongside other

women will be of lasting value.

When asked about the wave of women elected to the episcopate, Presiding Bishop Michael Curry stated: “it may well be that together with the Holy Spirit, we are helping the leadership of our Church reflect the people of the Church. In that all of us can rejoice.” With the fuller inclusion of women, the House of Bishops is looking more and more like our congregations, our seminaries, and—it is to be hoped—the Kingdom of God. In that we can indeed rejoice. ■

TAKING THE RISK: PUTTING INVITE WELCOME CONNECT INTO PRACTICE

By Carly Nations

After holding its summer conference in Sewanee in 2018 for the first time, Invite Welcome Connect is celebrating its one-year anniversary at the Beecken Center and

its ninth year as a ministry of The Episcopal Church. Its fifth summit was held for the second time in Sewanee this year. Having experienced rapid growth, Invite Welcome Connect (IWC) is enjoying for itself what it wishes for its parishes. Yet, the success of this ministry lies not in its foolproof, step-by-step directions for endless growth, but rather in its dedication to helping the Church spread the Gospel in all contexts of ministry by encouraging cultural change. This is evident in all the parishes and dioceses that have subscribed to the ethos of Invite Welcome Connect and who have dedicated themselves to bringing about this change. These parishes do not merely seek to solve the issue of declining numbers, but desire to fully live into the calling of Jesus to “go out” and share the Gospel.

Ruth Cobb, assistant to the chaplain for the development of student ministries at All Saints’ Chapel in Sewanee, is one of the newer participants in Invite Welcome Connect, but has already seen significant change in the life of All Saints’ Chapel during her tenure. Aware that students at the University are eager to become involved in the community, Cobb has directed her attention toward highlighting existing student service projects, providing additional opportunities, and strengthening the relationship between students and the surrounding community. One of their first projects, an Angel Tree for the University, was placed in McClurg, Sewanee’s dining hall, and collected more than 400 gifts during the Advent season. Students then participated in wrapping the gifts, taking a break from studying for finals in order to



engage in their college community, getting to know one another, and showing love for those in need.

The desire to develop deeper community is the common thread that connects all those wanting to put Invite Welcome Connect into practice. In many parishes, the idea of going beyond the church walls can sometimes be intimidating and often, the community even within a parish itself may need to be strengthened and reinforced.

Though members may recognize the need for this cultural shift, making changes to systems in parishes that are so fundamentally rooted in historical, liturgical practice require parish-wide dedication. Parishioners can find that though they desire a change, they do not know how to put those changes into place or overcome the accompanying discomfort that often comes with change.

For the Rev. Gar Demo, rector of

St. Thomas the Apostle in Kansas City, Missouri, the process of fully committing to implementing Invite Welcome Connect took nine months. Although the parish strongly affirmed their desire for increased evangelism in a parish survey, the process of figuring out how to approach that cultural change took longer. In order to help St. Thomas reach the point where parishioners were ready to take action, Demo invited Mary Parmer, executive director

The Rev. Brent Owens stands with new church members during the 2019 confirmation service at Christ Church Cathedral in Lexington, Kentucky. Owens state that all are a direct result of their Invite Welcome Connect Ministry.

of IWC, to equip 30 people to go forward and “make it happen,” eventually receiving the backing of the vestry, and developing an official Invite Welcome Connect team of lay leaders within the parish. This team began work on St. Thomas’s social media



Members of Holy Comforter Episcopal Church in Spring, Texas, wrap gifts and promote community involvement at their “The Church Has Left the Building” gathering.

YOU HAVE TO GROW JUST TO REPLENISH
THE FOLKS WHO ARE CURRENTLY MEMBERS.
YOU HAVE TO GROW JUST TO SURVIVE. BUT
COME ON, WHO WANTS TO JUST SURVIVE?
WE’RE TALKING ABOUT THE VERY BODY OF
CHRIST, THE CHURCH. WE DON’T WANT TO
JUST SURVIVE—WE WANT TO THRIVE.

presence, creating a series of videos talking about their faith, which will be released in the fall.

