

# thrive!



FALL 2015

EPISCOPAL  
DIOCESE  
OF CHICAGO  
MAGAZINE

The power of liturgy in the streets  
Having hard conversations about race  
Feeding people at “the red door church”



## Letter from Bishop Lee

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*Many of us were rendered speechless by the irony of the castle's Anglican church built directly over the men's slave dungeon.*

In mid-September, I had the opportunity to participate in and offer a Bible study at a three-day consultation on sexuality and scripture in Cape Coast, Ghana. One of the responsibilities of a bishop is to join in taking counsel for the welfare of the church in parts of the world beyond our own borders. It is a great privilege to spend time with sisters and brothers in places like Ghana whose faith in Christ is a blessing.

In Ghana, I and other North Americans joined with African bishops, clergy and lay people to explore the theme of difference. The meeting was sponsored by the Chicago Consultation, a group of Episcopalians who are committed to the full inclusion of gay and lesbian Christians in the church and who are also committed to the integrity of the worldwide Anglican Communion. This group has been asked repeatedly by our African friends to stand with gay, lesbian and transgender people in Africa who often suffer marginalization, persecution and even violence.

In one of the presentations in this meeting, a young theologian from Zimbabwe spoke to us about the use and misuse of scripture in the context of his society. He spoke about how the Bible has been used to justify everything from apartheid to the subjugation of women. He said this about how the Bible is too often used among his people: "... human prejudice (is) lifted to the pedestal of divine prejudice .... Difference is treated as a manifestation of deviance." From a truer, fuller perspective on the biblical story, he said,

difference and increasingly rich diversity are simply what God is up to in creation.

The struggles of our African sisters and brothers, who yearn for simple justice and the right to claim the dignity of difference, shed light on our own struggles to create a more peaceful and equitable society. We are not separate. That was particularly evident as we gathered at Cape Coast Castle, the place in which countless numbers of enslaved Africans were held in unimaginable conditions before being shipped off to the West. Many of us were rendered speechless by the irony of the castle's Anglican church built directly over the men's dungeon. I find myself wondering how that same reality may be perhaps less obviously repeated in our own context. We live in a society in which some of us live in freedom and comfort and others live without dignity and hope—the reality our new Presiding Bishop speaks of as the "unholy trinity" of racism, poverty and gun violence.

Whenever we invoke scripture or a particular theological interpretation to justify prejudice or hatred we stand opposed to the prophet Isaiah's vision of a world in which all persons will find how beloved they are by God, the God who creates humankind in all its astonishing diversity. Let us work to be a church that keeps no one in prison. A church so amazed by the grace of Jesus that it can do nothing else than set people free.

In Christ,  
+Jeffrey



# thrive!

EPISCOPAL DIOCESE OF CHICAGO MAGAZINE

| FALL 2015



## *Making a Spectacle* 02

Through CROSSwalk, Ashes to Go, and the General Convention procession to claim common ground against gun violence, the Diocese of Chicago has become a leader in the “public liturgy” movement. “If you’re going to be out on a street corner, you’d better have some smoke and some color and some drums,” Bishop Jeff Lee says.

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### Contact us

St. James Commons  
65 E. Huron Street  
Chicago, IL 60611

(312) 751-4200

[episcopalchicago.org](http://episcopalchicago.org)

### On our cover

Bishops leading the Claiming Common Ground Against Gun Violence event at General Convention in Salt Lake City. Photo by John Craigle.

## SAVE THESE DATES

### *January 16–18*

MIQRA (meek•rah)  
Grace, Oak Park

### *January 30*

“Come, Children Sing”  
Grace, Oak Park

### *March 4–6*

Happening #100  
Trinity, Wheaton

### *March 6*

Happening Reunion  
Trinity, Wheaton

### *March 10–12, April 21–23, June 13–16*

Living Compass Congregational Wellness  
Advocate Trainings  
Nicholas Center

### *April 4–7*

Fierce Conversations  
Nicholas Center

### *April 20*

Society of Miriam Planned Giving Reception  
St. James Commons

### *May 16–19*

Contemplative Leadership with Brian Taylor  
Nicholas Center





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OF REVEREND  
DR. MARTIN LUTHER KING JR.  
THE CHURCH OF  
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NOW!

