

thrive!



[AUTUMN 2013]
THE EPISCOPAL
DIOCESE
OF CHICAGO
MAGAZINE

Speaking of sex and scripture in Kenya
Exploring issues of race in Hyde Park
Rocking the block at St. James Commons



Letter from Bishop Lee



We are no strangers to the discussion of delicate issues here in the diocese. The issue of race, for instance, manifests itself every day in our communities, but perhaps never quite so visibly as when race is in the news.

This issue of *Thrive!* explores the many ways in which we belong to one another as Christians and also some of the ways we can reinvigorate that sense of belonging when it has been diminished.

Just take a look at the lively photos from our Rock the Block party—the rain didn't dampen anyone's spirits! Look on page 13 and you will see how thoroughly the people of this diocese enjoy themselves when they get together. The party was the biggest event we've yet held at the newly revitalized St. James Commons, and it launched the final phase of our capital campaign in style.

Speaking of the capital campaign, the cover story in this issue captures the spirit of the people at Messiah-St. Bartholomew on the south side of Chicago, who have made a pledge to support the capital campaign because, as wardens Mike Gale and Angela Watkins put it so movingly, "members of the diocese must support one another and realize that we are accountable to one another."

We don't always live up to that ideal, either here in our diocese or in the wider Anglican Communion, but as two stories in this issue make clear, the path to deeper understanding and, ultimately, reconciliation begins in honest conversation.

I was privileged to be one of four members of our diocese who attended a three-day gathering of Episcopalians and African Anglicans in Kenya in August to discuss how we discern what scripture is saying to us about human sexuality. (See page 2.) Organized by the Chicago Consultation and its partners at the University of Kwa-Zulu Natal, the

consultation gave Anglicans from very different contexts the opportunity to share their insights on some challenging issues while building relationships that will help us carry this conversation forward.

We are no strangers to the discussion of delicate issues here in the diocese. The issue of race, for instance, manifests itself every day in our communities, but perhaps never quite so visibly as when race is in the news. After George Zimmerman was acquitted of the murder of Trayvon Martin, the clergy of St. Paul and the Redeemer explored the racial dynamics of the case from the pulpit and then began with the people of the congregation what has become an ongoing conversation about race in our communities. (See page 8.) In the process, they gave us all an idea of how we might handle such issues in the future.

Even at times of deep disagreement, we are members of the mystical Body of Christ. I have a few things to say about the lavish care we should take in welcoming new members into that Body in an interview on page 15 about the catechumenate, a subject that is close to my heart.

Finally, as many of you know, we have received a generous gift from Ab and Nancy Nicholas to transform the fifth floor of the diocesan offices into a retreat and small conference facility focused on helping Christian leaders to lead well. On page 22 you'll get your first look at what the Nicholas Center will look like and how we plan to use it to bring our church together and lead it forward.

In Christ,
+Jeffrey



Small and Mighty 26

When the diocese calls, Messiah-St. Bartholomew answers. The capital campaign is no different. "We don't need to be sitting back and just going to church on Sunday mornings," says senior warden Michael Gale. "We need to know what is going on and be a part of it."

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On our cover

Mojisola Abayomi (purple) and Terry Balfour (in tie) enjoy a spirited Sunday morning at the Church of the Messiah-St. Bartholomew, Chicago.

SAVE THESE DATES [2014]

November 20, 2013 – January 3, 2014

Exhibit: Who Is St. Nicholas? Discovering the Truth About Santa Claus

A timeless exhibit returns to St. James Commons in the Kyle Beecken Gallery

January 4

Gospel Festival at St. James Commons

Come make great gospel music with Dr. Keith Hampton

February 1

Come, Children, Sing!

Dr. Dennis Northway and Dent Davidson lead a day of music for younger music makers at Grace Church, Oak Park

April 15 and TBD

Clergy Quiet Days, Morton Arboretum

Times for prayer and restoration of spirit during Holy Week

May 3

CROSSwalk Summit at St. James Commons

A day for working against gun violence and its root causes

May 8

Bishop's Associates Luncheon at St. James Commons

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Warm Hearts, Chilly Place

SPEAKING OF SEX AND SCRIPTURE
AT A CONSULTATION IN KENYA

By Jim Naughton



During the consultation, I could see windows—surprises or new ideas—opening for both North American and African colleagues as we all described our own experiences of sexuality, culture and church.
— The Rev. Emily Mellott

Though the weather forecasts were there for anyone to read, none of the four dozen African and American church leaders who gathered at the Jumuia Conference Center in Limuru, Kenya, expected it to be quite so cold in late July. Those who brought sweaters and jackets wore them indoors, but it wasn't enough. Two women had set up a table beside a garden on the grounds, selling local clothes and textiles, including *shukas*, the brightly-colored striped and checkered blankets that the Maasai people of southern Kenya and northern Tanzania wear for warmth. By the second morning of the gathering, more than half of the Anglicans, Episcopalians and ecumenical partners who had gathered to discuss sexuality in the light of scripture were swaddled in what on some looked like shawls, on others robes, and on still others beach towels. Appropriately outfitted, they immersed themselves in the task at hand.

Over the course of three days, the group, which included Bishop Jeff Lee and three clergy from the Diocese of Chicago, listened to presentations by bishops, scholars and activists on how issues of

sexuality play out in African nations and in the United States; studied Bible passages that challenged them to examine the roots of negative attitudes toward women and sexual minorities; discussed the experiences of lesbian, gay, bisexual and transgender advocates in the countries represented at the gathering; worshipped in English, Swahili, Igbo and Zulu; shared meals and tea times; and explored ways to spread honest, authentic conversation about human sexuality throughout the Anglican Communion.

At the heart of the gathering was an attempt to examine the numerous ways in which African Anglicans and Episcopalians interpret the Bible, how these interpretations are shaped by history, culture and politics, and how Biblical interpretations shape attitudes about sexual issues, including homosexuality and the status of women in the church and the wider society.

"I went knowing that conversations and relationships with African leaders could change the way I read the Bible," said the Rev. Emily Mellott, rector of Calvary Church in Lombard. "I knew it could

“A profound moment for me was realizing the risk that our African sisters and brothers were taking to be at a conference about sexuality.”

— **Bonnie Perry**



We have gay and lesbian priests, deacons, and lay leaders serving everywhere in our diocese. They serve all the people God is calling to himself in our churches—that includes the full diversity of humanity. Of course it does. —Bishop Jeffrey Lee

change the way I think about wrestling with church and culture at home. And during the consultation, I could see windows—surprises or new ideas—opening for both North American and African colleagues as we all described our own experiences of sexuality, culture and church.”

Mellott is a member of the steering committee of the Chicago Consultation, which organized what participants came to refer to as the Kenya Consultation, in partnership with the Ujamaa Centre at the University of Kwa-Zulu Natal in South Africa. The two groups had previously collaborated on a similar consultation in Durban, South Africa, in October 2011.

The diocesan contingent also included the Rev. Bonnie Perry, rector of All Saints’ Church in Chicago, who cofounded the Chicago Consultation in 2007, and the Rev. Jennifer Baskerville-Burrows, the diocese’s director of networking, who served as a chaplain at both consultations. About half of those who attended the Durban consultation were invited to Limuru, while half of the invitees were new to the project. Despite a lapse of 21 months and an infusion of new blood, old friendships picked up where they left off.

“I did not anticipate how genuinely happy everyone was to be back together again,” Perry said. “We’d only spent three days together at our first gathering and yet it was as if we’d been in relationship for a much longer period. When we arrived there were hugs and tears and peals of spontaneous laughter. We returned as friends and entered into even deeper relationships.”

The gathering included 16 Episcopalians and 27

Anglicans and several ecumenical partners from nine African countries. Some could not allow their names to be used or their countries mentioned in conference materials for fear of reprisals; several had endured threats and reprisals after the Durban consultation but returned nonetheless.

“A profound moment for me was realizing the risk that our African sisters and brothers were taking to be at a conference about sexuality,” Perry said. “The personal and professional risks they were taking to even talk about LGBT issues are significant. To see that people were there because they believe the Gospel calls them to take these risks—well, that was both humbling and inspiring.”

“The Chicago Consultation’s outreach to African partners began in 2010 and was rooted in the conviction that Anglicans on that continent do not all hold the harsh views frequently portrayed in news stories about repressive, anti-gay legislation that is under consideration by several African legislatures,” said the Rev. Gay Clark Jennings, a founding member of the Chicago Consultation’s steering committee, president of the House of Deputies of the Episcopal Church, and the church’s clergy representative to the Anglican Consultative Council. Nor did the consultation’s leaders believe that outspoken archbishops such as the Most Rev. Peter Akinola and the Most Rev. Henry Orombi, the former primates of Nigeria and Uganda respectively, were speaking for all African Anglicans when they broke off relationships with the Episcopal Church over differences regarding homosexuality.