The work of Invite Welcome Connect takes practice in learning how to be aware of those around us and move through the discomfort of reaching out to them. Yet, once parishes begin practicing Invite Welcome Connect, the changes become addictive. As the Rev. Abi Moon, associate rector of St. John’s in Tallahassee, Florida, noted of her parishioners, “... they are taking joy in seeing people settle into the church and I love seeing the next step—people inviting others to experience the joy they have found.” The Rev. Jimmy Abbott, rector of Holy Comforter in Houston, seconded this experience remarking: “being intentional about Invite Welcome

Connect has helped us change the culture of our church to be more welcoming, more aware of people who are new, more inclusive. “Because the culture changed, we became more willing to do Invite Welcome Connect.” For Abbott, part of this cultural change meant implementing a newcomer’s cafe that both allowed new members to see one another and also allowed long-time parishioners to see newcomers. Seeing this growth has encouraged parishioners to be more heavily invested in other Invite Welcome Connect events such as a “drive-thru ashes” station on Ash Wednesday which both makes use of the church’s location and the rapid population growth in the Houston area.

The importance of Invite Welcome Connect is, of course, not that it simply gives

the church tools to increase its numbers, but rather that it gives the church tools to help others share in the joy in Christ. The Rev. Brent Owens, associate dean at Christ Church Cathedral in Lexington, Kentucky, argues that “every single person who walks through our doors has come by holy invitation and if we are going to honor that holy invitation, we have to be able to see them and welcome them.” Thus, Invite Welcome Connect goes far beyond changing church culture in order to permit growth, but changes church culture in order to make disciples.

For Owens, this discipleship must permeate all areas of the life of Christ Church Cathedral. “We believe that prayer is really important in this. We write our own prayers of the people every Sunday and there’s always some aspect of Invite Welcome Connect in our prayers. We also

always specifically pray for visitors and the clergy preach on some aspect of Invite Welcome Connect about once per quarter.” Owens is also heavily invested in “culture in place” events that introduce the church without necessarily pushing a certain church service. The cathedral frequently hosts art gallery walks and concerts that provide a less intimidating way for members to invite others into the life of the Church. Owens notes that, “Within a pretty short time frame, folks that are new to the church really aren’t that new anymore.”

Explicit within these prayers, sermons, and events is the obvious inclusion of the ideals of Invite Welcome Connect that communicates to visitors that The Episcopal Church is open and affirming of their presence. Yet, more importantly, implicit within these prayers and sermons is the assertion that the Church is a home for visitors. It is not just a place to attend on Sunday morning, but a community of individuals, a family in Christ.

Owens’ mentality is echoed by Abbott. “So much of Invite Welcome Connect is just courage. Yes, people may not like trying to change the culture of the Church, but I think that the Lord’s call to preach the Gospel is more important than whatever system you have inherited.”

The Rt. Rev. Kevin S. Brown, bishop of the Diocese of Delaware, addressed this issue of inheritance in a video announcement to the diocese regarding its recent diocesan-wide dedication to the implementation of Invite Welcome Connect. “We want to know that the Church will be here—not just in my generation and the next generation, but for generations to come. The fact of the matter is, for any organization, you’ve got to grow. You have to grow just to replenish the folks who are currently members. You have to grow just to survive. But come on, who wants to just survive? We’re talking about the very body of Christ, the Church. We don’t want to just survive—we want to thrive. So questions of growth aren’t just about survival—they’re about thriving.”

Parmer, reflecting upon the rapid expansion of Invite Welcome Connect, remarked, “I wanted to change the culture; it was never about numbers.” Yet, by sharing her passion for cultural change within the

Church, Invite Welcome Connect has continued to expand and will soon be bringing on two full-time assistants to help Parmer with the writing, publishing, curriculum sharing, and facilitator training.