BLACK LIVES  
MATTER



# Public Witness, Public Prayer

## TAKING RITUAL INTO THE STREETS

By Rebecca Wilson



*"I think we impoverish ourselves if we limit our symbols and sacraments to just what's possible in the walls of the church. We learn things by taking liturgy outside the walls that teach us new ways of seeing God inside the walls."*

In 2010, the Rev. Emily Mellott, rector of Calvary Episcopal Church in Lombard, looked at her church's sparsely attended 7 a.m. Ash Wednesday Eucharist and realized that people didn't have time to be there.

"But they wanted the ashes to be part of their entire day," she says. "So I thought, 'Where are the people? On the way to work? Why aren't we there? Why on earth shouldn't the church be where the people are?'"

The Ashes to Go movement, which now includes scores of locations in more than 30 states and several mainline denominations, was born out of Mellott's ruminations. Although the practice of offering ashes to commuters began in 2007 in St. Louis, Mellott's organizational work spread Ashes to Go so effectively that it has appeared in USA Today, the New York Times and the Chicago Tribune, among other media outlets.

Ashes to Go's popularity surprised many Episcopalians and even caused some consternation among clergy who debated its propriety, but in retrospect, it isn't surprising that Ashes to Go

went big, or that it took off from the Diocese of Chicago, which has rapidly developed a reputation as a pioneer in public liturgy—the practice of taking the rituals of the church outside the walls of the church.

In 2012, an initiative called CROSSwalk that began at All Saints' Episcopal Church and became a project of the diocese, held a four-mile procession across the city during Holy Week in memory of more than 800 young people in Chicago who had died violently since 2008. The event, which drew 1500 people, featured music, prayer, and speakers, including parents of murdered youth. A similar procession in 2013 commemorated youth who had died in the previous year, and a third, hosted by Messiah-St. Bartholomew's Episcopal Church on the south side of Chicago in June 2014, drew people from across the region to pray with young people at the beginning of summer, the most violent time of year on Chicago's streets.

To Mellott, the connection between Ashes to Go and CROSSwalk was clear. "Our ritual action has power in and of itself," she says. "The personal

*“In the slow, steady song of our hearts, our souls were crying out from the depths...and asking for solace, to be consoled. I felt that so powerfully as we walked together.” — TJ Geiger II*



*“A liturgical act shapes us. Processing together is a unifying act. Singing is a tremendously unifying act. And when we do call and response, we’re responding to a common vision and hearing a common call to action.”*

prayer in Ashes to Go, the processing and proclaiming in CROSSwalk—they speak in secular contexts in ways we might not expect.”

“I think we impoverish ourselves if we limit our symbols and sacraments to just what’s possible in the walls of the church. We learn things by taking liturgy outside the walls that teach us new ways of seeing God inside the walls,” she says.

Chicago’s CROSSwalk processions galvanized not only an effort to create summer jobs for at-risk youth in Chicago, but also an interest across the Episcopal Church in using public liturgy to raise awareness about gun violence and inspire advocacy to curtail it.

In June, a coalition called Bishops United Against Gun Violence led a prayerful procession through the streets of Salt Lake City during the Episcopal Church’s General Convention. Despite the event’s timing—it took place at 7:15 am on Sunday, the 10-day convention’s only day without early morning meetings—1500 people participated and media outlets including the Associated Press, Reuters, the Deseret News, the Salt Lake Tribune and a number of local television and radio stations provided coverage.

Claiming Common Ground Against Gun Violence, as the event was called, was born in December 2014 at a meeting of bishops and advocates at the Diocese of Chicago’s Nicholas Center. Bishop Jeff Lee chaired the liturgy committee that designed the event, and Dent Davidson, the diocese’s associate for liturgy and music, worked with the Rev. Lester Mackenzie of the Diocese of Los Angeles to weave drumming, prayer, meditation, and moving testimonials together into a liturgy that lasted more than an hour as people processed from the convention center to a local park and back again.