“We knew people who agreed with what we were doing,” Jennings said. “And we knew people who didn’t necessarily agree with us but wanted to be in relationship with us. And we assumed these people knew other people. And, as it turned out, we had tapped into a network in the making and helped it to grow.”

The intellectual architects of the consultations in Durban and Kenya were Esther Mombo, deputy vice chancellor of academics at St. Paul’s University in Limuru, and Gerald West. West is professor of Old Testament and Biblical Hermeneutics in the School of Theology at the University of KwaZulu-Natal in Pietermaritzburg, South Africa. He also was director of the Ujamaa Centre when the partnership with the Chicago Consultation began. West, who created and facilitated the Bible study program at the 2008 Lambeth Conference of Anglican bishops, introduced the committee planning the Durban consultation to the “Sec. Judge. Act.” format that it adopted to organize presentations at the gathering.

This method of moral decision-making was developed by Belgian worker-priests in the 1940s and spread through church movements throughout the world. It is a natural complement to the Ujamaa Centre’s mission of working with marginalized communities of all kinds and doing “theology from below.” At its core is a “contextual” approach to studying the Bible that includes examining scriptural texts for insights into complex issues confronting contemporary communities.

Highly-regarded scholars and teachers, West and Mombo have an extensive network of former students and faculty colleagues across Africa and strong relationships with grassroots leaders in South Africa, Kenya and elsewhere. Together, they identified clergy, faculty and activists to invite to the gatherings, while Perry and other leaders of the Chicago Consultation developed the smaller Episcopal contingent with an eye toward racial and ethnic diversity and a mixture of church leaders such as Jennings, supportive bishops such as Lee and the Rt. Rev. Brian Thom of Idaho, and young advocates on LGBT issues such as the Rev. Jon Richardson, vice president of Integrity, and the Rev. Deon Johnson of the Diocese of Michigan.

“Because I attended the first consultation in Durban, I was particularly concerned with how this gathering would compare with what had been such an eye-opening, heart-widening experience,” Baskerville-Burrows said. “I wondered if I and others would have the same epiphanies that the last gathering provoked. I was not disappointed—the Kenya Consultation was different for me and if anything, I found the work over scripture to be even richer this time around.”

The Jumuiya Conference Center in suburban Nairobi sits along a mountain road a few miles southeast of a stunning view of the Great Rift Valley. The consultation began in unseasonably cool weather that seemed to grow less seasonal by the hour. At the Durban consultation, a few African participants met Americans for the first time or held their first conversation with fellow Christians whom they knew to be gay. In Limuru, Anglicans from the two continents were not as strange to one another, yet each remained eager to develop a better understanding of the other’s distinctive cultural context.

Bishops Lee and Thom, along with the Rev. Lowell Grisham, a

co-convener of the Chicago Consultation who is rector of St. Paul’s Episcopal Church in Fayetteville, Arkansas, sketched out the American milieu. Bishop Thom spoke with disarming honesty about his eventually successful struggle to accept that sex between two men could be considered moral, and he suggested that many of his fellow Westerners had wrestled with the same issue. Grisham, a native of Mississippi, likened the campaign for LGBT equality to the Civil Rights movement of his young adulthood, and he noted that many of the same people in the same regions had opposed both. Bishop Lee spoke about the reality of life in the Diocese of Chicago.

“We have gay and lesbian priests, deacons and lay leaders serving everywhere in our diocese,” he said. “They serve all the people God is calling to himself in our churches—that includes the full diversity of humanity. Of course it does.”

“And this is normal for us. As I said to the bishops who were part of my small Indaba group at the Lambeth Conference, ‘If I were to go home from this gathering and suddenly announce that the ministry of gay and lesbian persons was not acceptable, I would have to close the diocese.’”

Lee said the Episcopal Church’s decision to move toward full sacramental equality for LGBT people came “from our commitment to the gospel.”

“It comes from a deep engagement with the Bible’s testimony about Jesus and his fierce reimagining of the interpretation of the Hebrew Scriptures, his insistence on the inclusion of all people within the embrace of God,” he said. “For me, it comes from my own commitment to the tradition of catholic Christianity, that no one stands outside the grace of God.”

The Rev. Douglas Torr of Johannesburg told the group that the African context was complex and varied. Same-sex couples can marry in South Africa, but lesbians have been the victims of a wave of “corrective” rapes, and the Anglican Church of Southern Africa does not permit clergy to live openly in same-sex relationships. Other African nations may pass harsh anti-gay statutes, but not enforce them, and pursue at least some worthwhile efforts to stop the spread of HIV and AIDS. In other places, gay men are convenient scapegoats and persecuting them is an effective way for embattled political leaders to improve their popularity.

Ragies Gunda, the Zimbabwean Old Testament scholar whose presentation on how the Bible is read in Africa was among the highlights of the 2011 Durban Consultation, began his talk in Kenya with a question: Is it in the Bible?

“I can safely generalize that this is a question we will encounter across the continent, in sub-Saharan Africa especially,” he said. “If we can deal with this question, we can open doors; we can widen horizons; we can deepen foundations for this consultation.”

He spoke of the widespread practice of proof-texting, picking passages or maxims out of context from scripture and using them to settle ethical and moral arguments. Most African Christians view scholarly approaches to the Bible as attempts to undermine what they believe to be the word of God, he said.

To counter this approach, Gunda added, Christians who did not read the Bible literally needed to ask a different question: What if we do not

“I was moved by hearing that the stories of change and transformation in the American context were such balm and hope to LGBT men and women in Africa.”

— *Jennifer Baskerville-Burrows*



The relationships developed, the stories shared, the lives in danger and the transformation made possible on all sides are too important to leave on the sidelines once we are all back home and consumed with our day-to-day lives.
— *The Rev. Jennifer Baskerville-Burrows*

want what is written in the Bible?

“There are little things in the Bible that we try to ignore into non-existence,” he said. “I don’t have a daughter, but I ask myself, would I be happy to sell her into slavery? I do not have many possessions, but would I be happy to give all that I have to the community and live from our common resources? These are some of the things that are written.”

He said that changing African minds on issues of human sexuality will depend on the ability to argue persuasively about what is in the Bible and what is not, and why some verses are elevated into norms, while others are ignored.

Over the next two days, participants in the gathering immersed themselves in the Bible. Deirdre Good, a native Kenyan who was baptized in the chapel of St. Paul’s University near the conference site and is now the academic dean of General Theological Seminary in New York, spoke about ways in which the Bible is sometimes paraphrased rather than strictly translated in an effort to advance a point of view. Our knowledge of scriptures written centuries ago in ancient languages is less reliable in some instances than we think, she said.

Participants in the consultation said they learned quickly that issues of homosexuality and gender identity must be analyzed in a broader context that includes the dominant role of men and the submissive role of women both in scripture and in culture, and that this

was especially true in African countries where traditional gender roles are more firmly entrenched than they are in parts of the United States.

On the first day of the conference, the group read Genesis 12, in which a fearful Abram tells Pharaoh that Sarai is his sister, after which Pharaoh takes Sarai as one of his wives and pays Abram with livestock and female slaves. God punishes Pharaoh—but not Abram—for what he has done, and Pharaoh returns Sarai to Abram and sends the couple out of Egypt with their new possessions.

“If you are going to understand Biblical attitudes about homosexuality, you have to have some grasp of Biblical attitudes to sexuality more generally,” Mellott said. “And we were immediately struck by the way in which men exercised authority over a voiceless woman—a pattern that is repeated regularly in scripture. We observed that control over another person’s sexuality is an expression of power—when Abram and Sarai are under threat, Abram uses her to secure himself and to negotiate with power. Men’s control over sexuality is a powerful dynamic in the Bible, and I have come to see how homosexual behavior is a threat to that deeply rooted principle, one that is still very much in play today.”

Other Bible studies included Jesus’ decision to court controversy by healing a crippled woman on the Sabbath (Luke 13: 10-17) and Paul’s admonition against passing judgment on those with whom one is in conflict



(Romans 2: 1-10).

When the group wasn’t poring over scripture, participants were sharing stories of their own lives during freewheeling moderated conversations. “A high point for me was being asked and then telling the group about my partner Susan and me getting married in Iowa after being together for 25 years,” Perry said. “I explained how long we’d been together and how, after we’d posted our engagement on Facebook, Bishop Lee called me the next day to get Susan’s cell phone number so he could ‘Congratulate her on finally making an honest woman out of me.’ The laughter and appreciative nods at the story of a bishop supporting LGBT clergy in the same fashion he supports heterosexual couples—that was a high point.”