Much like the parishes who implement Invite Welcome Connect, Parmer found that “In order to expand this ministry, I have to sort of pull back.” Rather than trying to control the system, Parmer has had to closely follow her own ethos—to be dedicated to the Good News of Jesus Christ and to trust that sharing that good news will lead her, the ministry of Invite Welcome Connect, and all those participating in Invite Welcome Connect in the right direction.

This year, the Rt. Rev. Carlye Hughes, bishop of the Diocese of Newark, delivered the homily at the opening Eucharist of the 2019 Invite Welcome Connect Summit at All Saints’ Chapel in Sewanee. Though she briefly acknowledged the Church’s desire to grow, her sermon questioned congregants about their dedication to God’s people. “The question is for us, not just will we invite someone to church, but will we invite them to live? Will we invite them to embrace life? Will we let them know that they have a place not just in this world, not just in our church, but they have a place in our hearts and a place in God’s heart?” For Hughes, as for Parmer, the stakes of Invite Welcome Connect are much higher than the numbers in a parish; the stakes are the lives of individuals in the world who are suffering and in need of God’s love.

Members of God’s church have come to know and cherish God’s love. Yet, outside the walls of our churches, Hughes reminded “the world could use some healing right now. The world could use some courageous Christians right now. The world could use people who are so committed to their compassion and to God’s sense of justice right now, that they’re willing to take [risks].”

“We got things to do!” Hughes encouraged. And so, the 2019 Invite Welcome Connect Summit began much in the way it will end, in the same way the ministry itself began—taking the necessary risks to go out and share the Gospel and making disciples dedicated to the message of God’s love. ■

The School of Theology Celebrates Success of Campaign and Banner Fundraising Year

At the end of June, the School of Theology celebrated a great milestone with the success of the *Stronger Truer Sewanee* campaign. Over \$26 million dollars was raised, exceeding the goal

by one million dollars. Alumni, parishes, dioceses, students, and other friends contributed to scholarships for seminarians, a new home for the School of Theology located on central campus, seminary and Beecken Center programs, and more. With the success of this campaign comes the recognition that the School of Theology continues to be a vital institution of The Episcopal Church for clergy and lay education.

In other fundraising news, during the fiscal year from July 1, 2018 to June 30, 2019, the total raised from all constituents for the School of Theology was \$3,303,971. Of that total, theology alumni contributed \$328,014, Episcopal dioceses and parishes contributed \$474,385, and the balance was received from friends, foundations, and others. ❧

Top Five Donor Parishes

- Church of the Good Shepherd, Augusta, Georgia
- Church of the Good Shepherd, Lookout Mountain, Tennessee
- St. George's Episcopal Church, Nashville, Tennessee
- Trinity Cathedral, Little Rock, Arkansas
- St. John's Episcopal Church, Montgomery, Alabama

Top Five Donor Dioceses

- Alabama
- Atlanta
- Southwest Florida
- Upper South Carolina
- Western Louisiana

New and Upcycled Facilities for a 21st Century Campus

The Wellness Commons, on the site of the old bookstore, is currently the most visible new construction project on campus.

Scheduled to be completed, along with a new University Bookstore, by the end of 2019, it is only part of a larger plan to create a “distributed commons,” with linked facilities for advising, career preparation, wellness, the outing program, and responsive student services.

Plans for the School of Theology's move to central campus are moving forward after an extensive review of options that represent both careful stewardship of funds raised and best location for the seminary and Beecken Center. At the time of the printing of this article, new plans are in the works and will be reviewed by the Board of Regents in December 2019.

Wiggins Hall will be the new home of the photography program. At Wiggins, students and professors will be located physically closer to their colleagues in studio art in next-door Nabit Art Building. Construction start date is in early fall with completion by January 2020.

Renovation of the historic Lines House (formerly the home of the Rev. Stiles Bailey Lines, former faculty and interim dean of the School of Theology, and his wife Margaret “Peggy” Van Buren Lines) will house Sewanee's creative

writing programs. Construction start date is in early fall with completion by January 2020, when it will become the home of the *Sewanee Review*, the Sewanee Writers' Conference and Young Writers' Conference and the Sewanee School of Letters, bringing much of Sewanee's literary action under one roof.