For Davidson, liturgy and advocacy go hand-in-hand. “A liturgical act shapes us,” he says. “Processing together

is a unifying act. Singing is a tremendously unifying act. And when we do call and response, we’re responding to a common vision and hearing a common call to action. Our song can be really energetic and loud, and it can also be quiet, and both have the power to move us together in one direction.”

TJ Geiger II, a member of Episcopal Peace Fellowship and assistant professor of English at Lamar University in Texas who attended Claiming Common Ground, experienced that power. “As an Episcopalian and a Christian, my heart is centered in the story of the unfolding of Jesus’ life in the world,” he says. “The march helped bring that real for me. It helped me understand what it means for God to be incarnate in the world. In the slow, steady song of our hearts, our souls were crying out from the depths...and asking for solace, to be consoled. I felt that so powerfully as we walked together.”

The Rev. Jennifer Baskerville-Burrows, one of CROSSwalk’s leaders and a participant in the General Convention event, says Geiger’s response illustrates the power of public liturgy. “It’s reflection in action, and part of the impact is doing it in community,” she says. “People who participate in it crave it. They ask, ‘When are you going to do another procession?’ There is a real power...to gathering people to pray about something that matters to them.”

Baskerville-Burrows and Mellott say it’s no accident that Chicago is fertile ground for public liturgy that galvanizes people to work for justice. The diocese’s history as a center of Anglo-Catholic practice—part of what some church wags have dubbed the Biretta Belt—provides a tradition of what Baskerville-Burrows calls “rich symbol, lavish and big.”

“If you’re going to walk and process and pray,” she says, “don’t be itty bitty and hoard the symbols of what you’re doing. Be lavish. If it’s going to matter, it’s got to have









some connection to people's lives and what's happening in the world."

Mellott agrees. "We have a bonus in terms of doing liturgy in public. We have that Anglo-Catholic heritage, a sense of the power of the sacrament and how liturgy that is well-done can make a difference in people's lives."

But Anglo-Catholic tradition is only one reason public liturgy flourishes in the Diocese of Chicago, she says. Another is the culture of creativity that Lee has fostered during his nearly eight years as bishop.

"Jeff is really eager for new opportunities and creative ways of expressing our faith," says Mellott. "He and his staff, the folks who tend to set the tone, really enjoy creativity and opportunities that we may not have looked at before. I think there is an eagerness for new opportunities in this diocese that really is pervasive and not something I see everywhere when I talk to colleagues in other parts of the church."

She also credits Lee's trust of clergy and willingness to collaborate.

"I think there's a permission-giving culture in the diocese. When I started Ashes to Go, I didn't hesitate or wonder, 'Do I have to call the bishop to get this approved?' I thought, 'If I have time to call the bishop, he'll like this.'"

Ultimately she did call. The conversation, she says, started off like this: "I had this idea: you, on Michigan Avenue, next Ash Wednesday."

Lee remembers that first Ashes to Go, and the fact that it ended with him offering what he terms "an apologetic" for the practice in the studio of radio station WGN. The only Ashes to Go Lee has missed since then was earlier this year, when wind chills near Lake Michigan on Ash Wednesday morning reached arctic levels.

"I believe in public liturgy," says Lee. "Episcopalians say that liturgy is our biggest tool for evangelism. How many people became Episcopalians as adults because they walked into a liturgy somewhere? But we underinvest in it and underutilize it."

"Taking it to the streets is impactful, and in the Diocese of Chicago, we're not afraid of symbols that read in public. If you're going to be out on a street corner, you'd better have some smoke and some color and some drums, or people are going to say, 'What are they doing?' They might still, but you'll have something to talk about."

It's not surprising that Lee, Baskerville-Burrows and Mellott, all champions of public liturgy, studied with the same teacher. Louis Weil, now James F. Hodges and Harold and Rita Haynes Professor Emeritus



# *“If you’re going to walk and process and pray, don’t be itty bitty and hoard the symbols of what you’re doing. Be lavish.”*

— *Jennifer Baskerville-Burrows*

of Liturgics at Church Divinity School of the Pacific (CDSP) in Berkeley, California, taught Lee at Nashotah House in the early 1980s, Baskerville-Burrows at CDSP in the mid-1990s, and Mellott at CDSP in the early 2000s. He visited the Diocese of Chicago in September to celebrate the installation of the Very Rev. Dominic Barrington, also a former student, as dean of St. James Cathedral.