As a chaplain in Durban, Baskerville-Burrows had had the opportunity to speak privately with African participants who felt that their attitudes about homosexuality were changing on the spot. “When individual consultations were requested this time around, they were of a more personal, pastoral nature,” she said. “Not so much about the experience of being at the gathering, but people bringing the concerns from back home and needing an ear to listen.

“I was moved by hearing that the stories of change and transformation in the American context were such balm and hope to LGBT men and women in Africa.”

The consultations have put members of the diocese and the Episcopal delegations in touch with grassroots LGBT activist groups in a number of African countries, including Other Sheep, a Kenyan organization, Inclusive and Affirming Ministries (IAM), which works in southern Africa, the St. Paul’s Reconciliation and Equality Centre in Uganda, which was founded by Bishop Christopher Senyonjo who attended the consultation in Limuru, and Changing Attitudes, which is based in the United Kingdom but has several branches in Kenya and Nigeria.

“I had a chance for conversations with people who live on the sharp edge of culture and scripture—a Ugandan activist, other priests and academics balancing the opportunities to create conversation about sexuality with very real risks to career and livelihood,” Mellott said. “These were very powerful for me, since there are challenges to working on LGBT issues in Lombard, but not a lot of sharp edges.”

The aim of the consultations is neither to change participants’ minds nor to plan strategy for grassroots advocates, Perry said. Instead, it is to create a safe environment in which individuals can speak from their hearts about their faith and how it informs their attitudes about sexuality and those who are marginalized or persecuted due to their sexual identity. Change, she said, happens as a byproduct of this sharing.

“We had two African bishops with us, each of whom, based on his comments, has shifted in his perspective of LGBT people,” Perry said. “Our conversations are changing perspectives in North America and Africa.”

Among Episcopalians, the change has less to do with attitudes about sexuality than attitudes about the importance of forming and sustaining relationships with African Anglicans.

“The relationships developed, the stories shared, the lives in danger and the transformation made possible on all sides are too important to leave on the sidelines once we are all back home and consumed with our day-to-day lives,” Baskerville-Burrows said. “The impact of the stories—both personal and the wrestling with scripture—has been more sticky for me this time. I’ve become even more committed to the work and have an ever greater desire to be more vocal and to keep the work of the Consultation moving.” ✚



*St. Paul & the Redeemer's story
after the Zimmerman verdict*

Creating Space for Conversations about Race

By Lu Stanton León



The conversation after the Zimmerman verdict was an eye-opener for a lot of people because they didn't understand each other's stories. So it was great that the church created a space for people to talk about the verdict.
—Romonda McKinney Bumpus

When Romonda McKinney Bumpus moved from Washington, D.C., to Chicago's Hyde Park three years ago, she immediately started searching for a church home. She and her husband looked for almost seven months before settling on St. Paul and the Redeemer (SPR), a parish that, to her, is trying to live into Martin Luther King's vision of a day when people "will not be judged by the color of their skin, but by the content of their character."

"This is the first truly multiracial church I've ever attended," said Bumpus, an African American woman who grew up in the Pentecostal church. "I really love how diverse it is, not just in terms of racial ethnicity, but economically and socially. A big focus of our church is getting to know each other and understand each other's stories, what brought us to church and who we are as people. We value each other as people beyond our ethnicity. At SPR, race does not divide us."

There are, however, differences in opinions

and life experiences, which were brought to the fore following the July 13 acquittal of George Zimmerman in the shooting death of Trayvon Martin. Two sermons, two discussion groups and a vestry meeting were devoted to discussions about the verdict, its impact on parishioners, and parishioners' past experiences with racism.

"The acquittal uncovered a real diversity of opinion here, which in some ways mirrored the different reactions of different races across the country," said the Rev. Peter Lane, rector of SPR. "What is great about SPR is that there is a solid grounding and a real desire to keep working towards King's vision of the Beloved Community. We have an incredible tradition of caring about working on race relations. The challenge for us is to not just have diverse races in proximity, but to connect lives in meaningful ways and to work for racial justice."

The Church of St. Paul and the Redeemer

was created in 1968 by the merger of two neighboring parishes in the Hyde Park and Kenwood neighborhoods of Chicago. Located on the South Side of Chicago in Hyde Park, near the University of Chicago, SPR has undergone tremendous changes over the years. By making changes to the ways they welcome, the ways they worship, and to the worship space itself, the congregation has gradually and intentionally transformed itself into a church that reflects the neighborhood in which it exists. The service music selections, once entirely early European, changed to include gospel and music from multicultural traditions. The congregation, which averages 275 parishioners each

Task Force on the Legacy of Slavery

The Task Force on the Legacy of Slavery will present its final report at this year's diocesan convention, where attendees will be encouraged to engage in conversation about its findings.

The task force was created in 2009 in response to a 2006 general convention resolution that said the institution of slavery in the United States was a sin and called upon the Episcopal Church "to acknowledge its history of participation in this sin, its legacy and lasting injury which it has inflicted on our society and on the church." The resolution also called for every diocese to collect and document "detailed information in its community on (a) the complicity of the Episcopal church in the institution of slavery and in the subsequent history of segregation and discrimination, and (b) the economic benefits the Episcopal church derived from the institution of slavery."

The interracial task force has worked with Chicago area scholars and historians to research and document the history and legacy of slavery in northern Illinois and the Episcopal church's involvement in it. Dr. Johari Jabir, a research consultant to the task force, sought to answer these questions in his work:

- How has the church's "silence" regarding race, slavery, and violence contributed to a legacy of injustice?
- What has been the diocese's role in shaping the social/cultural context of race, justice, and integration in Chicago and Illinois?
- What are the moments of specific outreach to communities of color?
- What, if any, have been the church's specific allocations of resources for parishes serving poor communities?

The report is available at www.episcopalchicago.org.

Sunday, is about 61 percent white and 33 percent black, including African Americans, Africans, and people from the Caribbean Islands, and 7 percent Asian or Hispanic.

WHO IS MY NEIGHBOR?

It was late on a Saturday night when George Zimmerman was found not guilty of second-degree murder and also acquitted of manslaughter in the death of Trayvon Martin. In his sermon the next morning, the Rev. Dan Puchalla, assistant rector at SPR, preached on the gospel for the day, saying, "How providential it is that today's gospel is the parable of the Good Samaritan. How providential it is that on this morning after George Zimmerman was acquitted of the murder of Trayvon Martin, the pressing question before us is, *Who is my neighbor?*"

Puchalla delivered a stirring sermon, saying, in part, "Whatever else was involved in this horrible case—from figuring out who was on top of whom in that struggle on the pavement to the State of Florida's bizarre notions of what constitutes legitimate self-defense—the fact remains that none of this would have happened, absolutely none of it, if George Zimmerman hadn't come to the worst conclusions about who Trayvon Martin was and what he was doing in that neighborhood based on nothing more than his clothing, his age, his gender, and, most fundamentally, the color of his skin. At the very least, we should have been able to expect of our legal system an unrestrained denunciation of that kind of twisted reasoning. But where our legal systems fail us, the Word of God today is all the more faithful."

Parishioner Steven J. Heyman, a 54-year-old law professor at Chicago-Kent College of Law, described it as a "terrific, powerful sermon" and said, "Not surprisingly, Dan's sermon strongly condemned the verdict, said the legal system had failed and the verdict basically validated what Zimmerman had done."

Heyman said he, like many legal scholars, was not surprised by the verdict.

"Dan's sermons always have a great theological depth to them; he's one of the best preachers I know. This sermon had that kind of theological depth to it, but there was a very strong condemnation of what he saw as the racism in how the legal system treated the case. I gather there were some strong reactions to the sermon. I can tell you my own reaction. I'm a criminal law teacher by day and had been following the trial closely. It was clear to me that it was unlikely that there would be a conviction because we just don't know what happened between Martin and Zimmerman.

"My own feeling is that Zimmerman was very much at fault for assuming Martin was up to no good. So in that sense he was responsible for provoking the situation; he bore a lot of moral responsibility for Martin's death. My reaction to Dan's sermon was mixed. I mentioned that some people strongly endorsed it and I gather from what Peter said, some didn't.

"I told Dan that I thought he had overstated the meaning of the verdict. That one couldn't just look at the verdict and say the jury was racist," Heyman said. "My own sense was that there was



something missing from the way we were talking about it that Sunday morning. We were too sure that we were right and we would rage against the forces of evil."