With the completion of Wiggins and Lines, construction can begin on a renovation of Carnegie Hall to house politics, economics, business, philosophy, the Career Center, and the Babson Center for Global Commerce.

The Thompson Union renovation and expansion project will commence with architectural programming this summer with an anticipated construction start date of December 2020.

Over the next two years, several projects will be launched with naming opportunities available for all of them. While each project will have opportunities based on the size of the facility being named and that facility's prominence in the project, in general, naming rights are given to individuals who

make gifts at the following levels:

- *Offices and study spaces: \$50,000 and above*
- *Seminar rooms and similar spaces: \$125,000 and above*
- *Classrooms and laboratories: \$250,000 to \$350,000 and above (depending on equipment needed)*
- *Large public spaces: \$350,000 and above*

If you are interested in naming opportunities, contact Bess Turner at eaturner@sewanee.edu or 931.598.1460 or Sukey Byerly at sbyerly@sewanee.edu or 931.598.1217. ❧



May They Rest in Peace and Rise in Glory

1950s

The Rt. Rev. **Frank Kellogg Allan**, T'59, T'70, H'88, died in Atlanta, Georgia, on May 24, 2019. He earned his master of divinity in 1959 from the School of Theology where he also received a master of sacred theology and an honorary doctor of divinity. He was consecrated bishop coadjutor of the Episcopal Diocese of Atlanta in 1987 and became the eighth bishop of the Diocese of Atlanta in 1989. He served in that position until his retirement in 2000. During his term as bishop, the diocese built the Absalom Jones Center, established a program for college age students to discern their vocation to ordained ministry, established the first diocesan level position for Hispanic Ministry, established 14 new congregations, re-instituted the diaconate in the diocese, and raised two and a half million dollars through the Generation to Generation campaign to provide endowment for Camp Mikell and other ministries.

1960s

The Rev. **Bill C. Caradine**, T'66, died on July 31, 2019. After earning his undergraduate degree from Birmingham Southern, he attended the School of Theology and earned his master of divinity degree. From the time he was ordained an Episcopal priest in 1967, Caradine served congregations in Alabama and Okinawa, Japan. He was called to take a job with the presiding bishop's Fund for World Relief in New York City and traveled the world—Africa, the Philippines, Russia, and Central America—delivering training and means for people to develop skills to sustain themselves and their communities.

The Rev. **John Robert Herlocker Sr.**, T'67, died in Terrebonne, Oregon, on March 23, 2019. He received his master of divinity degree from the School of Theology in

1967. Following graduation, he moved to Anchorage, Alaska, where he was ordained. He continued to serve churches in Canada, Nevada, California, Oregon, and Idaho. His ministry often focused on youth and he was an active board member of the Hogar Infante Orphanage located in the southern Mexican state of Chiapas until his retirement in the early 80s.

The Rev. **George William Poulos**, T'66, of Greensboro, North Carolina, died at home on July 5, 2019. After he joined the Episcopal church in Dalton, Georgia, he felt a calling to the priesthood, and in 1963 was admitted to the School of Theology. After seminary, he served churches in Atlanta, Georgia; Winston-Salem, North Carolina; Greensboro, North Carolina; and Walnut Cove, North Carolina.

1970s

The Rev. Dr. **William S. Pregnall**, T'77, died at his home in Irvington, Virginia, on March 15, 2019. He received his doctor of ministry degree from the School of Theology in 1977. He was ordained deacon (1958) and priest (1959), and began his ministry in the Diocese of South Carolina, serving in Jasper County. He continued his ministry in West Virginia, Louisiana, and Washington, D.C. He served on the faculty of Virginia Theological Seminary, later becoming dean and president of the Church Divinity School of the Pacific in Berkeley, California. He moved back to Virginia in his retirement in 1993.