“Louis is a rare breed—a pastoral liturgist,” says Lee. “He knows the tradition, he knows the theory, he knows the literature, and he has an intense vision for how those things can be put together to change people’s lives. My three years of liturgy class with him was life-changing. Louis is consistently insisting that liturgy isn’t just something that happens in church. We have to become liturgical people because ritual makes meaning in our lives.”

The imperative to create meaning becomes especially apparent, says Lee, in the face of social problems like gun violence. “These huge issues defy our capacity to speak of them coherently,” he says. “How do you speak in any meaningful way of the thousands and thousands of young people who have died on the streets because of the unholy trinity of racism, poverty and violence? This is where poetry and art always come in, and liturgy is art.”

Lee and Weil have inspired and encouraged public liturgy in the Diocese of Chicago, but many of the priests who have led the movement are women. That trend began nearly two decades ago when, in 1997, the Rev. Bonnie Perry packed All Saints’ Episcopal Church in the Ravenswood neighborhood of Chicago with a community service to mourn 450 maple trees within half a mile of the church that were dying from an infestation of Asian long-horned beetles. WBEZ, Chicago’s public radio station, reported the feature in a seven-minute story that aired on National Public Radio and helped

galvanize public liturgy in the diocese.

Perry and Baskerville-Burrows have both helped lead CROSSwalk since its inception, Mellott has spearheaded the Ashes to Go movement, and other female clergy, like the Rev. Stacy Walker-Frontjes, rector of St. Paul’s Episcopal Church in DeKalb, have continued the tradition. In 2013, Walker-Frontjes and members of the church, which sits on the Northern Illinois University Campus, began Prayers2Pass, a ministry of offering one-on-one prayers and snacks on campus during exam week. Now the program has expanded to orientation week in September and includes a website and Twitter prayers.

Mellott, who was sponsored for ordination from All Saints’, says, “I don’t think there’s anything inherent about women and public liturgy, but there might be something about the fact that Chicago has become a great place for women in leadership. It hasn’t always been, but it has become a place that respects women’s leadership.”

“We are just the second or third generation of women clergy to be ordained, so maybe we have more incentive to innovate,” she says. “In Chicago’s new liberal generation, we have attracted some strong, smart, motivated women who can make things happen and translate creativity into action.”

For Baskerville-Burrows, the diocese’s growing diversity and secularism mean that public liturgy is more important than ever. “We have more in common with people who are willing to be in lots of other conversations besides just in the sanctuary,” she says. “And a lot of this public witness stuff has to do with the fact that the stakes are pretty high: children are dying, people are hungry.”

“We have nothing to lose,” she says. “The stakes are high, but we have nothing to lose. We can go for broke, because why not?” ✚



*“How do you speak in any meaningful way of the thousands and thousands of young people who have died on the streets because of the unholy trinity of racism, poverty and violence? This is where poetry and art always come in, and liturgy is art.”*





# Face to Face

## Black, white congregations meet to talk about racism

By James Lawson



*"We are still in the building stages of this. Sometimes life goes frustratingly slowly. This is not a quick fix. I'm hoping we're starting to wake up."*

— Michelle Mayes

The effects of racism in the United States are so broad, and they run so deep, that it is tempting to believe that only an act of God can wipe them away, says Rory Smith, senior warden of St. Thomas Church in the predominately African-American community of Bronzeville on Chicago's south side. "Oftentimes you look for a pill, a light switch, or a lightning bolt, then you realize you have to work at it," Smith says. "When you work together you can build change. You can create change."

Late last year, St. Thomas began the work of creating change by forming an educational partnership with All Saints' Church in the Ravenswood neighborhood on the city's north side. The demographics of the two congregations are quite different. But working with Chicago Regional Organizing for Antiracism

(CROAR), an organization that facilitates workshops and forums on racial issues, they are discussing matters that black and white Christians seldom discuss with one another.