The following Sunday, Lane's sermon also addressed the Martin/Zimmerman case at the 8 and 10 am services.

"Peter's basic point was we need to be careful and thoughtful in the way we use the word racism," Heyman said. "It can mean different things. It can be the thoughts of an individual, but he thought there was a second sort of racism that is present in institutions and society as a whole, in its history and assumptions that people make about other people. And that racism diminishes and undermines community."

Following Lane's sermon, he invited parishioners to a coffee hour where they could discuss the issues he had raised. About 15 people attended the conversation after the early service and 40 after the later. Lane said people responded "with a lot of honesty. What was rich about it to me was that I felt people were sharing in a bigger, racially diverse group what they probably had shared before in more intimate conversations, some blacks about being profiled and some whites saying that a too quick charge of racism concealed the complexity of the case.

"There's a lot of disagreement still," Lane admitted. "Where there is hope is that this is seen as a safe place to air that, where there are black people and white people together."

Lane said many parishioners thanked him for providing the opportunity for an open, honest discussion about race.

Heyman said he thought the coffee hour discussion was "tremendously valuable. A lot of the discussion was people sharing their perspectives, part in reaction to the verdict, partly talking about what it is like to be white or black in America. Some said they felt that, if

they were black, they were under suspicion. The white people were really interested in what they were saying.

"It was a wonderful occasion. It wasn't as if there was a deep rift in the congregation; it was something the whole country was talking about. Everything I heard was respectful," Heyman said. "It was a very thoughtful, respectful, and somewhat loving discussion. My sense is that people felt quite comfortable to do this. The biggest reason is that there is this underlying community of trust."

Bumpus, a 33-year-old vestry member and employee in the U.S. Government Accountability Office, said she didn't stay for the coffee hour discussion that day, but she heard a lot about it afterwards and that the subject came up again at a vestry meeting.

"The conversation after the Zimmerman verdict was an eye-opener for a lot of people because they didn't understand each other's stories," she said. "I think that discussion was one of the few times I heard comments that were really divided along racial lines. Among the African American congregants, there was frustration at the verdict, anger that the problem still exists in our country. And some white members questioned whether or not this verdict was the result of racism or George Zimmerman just making a mistake. That was where the real divide was among races. So it was great that the church created a space for people to talk about the verdict."

Shirley Knight, a 68-year-old black woman who has served on the vestry and as junior and senior warden at SPR, said she was one of about 15 people who attended the coffee hour after Lane's sermon at the 8 o'clock service.

"The 8 o'clock group is mostly older people, and we kind of just went around the room and people gave their life experiences as far as

“We value each other as people beyond our ethnicity. At SPR, race does not divide us.”

race was concerned,” said Knight, a retired nurse who has been an SPR parishioner since 1972. “Not one black person in the room was surprised at the verdict. That’s sad. No one was surprised but deep down, everyone had a hope that the verdict would be different. Especially the women, who gave examples of their sons being profiled. The white people, we had one lady who had had an African American husband, and she told about her experiences with prejudice because she was married to a black man.”

Knight said she doesn’t recall the issue of racial injustice being discussed so openly and freely before.

“I think this event really opened up the discussion. And it’s not something that is discussed every Sunday, but I think it gave us a better understanding of people’s lives and helped us understand why people see things the way they do.”

SEEING THROUGH A DIFFERENT LENS

Bumpus said the discussions following the Zimmerman trial brought to light the different experiences of white and black parishioners in their day-to-day lives.

“Peter talked about it in his sermon. I don’t think our white parishioners were entirely aware of the profiling, of people following them, locking their doors. That’s where the divide was apparent. I think moving forward we want to think about that and talk about that. In his sermon he talked about what it means to be a white man and the privilege that comes with that. And he provided some examples of how those without that privilege have suffered in many ways.”

She said an important part of the SPR community is the ability “to share ourselves and be open and authentic. We don’t have these conversations on a regular basis because they are painful, they are difficult, but they are part of our story. To understand someone’s life story, you need to understand the impact of race. I think when we talk about these things we become more empathetic and we see the world differently.”

As an example, Bumpus told two stories. One was of a white friend from college who is a social worker and was working with a black mother who was trying to regain custody of her daughter.

“After her visitations with her daughter, who was living with a

non-black foster family, the mother would always complain to my friend about her daughter’s hair. Megan, my friend, could not understand why, of all things, this was her concern. So, she asked me. I told her how important our hair is to us, and how difficult it can be to manage for those unfamiliar, and how as a mother, she was voicing concern for her daughter and concern about whether her daughter was having her cultural needs met by this family. Megan got it, once I explained. She then told me that she couldn’t ask her black co-workers about this because she wasn’t sure how they would react to her questions. I told her that I was glad she could ask me.”

Her second story involved a conversation during coffee hour at church.

“I was sitting with a member who is white and has an adopted daughter who is black and has locs, which are a traditional Black/African/Caribbean hair style also referred to as dreadlocks,” Bumpus said. “I had locs at the time, so I started talking to her about how she maintained her daughter’s hair, the products she uses, etc. This conversation happened so freely, and I thought about how SPR had created this environment where this member and I, who see each other only briefly on some Sundays, had this very casual conversation over coffee that Megan felt uncomfortable having with coworkers she sees most days, shares lunch with, etc. But yet she still wasn’t sure what judgment they would bring about her asking a question about black hair.”

STRIVING FOR MORE THAN DIVERSITY

Lane said that in Korie Edwards’ book, *The Elusive Dream: The Power of Race in Interracial Churches*, “she argued that the goal shouldn’t be diversity in church but to work for racial justice. More important than having a communion rail that looks diverse is having a church whose structures are not negatively influenced by racism and a society not negatively influenced by racism, but both positively influenced by the rich traditions that we all bring.”

“How can we better achieve that? I think we do it by singing and praying together, in using different musical languages so that each person can hear something that is deeply familiar. We do it by working together in our organic garden, by working together in Haiti and in the school across the street, and by having open, honest conversations that can only happen when you have a level of trust that comes when you work together and pray together.”

Lane, who is 36 and has been at SPR since 2007, reflected on how to advance the conversation about racial justice.

“This is the neighborhood that produced Obama, the post-racial president. What is the way to talk about race now? We’re not post-racial. People are still grappling with it. There continue to be structures and ways in which the parish isn’t welcoming all equally, in ways we may not even recognize.

“We are trying to live together in meaningful ways with the notion that seeing glimpses of the Beloved Community will transform us and, perhaps, the world.” ✚



ROCKIN’ RENOVATION

Rain can’t dampen spirits at St. James Commons bash

[PHOTOS BY VINCENT JOHNSON]



More than 600 people from all over the diocese descended on downtown Chicago on September 15 to listen to live music, sample the wares of gourmet food trucks, have their faces painted and dance between the raindrops at the newly renovated St. James Commons.

Thrivefest 2013: Rock the Block was a come one, come all celebration of the renovations that have transformed St. James Cathedral, the diocesan offices and the plaza at Rush and East Huron Streets, now collectively known as St. James Commons. The work was made possible by the success of the first phases

of the diocese's capital campaign, which has just entered a phase focused on raising funds to support ministries throughout the diocese.

Among the highlights were a communal art project that used Post-it notes to create a Tree of Life (see photo page 29), food that included empanadas, barbecue and southern mac and cheese, and music from Moonshine and Honeysuckle, Stephen Leonard and a collective, diocesan All Y'all Choir.



Apprenticeships for Christians

Bishop Lee shares his passion
for the catechumenate

BY JIM NAUGHTON



In 2008, Bishop Lee gave a speech at the diocesan ministry fair on the catechumenate—a seldom-heard word that describes the seldom-used process of drawing newcomers into the church with a period of prayer, reflection and instruction and a succession of rituals that culminates, after several months, in baptism. In the Roman Catholic Church, this process has been codified as the Rite of Christian Initiation for Adults—a rite for which the bishop confesses some envy.

“I would love to see a fully articulated catechumenal program for preparing adults for baptism and preparing people who have been baptized to renew their baptismal vows,” the bishop says. “We have such rites in the Book of Occasional Services, and I hope our churches are using them.”

The enthusiastic reception he received to his talk five years ago is one reason he continues to discuss the topic, including giving a paper

last spring when the international group called Associated Parishes for Liturgy and Mission met in Chicago. But he is aware that the last thing many busy and perhaps lightly staffed congregations need is a new program to master. So, in a recent interview, he discussed ways to create “catechumenal churches” whether they offer formal programs of Christian initiation or not.

What does the phrase “catechumenal church” mean?