1980s

The Rev. **Henry Franklin Anthony II**, T'87, died on April 9, 2019, in Vero Beach, Florida. He retired from his position as vice president of Smith Barney to receive a master of divinity degree from the School of Theology. After he was ordained he served multiple churches in Rhode Island. At the

time of his retirement he was rector of the Church of the Good Shepard in Tennessee.

The Rev. **Harry Wilson Crandall**, T'83, died on May 14, 2019, in Exmore, Virginia. After a successful military career, he retired in 1980 and enrolled in the School of Theology where he received the Wood's Leadership Award in the spring of his freshman year in 1981.

The Rev. **Allen L. Lewis**, T'83, of Sioux Falls, South Dakota, died on April 29, 2019. While attending college, Lewis was called to the ministry and went on to receive his master of divinity from the School of Theology in 1983. He was ordained to the diaconate in Calvary Episcopal Cathedral, Sioux Falls, in 1983 and ordained to the priesthood in Christ Church, Yankton, in 1984. Lewis served in multiple churches in South Dakota until his retirement in 2012.

1990s

The Rt. Rev. **Augustine Salimo**, T'97, died on May 11, 2019, in Kampala, Uganda. Salimo was the first Diocesan Bishop of Sebei and served from 1999 to 2015 when he retired aged 65.

2000s

Patricia Eaves McAnally, T'07, of Middle Tennessee, died on June 28, 2019. For more than seven years she was an attorney for the Tennessee Department of Welfare and for 17 years she was the in-house legal council for American International Dairies, Inc. In 2007, at the age of 67, she had retired her law license and earned a master of divinity from the School of Theology. She worked for several years on the staff at the University of the South.

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Lauren Winner will be a guest lecturer with her course “The Poetic Imagination.” Other courses include “Preaching Philippians” with Paul Holloway and David Stark; and “Race, The Episcopal Church and the University of the South,” with Jody Allen, Benjamin King, and Woody Register. Additional courses will be announced soon.



Upcoming Events at the Beecken Center

Visit bit.ly/bc-events for more information and to register.



Faith matters

Faith and The Shack & Lies We Believe About God

with best-selling author **Wm. Paul Young**

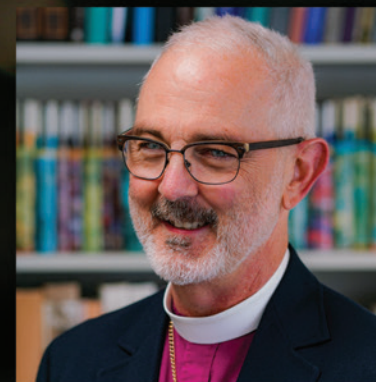
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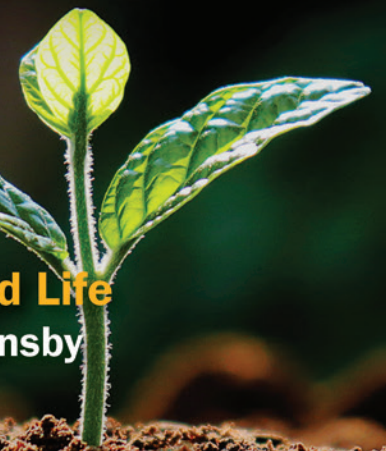


Faith matters

Living a Resurrection-Shaped Life

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More Events:

March 2–6, 2020: *The Art of Teaching Spiritual Discernment* with Listening Hearts Ministries

April 21, 2020: Tennessee Faith & Justice Summit

June 10–12, 2020: The 2020 Invite Welcome Connect Summit

July 21–29, 2020: SUMMA Theological Debate Camp



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After a very hot summer on the Mountain, the leaves are beginning to show signs of their fall color. This is the time of year when students settle into the rhythm of study, prayer, and worship. Flag football and cookouts take center stage for community life. Soon it will be time for the annual DuBose Lectures and Alumni Gathering, Thanksgiving, and finally the Festival of Lessons and Carols. Life is good in Sewanee in the fall!