Though their racial make-ups are different, All Saints' and St. Thomas share a commitment to ministering outside the walls of the church. Both churches support feeding programs, and both are involved in neighborhood development efforts. St. Thomas, the oldest historically black Episcopal church in Chicago, founded in 1878, supports Safe Haven Home, a foster care ministry, while All Saints', founded in 1882, maintains a particularly close partnership with Ravenswood Community Services.

A shared approach to ministry has helped the two parishes become partners. The project began late last year, not long after the Rev. Bonnie Perry, rector at All Saints', preached a

sermon on “The Deep Sleep of Racial Oblivion” in which she confessed one of her own sins, which she described as “setting aside” her awareness of racism. “That willing side-stepping is a sin of omission I am able to commit because I have a privilege and standing that was granted to me the day I was born with pale, freckled skin,” she told her congregation in a sermon that was later adapted by the popular website The Huffington Post.

“Any of us really who are people of faith are called to be at the center of this conversation,” Perry said in her sermon. “Many of you, I know, through your work, your family, your friends, your faith, are already at the center. I’d like to join you. I want to enter into this conversation in a profound way and I am not quite sure how.”

Perry’s sermon, say parishioners from both churches, was the spark that lit a fire. “I recall being moved by her sermon,” Smith says. “I thought she really confronted the issue and wanted to do something about it.”

The sermon, as it happened, coincided with plans about to unfold at St. Thomas.

Two weeks before Christmas, at the request of the Rev. Dr. Fulton L. Porter III, M.D., St. Thomas’ rector, Smith facilitated a forum on the Black Lives Matter movement. One outcome of that gathering was a collection of data demonstrating race-based inequalities in the United States.

On the Sunday after Christmas, the Feast of the Holy Innocents, Porter preached a sweeping indictment of systemic racism. “Who is being killed?” he asked, drawing a contemporary analogy to the scripture readings of the day. “Black and brown boys are being killed. Who is killing them? Satan through a racist system. The next question I think this begs is where is the killing of our youngest black males occurring? It is happening everywhere. Namely in the American educational, judicial, social, political, and economic systems.”

In early February, the parish joined the Union of Black Episcopalians in calling for coordinated action in response to the wave of police killings of unarmed African-Americans. “We encourage engagement in dialogue with local law enforcement to determine how to partner to better protect and serve our citizens,” the parish said in an announcement to its members. Action items included supporting legislation “to include body cameras on all law enforcement officers” and participating “in dialogue between community, police and public officials for better understanding and relationships within local communities.”

On Good Friday, members of St. Thomas continued their exploration of systemic racism, watching a video on the last words of a number of black men and women who had been shot to death by police. Meanwhile, plans to begin meeting and talking with parishioners at All Saints’ were underway.

Two weeks later the two churches met at St. Thomas where their members got to know each other using an exercise modeled on speed dating. Conversations deepened as the sessions continued.

“I’ve learned that even though it can be a little awkward having conversation with strangers, the only way we become closer to a







“People shy away from talking about race because they don’t want to hear they’re racist. It’s painful for African Americans to hear of the privilege and power white people have.”

Christians,” Ziech says. “People shy away from talking about race because they don’t want to hear they’re racist. It’s painful for African Americans to hear of the privilege and power white people have.”

These are hard conversations to have, she adds. “Crossing the barriers of two very different cultural backgrounds is difficult.”

Michelle Mayes, a long time All Saints’ parishioner who has served two tenures on the church’s vestry, has been actively involved in the joint sessions. She has seen some progress, but she knows it’s not easy.

“This is not a quick fix,” she says. “I’m hoping we’re starting to wake up.”

Recently, more than 100 members of All Saints’ watched “Cracking the Codes: The System of Racial Inequity,” a documentary presented in segments with breaks for facilitated conversations. Parishioners says that after several meetings they are becoming more aware of one another’s points of view, and gradually forming relationships.

“We are still in the building stages of this,” Mayes says. “Sometimes life goes frustratingly slowly.”

On the last weekend of September, some 60 parishioners at All Saints’ met to discuss ways to undermine systematic racism. The session, called Theory and Theology of Change, was inspired by the work the parish is doing with St. Thomas.

“I’m really interested to hear the ideas of the people in the congregation in terms of how they want to move forward from here,” Schrage says. “I have enjoyed our time with the people of St. Thomas. We have worshiped with them and enjoyed the meals after service, which allows us some time to talk and get to know each other better.