I mean a church that is laser focused on what I think of as the central symbols and experiences of the Christian life. What does it mean to come together with other human beings on a regular basis to do these distinctively Christian things? What does it mean to come together to listen to the Bible, to celebrate sacraments? What does it mean in your life? What does it mean in the workplace? In society? In our families?

What do catechumenal churches look like?

They are usually thriving and there are several measures you can point to. They are generally growing. The reason they are growing is that they have members who are excited about the Christian faith and living the Christian faith in this particular context.

They are churches that know how to do conflict well because they know what is central to being a Christian and what is peripheral.

They have rich liturgy and outreach. They are active in social justice and in bible study. That’s the core of it. Scripture, worship and learning to live more like Jesus in the world.

The catechumenate was once the principal way of preparing newcomers to enter the church. What happened?

I think it is all bound up with the rise of Christendom. The catechumenate arose as a necessary rite in the early church to help Gentile converts grasp what it meant to be grafted onto the faith of Abraham, Isaac and Jacob. For a lot of American history, Christianity has been a stall in the shopping center of American religiosity. In an earlier time it was not one option among many in society, it was to enter another society. I think we are living in a period like that now. Christianity is part of an answer to an indifferent or hostile culture.

You’ve said that being in the catechumenate is more than attending services and taking the equivalent of Christianity 101. How so?

The catechumenate is simply the core methodology in the apprenticeship. Sponsors. Christians walking with each other. In my last parish it was everything from a retired doctor and a young software executive who had a weekly coffee meeting to other people who were in touch primarily by email. It’s just a matter of communicating with another Christian who has some settled-ness about their faith.

Being a catechumen is a kind of ministry. In the ancient church when the catechumenate was strong, catechumen was an order of ministry. If you died before you were baptized, you were given a

“I think one of the great gifts of the Episcopal Church is that we have a low threshold for membership, but that is also a significant challenge because ‘How do you know when you are one?’”

Christian burial. It is a ministry to the rest of us to remind us of how life-changing an encounter with the dying and rising Christ is meant to be.

Your understanding of the catechumenate places great emphasis on the spiritual and emotional impact of receiving Holy Baptism and Holy Communion. You say they are things worth waiting for, preparing for. Do you think that the sacraments typically have a significant impact?

I think the Holy Spirit works through these material sacramental signs. [Former Presiding Bishop and Bishop of Chicago] Frank Griswold used to say that the danger for those of us who spend a lot of time in church is that we become mere technicians of the sacred. Familiarity breeds indifference. We forget that these are life and death and resurrection realities. I want people to have to catch their breath with some regularity. I want there to be occasions in church where you gasp right out loud.

What I see in some emerging communities is their fascination with liturgy, with ritual. Many of the congregations I admire have big and, in some ways, outrageous liturgy. Somebody is finding it appealing. I should say that by “big outrageous liturgy” I don’t necessarily mean formal, high church liturgy. Big outrageous liturgy can be very relaxed. I don’t think it has to be uptight or fussy.

Does a belief in the importance of the catechumenate cut against the practice of offering Holy Communion to anyone who comes forward to receive it?

I think it is a counterbalance to the “y’all come” approach that is current in the church. [Former Archbishop of Canterbury] Rowan

Williams, in one of his essays on sexuality a long time ago, said that the question about the full inclusion of lesbian, gay, bisexual and transgender people in the church is not what is permissible, but what are we prepared to have it signify. How much are we prepared for it to mean? I want to have a deep, deep conversation with people on both sides of the “open table” question about what we are prepared for the Eucharist to signify. What do we *mean* by this meal?

I worry that the “Everybody is welcome” message, delivered in certain ways, is not the deepest form of hospitality we can offer. We dismissed the catechumenates in my last parish after the sermon to “feast on the word of God.” Several of them told me that they experienced it as an honor. One woman said it was thrilling to know that all of the people in the congregation were praying for her in that moment.

I am captivated by that, but my ears are wide open to people who say we need a different kind of practice in our time.

Does the Episcopal Church have the confidence to ask newcomers to commit to a time-consuming process of initiation?

I think that is an open question. I pray for the reclamation of some confidence among us. I think one of the great gifts of the Episcopal Church is that we have a low threshold for membership, but that is also a significant challenge because “How do you know when you are one?” I think we need boundaries that are not barriers but invitations. We should be able to say, “You have a place here because this community has taken the time and given you the care to make that real.”

What advice do you have for parishes that want to become catechumenal?

What they should not do is think, “I have to order the three-ring binders and create another program.” I’d want any congregations that wanted to become more intentional to look at the ministries already going on in their church. If there isn’t a small group bible study, why isn’t there? And how can we do something about that? If there isn’t some kind of ministry to the marginalized, why not, and what do we do about it? If worship is lackluster, why, and what can we do about that?

I also want them to look at how they prepare people for baptism. Is it an afterthought? Look at the rites in the Book of Occasional Services and see how you might make use of them.

Mostly, I would want them to realize that there is nothing new about the catechumenate. It is a recovery of, and a way to focus on, something that is deep in our DNA as sacramental Christians. ✚

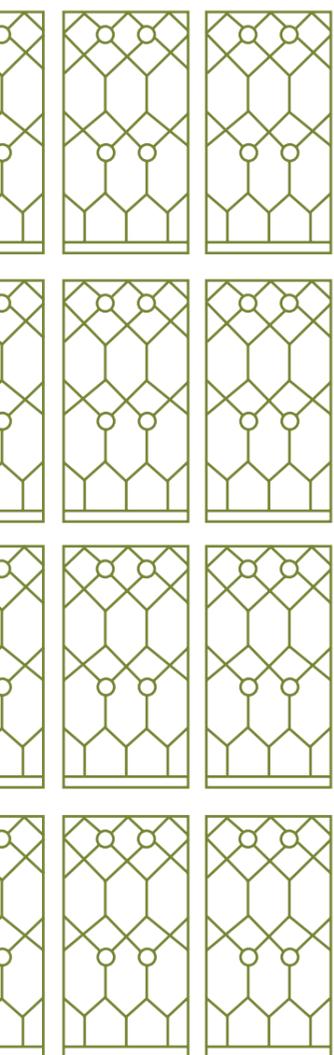
Bishop Lee’s paper on the catechumenate, given to the June 2013 meeting of the Associated Parishes for Liturgy and Mission, is available online at www.associatedparishes.org.



A HEALING TOUCH

John Buchanan calms troubled waters

[By Lu Stanton León]



“My ministry, like that of all Christian people, is to carry on Christ’s work of reconciliation.”

When looking at all that the Rt. Rev. John C. Buchanan has accomplished thus far in his episcopacy, thoughts run from the Old Testament

account of Daniel being cast into the lions’ den to the spiritual “There is a Balm in Gilead.”

He lives in one diocese that is experiencing a painful division and has ministered and guided two other dioceses as they struggled through transitions and planned for their future.

And all of this after his 2000 *retirement* as bishop of the Diocese of West Missouri, which begs the question: Does this octogenarian know the meaning of the word?

His wife, Peggy, who has been extraordinarily supportive of his ministry and who knows him best, says, “He flunked retirement.”

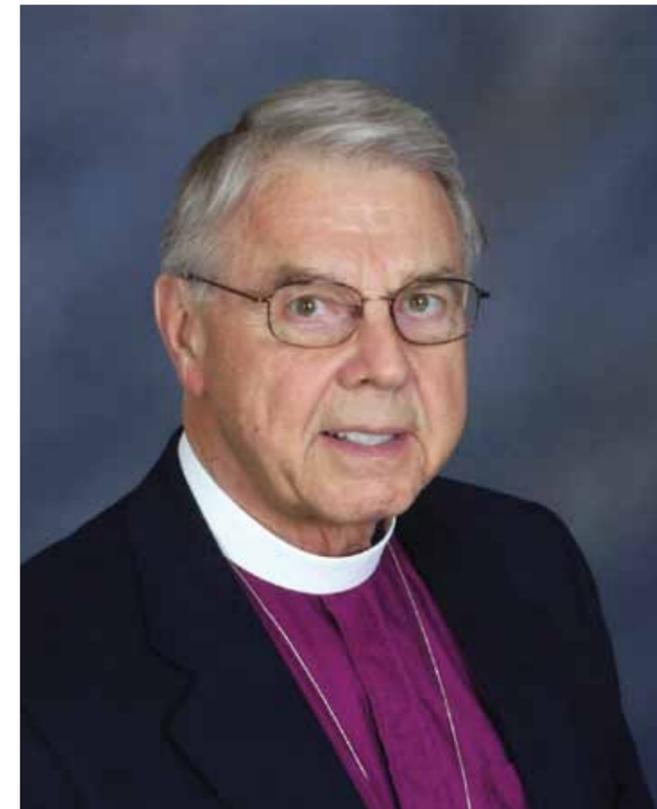
The Diocese of Chicago can be grateful for that.

In 2014, Buchanan will become a part-time assisting bishop to Bishop Jeffrey Lee, helping with visitations and other pastoral responsibilities within

the bounds of the former Diocese of Chicago. His work will allow Bishop Lee and Assisting Bishop C. Christopher Epting to devote more of their time to work in the new Peoria deanery.

No schedule has been set, but Buchanan will serve as needed, going back and forth between the Diocese of Chicago and Mount Pleasant, South Carolina, where the Buchanans live. He looks forward to working with Bishop Lee, whom he said has been supportive since Buchanan first was called to be the Provisional Bishop of the Diocese of Quincy in 2009. Quincy’s former bishop and about half of its members broke away in 2008 to become founders of the schismatic Anglican Church of North America. In June 2013, the dioceses of Quincy and Chicago voted unanimously to reunify after 136 years of operating separately. They held their first unified convention in November 2013.

“I think it’s a good approach for Bishop Lee to get to know the folks in the Peoria deanery immediately,” Buchanan said. “There are only nine congregations, but they are incredibly faithful. Their sense of



mission is so great. Quincy only has about 900 Episcopalians total, but in 2012 they set a goal to raise \$10 for every man, woman and child in the diocese for the Haiti appeal. They achieved it and surpassed it.”

HELPING TO MAKE THE WOUNDED WHOLE

Since his so-called retirement as Bishop of West Missouri, where he served from 1989 to 2000, and prior to his work in the Diocese of Quincy, Buchanan served as bishop-in-residence at St. Michael’s Church in Charleston, South Carolina; assisting bishop of Texas; and interim bishop of Southern Virginia, which had its own hierarchical struggles when Buchanan arrived.

“The division in the Diocese of Quincy was very painful to a lot of people on both sides,” Buchanan said. “My main ministry was to care for the people who did not want to leave the Episcopal Church and to encourage some who had broken away to take another look. Some of that happened. Not a lot, but some of it happened. One priest changed his mind and came back.”

Buchanan has a depth of experience working to heal the pain of dioceses in transition.

“I had a lot of experience like that in the Diocese of Southern Virginia,” Buchanan said of his time as interim bishop there from 2006 until he went to the Diocese of Quincy. “Peggy and I went to

Norfolk to pour balm on the wounds, and there were a lot of wounds.”

The pain has extended to his home diocese of South Carolina, where, before becoming a bishop, Buchanan served as rector in three parishes, including St. Andrew’s Church in Mount Pleasant, which broke away from the Episcopal Church in 2012.

“St. Andrew’s was the first parish in South Carolina to break away,” Buchanan said. “I put 14 years into that parish before I went out to West Missouri. We came here to Mount Pleasant in 1975, and those folks, many of whom broke away, were longstanding and dear friends. That was really painful.”

INTO THE LIONS’ DEN

How did Buchanan develop an expertise in ministering to dioceses in transition? In addition to having the personality, talent and spiritual fortitude for the work, part of it was thanks to the Rt. Rev. Clayton Matthews, bishop of the Office of Pastoral Development in the Presiding Bishop’s office.

“John was an exceptional bishop diocesan of West Missouri, and upon his resignation I quickly sought him to help in dioceses in transition,” Matthews said, praising Buchanan for leading the Diocese of Southern Virginia after the diocesan bishop involuntarily resigned and guiding them until they were ready to elect their next bishop. Matthews also was the one who asked Buchanan to consider going to the Diocese of Quincy.

Perhaps he shouldn’t answer the phone when the call is from Clay Matthews? Bishop Buchanan laughed and said he loves his ministry, always has, and probably always will.

“Sometimes I feel that my experience in the church has a story book slant to it. I have always been sad, as a parish priest and as bishop, to leave the places we’ve been.”

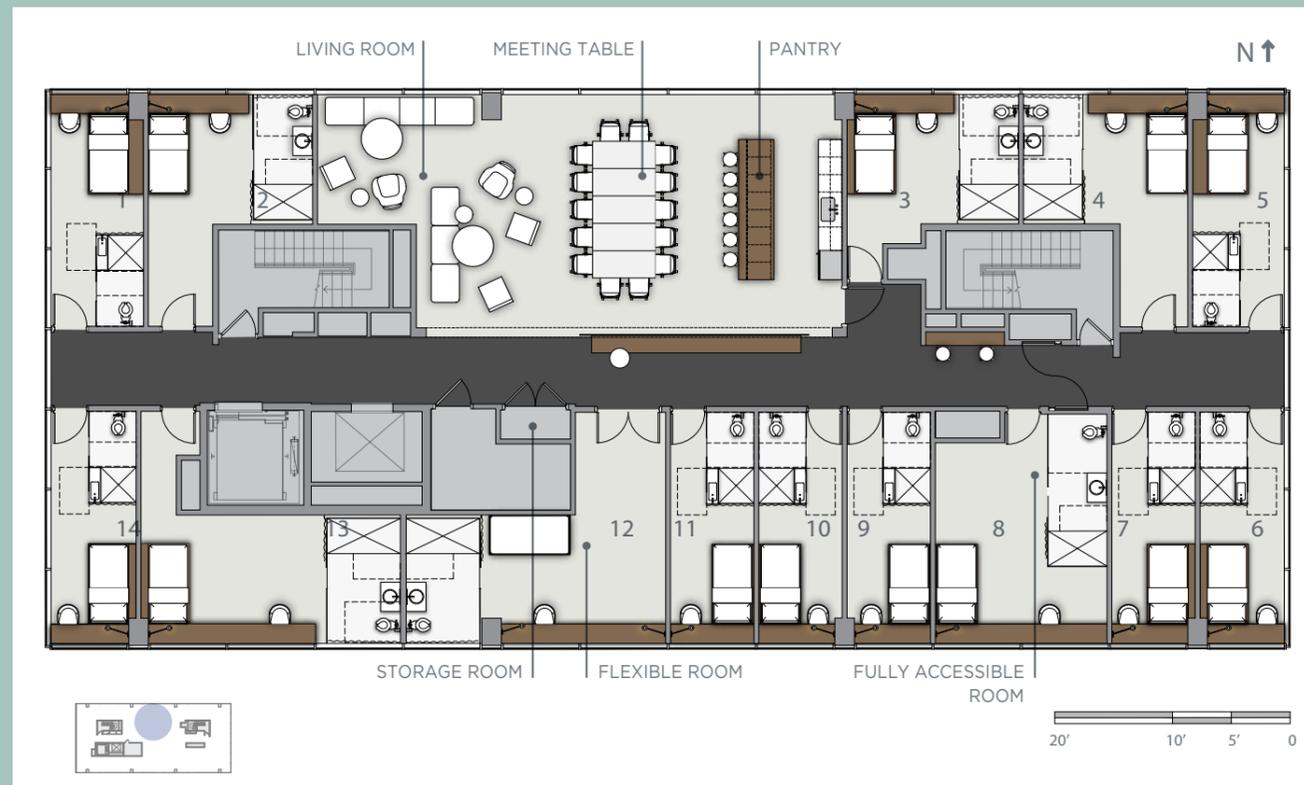
Buchanan, who is also a lawyer, served as the parliamentarian for the House of Bishops from 2003 to 2012 and currently serves as an adviser and the Episcopal Church’s representative in litigation involving property disputes across the Church. He is a graduate of the University of South Carolina (BA, 1958 and JD, 1960), the General Theological Seminary in New York (M.Div., 1969 and DD, 1989), and the McCormick Theological Seminary in Chicago (D.Min., 1975). Prior to his ordained ministry, he was a lawyer in private practice in Laurens, South Carolina, and was later employed in the insurance industry.

His service to the church continues.

“I pray, as Jesus did, for the day when all of us will be one. I believe that there’s always an opportunity for redemption in the church; you can always start anew.” ✚

Introducing The Nicholas Center

By Rebecca Wilson



It took more than 40 years, but the crew at the Episcopal Diocese of Chicago has finally cleaned out the attic.

They needed the space. Last April, Ab and Nancy Nicholas of Milwaukee made a \$10 million gift—the largest in the diocese’s 187-year history—to create the Nicholas Center at St. James Commons. The Center, to be developed and operated in partnership with the Living Compass Faith and Wellness Ministry, which shared in the gift, will offer programs to strengthen clergy and lay leaders for service in the church and the world.

When the gift was announced, Bishop Jeffrey Lee said, “What we focus on grows. We need to focus on the health and wellness of our church leaders and the vitality of our congregations so we can do God’s work of feeding the hungry, advocating for the oppressed, and testifying to the power of the risen Christ in our lives and our world.”