“I’m also looking forward to continuing our relationship, and one thing that really interests me is doing a book club together. Of course there is the work of fighting racism and I’m glad we can work together on that, but I also want to enjoy the social time together.”

Smith believes these sessions are positive. “You cannot predict where these conversations will go,” he says. “I wouldn’t put any limits on it.” ✚

stranger—so they are no longer a stranger—is by having conversations,” says Karen Schrage, an All Saints’ parishioner who has been actively involved in some of the joint sessions. “So, I’ve learned to push through my shyness with new people in order to form a new relationship.”

Bishop Jeffrey D. Lee has been encouraged by the budding relationship between two of the diocese’s older parishes. “These kinds of ongoing sustained conversations among people of different races are unfortunately rare in our church and in our society,” he says. “I am grateful that St. Thomas and All Saints’ have taken the risks necessary to create relationships where they had not existed and to deepen ones that were already in place. I hope their partnership will be a model for other congregations around the diocese.”

In February, choirs from the two churches sang together at the diocesan celebration of Absalom Jones Day, held this year at St. Thomas. In May, they watched Katrina Browne’s “Traces of the Trade: a Story from the Deep North,” a documentary in which Browne and nine relatives learn that their forebearers, members of the Episcopal Church, were the most prolific slave trading family in U. S. history. The following day the congregations participated in a workshop, Introduction to Systemic Racism, presented by CROAR facilitators Derrick Dawson and Karen Ziech, both of whom are members of the diocese and leaders in its anti-racism efforts.

“We all want to believe we are good, decent people. We’re

# At St. Clement's, a Pantry Knit to its Neighborhood

BY JIM NAUGHTON

Nathan Davis was drawn to St. Clement's Church by the buzz his wife, Annie, heard at the free medical clinic in Harvey where she worked as a doctor. "She was constantly hearing from her patients about the red door church," Davis says, "so we went and checked it out."

What they found was a church with a Sunday attendance that fluctuated between 12 and 20, but that was an essential presence in its neighborhood. Within a month, Nathan Davis was running St. Clement's community garden. Nine months later he became head of the parish's food pantry. Today he is senior warden and food justice coordinator.

The pantry, which serves as many as 350 families a month during the busy season from May to January, is an institution in Harvey. The town, about 20 miles south of Chicago, is a multi-ethnic community of more than 25,000 people, more than a third of whom live below the federal poverty line.

Turn up early on a Tuesday morning in St. Clement's neighborhood of low-slung houses and you'll run into a small crew of volunteers preparing the basement, nave, and parish hall to serve as warehouse, welcome center and distribution center respectively. The refrigerated truck from the Greater Chicago Food Depository arrives at about eight, and a crew that usually includes Alan Engle, husband of the Rev. Rod Reinhart, the church's rector, unloads up to two thousand pounds of meat and groceries that is supplemented by food from St. Clement's struggling garden and contributions from the gardens at St. John's, Flossmoor, and Ingalls Memorial Garden.

Davis, who is also the diocese's communications intern, arrives at about 1 p.m., and by 3 p.m. the street in front of the church is alive with a crowd of 50 to 80 people, most of them women, and in the summer months, children. "Our block is sort of an intensified version of the feeling of the neighborhood on that week," Davis says. "Sometimes, especially when it is hot, there is enormous irritability; in general it's a pretty good-natured group of folks."

The pantry, officially known as Annette's Pantry after its founder Annette Broome, is distinctive for several reasons: the variety of food available is satisfying; guests are allowed to choose only the foods they want; and guests of the pantry and residents of the neighborhood make

up most of the volunteer staff.

"They have a nice selection of canned goods," says Jeanette Ghoston of Harvey. "They have a nice selection of meat. Usually pork, chicken and beef. They have a nice selection of breads. Juices. Sometimes we get treated to pastries. The kids are looking forward to that, of course."

Ghoston relies on the pantry to keep food on her family's table after the groceries she purchases with food stamps run low. "I use it as a stretch," she says.