Since last spring, the attic—also known as the fifth floor of St. James Commons—has become a construction zone. Scheduled to open in the spring of 2014, the space will include meeting areas and 14 rooms with private baths. “The Nicholas Center is being built with the efficiency of a ship’s cabin to carry people safely into transformational change,” said Lee. “This is a place you’re going to want to come and experience.”

The plans for renovation, budgeted at \$2.5 million, have been developed in concert with the Rev. Scott Stoner, Living Compass’s founder and president, who will direct the Nicholas Center. Stoner is an Episcopal priest and therapist who founded Living Compass to help people understand the connection between the truths of their faith and their physical and emotional wellness.

The Nicholas Center will serve as Living Compass’s

headquarters and main training facility, but will also offer other leadership programs. “Living Compass will be just one of the prayer books in the Nicholas Center’s pew,” said Stoner. “We want to be a place full of programs about leading well.”

Thrive, the Diocese of Chicago’s congregational vitality program, will use the Nicholas Center as its research and development center. “Thrive brings together clergy and lay leaders who want to strengthen the health and vitality of their congregations,” said the Rev. Jim Steen, the diocese’s director of ministry and the leader of the Thrive initiative, which is now entering its second year. “One Saturday each month out in the diocese, Thrive participants reflect and worship together. In between meetings, they learn by trying new ideas and approaches to ministry. The Nicholas Center will help us explore, test and integrate new resources and ideas into the program.”

For two years, the diocese has been relying on the strategies of Fierce, Inc. to reshape its culture. Fierce training, which is part of the Thrive program and will be available at the Nicholas Center, teaches people to have difficult conversations in respectful ways. Stoner and Steen will both be certified by Fierce, Inc. to provide the training, as will the Rev. Jennifer Baskerville-Burrows, the diocese’s director of networking, and Courtney Reid, the director of operations. “Whatever you do each day, Fierce can help you do it better,” said Steen. “At work, at church, or at home, every conversation you have can make a difference.”

Living Compass, Thrive and Fierce will be the Nicholas Center’s core programs, but there’s more to come. “There’s still a lot in the creative stock pot,” said Lee. “We are dreaming about this being a place of transformation for the diocese and the wider Episcopal Church. Who knows what might yet be here?” ✚

The Nicholas Center is being built with the efficiency of a ship’s cabin to carry people safely into transformational change. This is a place you’re going to want to come and experience. — Bishop Lee

CROSSwalk 2.0

After public liturgy captures attention, the focus shifts to results

By Jim Naughton

CROSSwalk, the diocesan initiative to curb gun violence, captured public attention in each of the last two years with long, prayerful Lenten processions that wound through the streets of Chicago from St. James Cathedral to Stroger Hospital. Now in its third year, the initiative is shifting its focus as it moves into new offices under new leadership.

“We are focusing on jobs and working with Youth Guidance on providing summer jobs to youth in at-risk neighborhoods,” said Sarah Jordan, 22, who began work as CROSSwalk’s program intern in August. “We will be asking people in the diocese whether they can hire a summer worker or an intern. We will also be doing some more education for congregations about the issue and the ways that they can be involved.”

Rather than organizing a third Holy Week procession, Jordan, the CROSSwalk steering committee and the Rev. Jennifer Baskerville-Burrows, the diocese’s director of networking, have put the next public liturgy on hold as they focus on the more programmatic aspects of the initiative.

“What we are really working on is how to leverage people’s concern and care and their desire for change in

our city into effective action,” Jordan said. “We are trying to figure out what is already going on and how we can support that, but also what isn’t happening, and how we can fill that void.”

CROSSwalk’s partnership with Youth Guidance is a natural fit because the program, which works with at-risk youth to help them overcome obstacles that prevent them from focusing on their educations, counts Episcopal Charities and Community Services (ECCS) and Christ Episcopal Church in Winnetka among its partners.

Jordan’s connection with ECCS runs deeper. The Alabama native is a “Julian,” one of 13 interns who will spend the next year living in an intentional Christian community and working in church and social service agencies in the diocese. The program, which is funded by ECCS, is part of the Episcopal Service Corps.

Like ECCS and Episcopal Service Corps, CROSSwalk now has its offices at St. James Commons, having moved this summer from its original home at All Saints’ Church, Chicago, the parish that played an essential role in launching the initiative.

“I was looking for a job that was very creative and flexible and that involved working with people and also



“What we are really working on is how to leverage people’s concern and care and their desire for change in our city into effective action.”

working on issues,” Jordan said. “There is a lot of creativity in this job and I have a lot of responsibility. I have worked in urban poverty before, but not as much with issues of violence, and that was an aspect of working among marginalized people that I wanted to get involved in.”

She will spend part of her time coordinating CROSSwalk’s work in the community, and part working with the Rev. Carol Reese, a diocesan priest who is violence prevention coordinator in the trauma department at Stroger Hospital.

“I have only had a small amount of work in hospitals before,” Jordan said. “It can be a little overwhelming at times. I am really learning about how trauma affects people and affects families, especially about how prominent trauma is in people’s histories and how we have to learn to deal with that.”

Jordan, who holds a bachelor of arts in religion from Davidson College, said she became interested in working among the poor during a trip to Nicaragua during her sophomore year. “That was my pivotal moment,” she said. “Before, during and after we were there, we studied the politics, history, economy and theology of Nicaragua. That really changed the way I viewed poverty and the way I viewed the world.

“I always felt that I was called to live more—‘radically’ may be the word for it. I thought what I was doing with my time should be more connected to what I was reading about and learning. I don’t know if we called it ‘social justice’ in the church I grew up in, but when I found that

language I felt that it fit with the work I am called to.”

After her sophomore year she worked in Charlotte with both Loaves & Fishes, a network of food pantries, and HousingWorks, which supported homeless people in finding and keeping a place to live. After her junior year, during which she spent a semester at the University of Amman, she held an internship at the Church of the Pilgrims in Washington, D. C., helping to plan worship, preaching and working with middle school and high school students who were staying at the church while working on service projects.

“This year, I wanted to work in something that was not exactly parish ministry but was still connected to the church in some way,” said Jordan. “The community aspect of the Julian year was a big pull for me,” she said. “It is important to have each other for support. We would be exhausted otherwise. I think we are learning on a day-to-day basis what being in Christian community looks like.”

After her Julian year, Jordan is “pretty sure” that she wants to enter a Presbyterian seminary and possibly be ordained. “But I am trying to remain open to what ministry can look like,” she said. ✚

A Small Parish Takes a Big Step

MESSIAH-ST. BART'S MAKES A COMMITMENT AS CAMPAIGN CONTINUES

By Lu Stanton León

Messiah-St. Bartholomew's is a small Episcopal church on Chicago's south side with an average Sunday attendance of about 50 folks. They haven't had a full-time rector in years and have been in a long search for a part-time priest, which is all they can afford.

Yet the parish wouldn't consider missing the opportunity to contribute to the diocese's grassroots capital campaign that paid for renovations at St. James Commons and will support creative and critical ministry across the Diocese of Chicago.

Why? Angela Watkins, Messiah-St. Bart's junior warden, puts it very simply.

"We're taking part in it because we are part of it. I know one of the things Bishop Lee said when he first came here was that this is *our diocese, our cathedral*. So if it really is ours, we should be contributing and we should take part. Being able to take ownership is huge. It makes a deeper connection, and taking ownership means being part of the successes, but also rolling up your sleeves when there's work to be done."

Messiah-St. Bart's knows how to roll up its sleeves. Whenever the diocese calls, the parish answers, whether it's sending a loaded church van to celebrate in the rain at the Rock the Block party, attending the Bishop's Associates luncheon, participating in CROSSwalk, or serving on diocesan and churchwide committees. They do it because, as sports fans chant when a game is played on

"Taking ownership means being part of the successes, but also rolling up your sleeves when there's work to be done."

their home court, "This is our house!"

"This is our diocese," said Michael Gale, senior warden at Messiah-St. Bart's. "We've felt that connection even more so these last few years because we are kept abreast of everything going on in the diocese. I know that the bishop, just walking around, knows quite a few of us from Messiah because we participate in diocesan events.

"Before, I don't think we had a great deal of participation from our members, but now, anything the diocese is doing, we gravitate toward it because we want to be part of it," Gale said. "I think one reason we became more involved is because we don't have a priest. When we had a priest, we just sat back and let the priest do everything. We said, 'Let Father take care of this,' or 'Let Father take care of that.' Now that we don't have a priest,



We are kept abreast of everything going on in the diocese. I know that the bishop, just walking around, knows quite a few of us from Messiah because we participate in diocesan events.
— Michael Gale

we have to take care of all of it. We don't need to be sitting back and just going to church on Sunday mornings. We need to know what is going on in the diocese and be a part of it. It is our diocese."

Watkins sees diocesan involvement not only as a responsibility but also as a learning opportunity.

"We try to be involved as much as we can because we know we grow and learn from it," she said. "The idea is that, if we're able, we go out and be a part of things so we'll know what other people are doing and they'll know what we are doing, and we can serve God in that way."

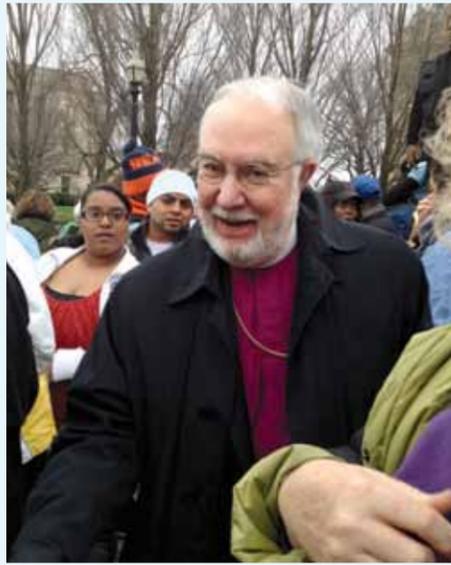
She credits Bishop Lee with encouraging that kind of interaction and making individual churches feel part of the diocesan family.

"We are so excited with Bishop Lee being here," she said. "He has made himself accessible to us. Knowing that he is looking out for us,

that he cares about us, how can you not want to support someone who makes you feel good like that, who cares about what you're doing, here and throughout the diocese? We are so very blessed to have him here as our shepherd."

Gale and Watkins said they are sure Messiah-St. Bart's will contribute to the capital campaign, but the parish hasn't decided how it will raise the money. It might include money raised from a bake sale, or concession sales from an afternoon movie or a line dancing class.

"It's important that everyone does what she or he can through each of our churches," Watkins said. "We all benefit from the accessibility of St. James Commons, and we can all contribute, even if it is in small ways. It makes us feel more connected, like family." ✚



[C. Christopher Epting]

Total Ministry

Total Ministry puts the church's emphasis on how to support its members in using their gifts in every part of their lives.

One of the great breakthroughs in The Episcopal Church's current Book of Common Prayer (BCP), published in 1979, is the emphasis on the importance of baptism. Various renewal movements—spiritual, ecumenical, missional and liturgical—converged in the '70s and led to some simple but profound statements:

“Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble. Holy Baptism is appropriately administered within the Eucharist as the chief service on a Sunday or other feast” (BCP 298).

Slowly but surely, the celebration of Baptism moved from the narthex of our churches on Saturday afternoons and began to occupy the front and center on Sunday mornings. The “Baptismal Covenant” (BCP 304) became common parlance for Episcopalians and began to transform our church.

Not least was the recognition that there are four kinds of ministers in the Church, not three: lay persons, bishops, priests and deacons (BCP 855). Laypeople began claiming their rightful place in the “life, worship, and governance of the Church” and deacons theirs as a “full and equal Order” alongside bishops and priests.

This new realization that we are all baptized ministers resulted in an approach called Total Ministry that we are now exploring in the Episcopal Diocese of Chicago. As the Total Ministry website of the Metropolitan Synod of the Evangelical Lutheran Church in America (ELCA) says, “The overall goal of developing Total Ministry is to extend the love of God to people outside the Church by involving a greater number of people in expanding ministry among members and in the greater community outside the congregation.”

When a congregation practices Total Ministry, all of its members collaborate to perform the church's liturgy, education, administration and mission together. Perhaps more important, Total Ministry puts the church's emphasis on how to support its members in using their gifts in every part of their lives, not just within the “organized” church. As the ELCA website says, “This radical, all-inclusive nature of the concept is the hardest part of understanding Total Ministry.”

Several of us in the Diocese of Chicago are serving on a task force on Total Ministry that is hard at work exploring how some of these concepts and strategies can be deployed in our diocese to strengthen the mission and ministry of our churches, large and small, and of baptized Christians across our communities. Look for more news on our work coming soon, or to learn more now, be in touch with the Rev. Joyce Beaulieu at St. Paul's Episcopal Church in DeKalb or the Rev. Jim Steen, director of ministries, or me via www.episcopalchicago.org. ✚

Places of Grace & Gladness

New phase of capital campaign seeks to inspire ministry, include all

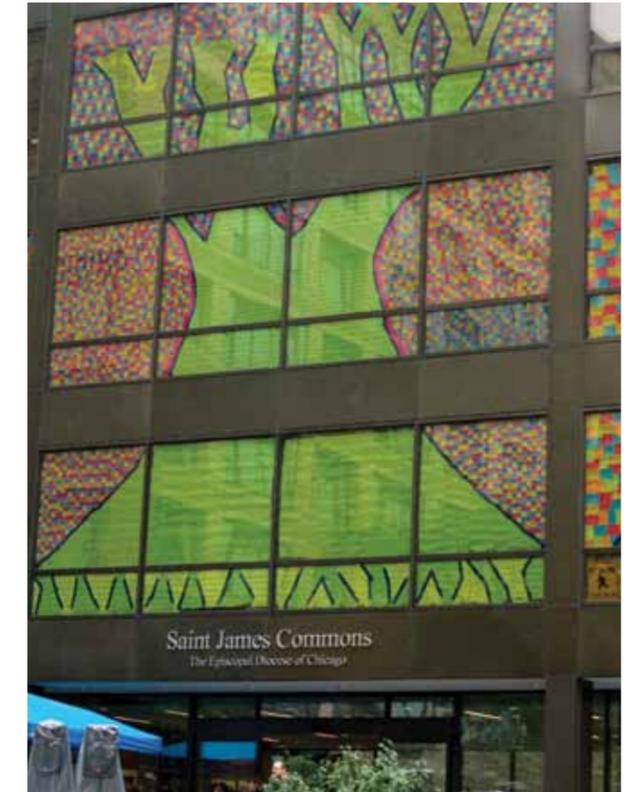
The leaders of the diocese's capital campaign have a new twist on an old adage: If at first you succeed, try again. That's why, in early 2014, the Diocese of Chicago will begin the third and final phase of the capital campaign that made the renovations of St. James Commons possible, even though the campaign met its initial \$8 million goal ahead of schedule in the spring of 2013.

The total budget for the St. James Commons construction project was \$12 million. While the \$8 million campaign—an amount suggested by an early feasibility study—was underway, the trustees of the diocese jump-started the work by financing the early stages of the renovation costs with diocesan assets. In 2014, the campaign will conclude by raising funds to replenish those funds. The new effort will be called “Places of Grace and Gladness: A Campaign for the Diocese of Chicago.”

“The money we raise in 2014 will support creative and critical ministry across the Diocese of Chicago by providing more resources for grants from the Bishop and Trustees and other forms of diocesan support for congregations,” said Bishop Jeffrey Lee. What do diocesan vitality grants accomplish? The Rev. Jennifer Baskerville-Burrows, the diocese's director of networking, cites two congregations in distinctly different settings, both of which sought seed money from the diocese to expand their ministry. One, a mission on Chicago's West Side, is now growing, with a booming Gospel choir, a neighborhood theater program, and a budding outreach agenda. The other, a suburban parish, used its grant funding to reach out to its Spanish-speaking neighbors and now, just a year later, may soon need to add a second Spanish-language service to serve all of its new members.

“Some of the congregations who benefit from vitality grants have long histories while others are new missions in growing neighborhoods,” she said. “Some are moving to become self-sustaining, and others are discerning how best to minister as small churches. I see God working with faithful Episcopalians in all of them.”

In addition to grants given to congregations, diocesan funds also provide emergency property support and money for clergy training. In 2013, the Diocese of Chicago will distribute nearly \$715,000 for ministry, a figure that will increase when



the capital campaign replaces the funds used to finance the St. James Commons' renovation.

“Gifts from congregations and individuals across the diocese will allow us to continue identifying congregations that are hearing God's call to new ministry and responding with faithful, sustainable plans that need support to succeed,” said Baskerville-Burrows.

Early in the new year, Baskerville-Burrows and her staff will meet with leaders to talk about how they might join congregations like Messiah-St. Bartholomew (see page 26) in supporting the final phase of the campaign. The effort is expected to conclude with a celebration at the annual diocesan convention in November 2014. ✚

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