Ethel Perry of nearby Hazel Crest says the people at Annette's Pantry bring a special attitude to their work. "They treat me like I am human too," Perry says. "They don't act like, 'I am going to treat you bad because you are at the food pantry.'"

"They let you select what you want and that is even better. There's some of them tell you that you have to take whatever is in the bag."

Davis says that allowing guests to choose their food is practical because unwanted food often gets wasted. But the pantry's commitment to the policy has deeper roots. "People have reacted very well to it," he says. "They don't feel like they are part of a cog in a system and we have a quota of how much food we give out."

What has knit the pantry to the neighborhood most closely, however, is Davis' cultivation of neighborhood volunteers. "He has that wonderful inviting presence where everyone is equal," says Helen Klaviter, the Jubilee Center director at St. Clement's, who has attended the church more than 40 years and been involved with the pantry since its inception. "He works hard to build the skills of the volunteers, and that can be anybody from the neighborhood person who has a disability but can help carry bags to people who may have been jobless for years but have taken over organizing that part of the pantry that they know well."

"In my experience of social justice projects in general, by and large they are middle class and upper middle class folks that have the ability and free time to give to a project," Davis says. "That is not the case at St. Clement's. Most of the people that come to help out are also guests. They started as guests. They saw that we were overworked and said, 'What can I do to help out?'"

Joseph Stovall, who on many Tuesdays is the smiling face of the pantry, is one such person.

"A friend of mine told me about [the pantry] and I decided to come





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down and get my family some food, and I saw how everything was going and I spoke with Nathan and asked him if I could be a volunteer, and ever since Nathan Davis has been a real good friend of mine.”

Stovall has five children and three grandchildren. “I don’t have a steady job,” he says. “I spend most of the time taking care of my family. My wife is in a wheelchair. But I like to help out.” At the pantry he frequently checks guests in and gives them the number that is called when it is their turn to choose food. “I tell them ‘Nobody should have negativity,’” Stovall says. “‘Don’t be mad; don’t be sad. There’s enough for everybody.’ I say that to everybody and they get a smile on their face.”

There wasn’t always enough for everybody, but the pantry has grown since Broome, a dietitian and the first black woman to graduate from the University of West Virginia, started it primarily with the force of her personality.

“She was outgoing,” Klaviter says. “Everybody fell in love with her and she could get anybody to do anything.”

Though the pantry wasn’t founded until 1990, pantry-like activities began in the early 1980s “as people walked by church and asked for food or whatever hand-out they needed, whether it was toilet paper or supplies and we would go rummage in the kitchen cabinets and see what we might have,” Klaviter says. “At that point, church attendance was in the neighborhood of 80 to 100, and we had two masses. But it was never a rich parish. So what we were finding was leftovers from this or that potluck, supplemented by whatever staples people might

bring from home.

“Annette started buying food any place she could find a bargain, and gradually things became more formal.”

Klaviter, who retired in 2008 as managing editor of Poetry magazine, was a central figure in this evolution. She wrote grants, joined and eventually served as both treasurer and co-chair of the diocesan hunger committee, and developed the pantry’s network of financial supporters that in recent years has included Christ Church, Winnetka; St. Michael’s, Barrington; Transfiguration, Palos Park; the Church of the Atonement in Chicago, and the Hunger Committee. For her service, Klaviter received the Bishop’s Award in 2009.

Davis also falls back on the generosity of several St. Clement’s parishioners from time to time. “There are some individuals who will drop a thousand or two thousand dollar check on something,” he says. “I can come to them and say that this has to get paid for, help me out, and they will take care of it.”

Life in Harvey, where the violent crime rate is more than four times the national average and the rate of automobile ownership is among the lowest in the country, still presents significant challenges. When the City of Chicago razed Cabrini Green and the Robert Taylor Homes, many former residents of those public housing projects moved to subsidized housing in Harvey.

“I tell everybody Harvey itself is not bad, it’s some of the people that make it bad,” Ghoston says. “We have the Fourth of July parade,



“Some of my favorite stories are the ones from the sanctuary with people saying, ‘What kind of church is this? Can I say a prayer? Is the pastor here? Can you give him this note, it’s a prayer.’”





fireworks, different things for the kids to keep busy; football, different stuff for the girls, dance and drill team. So they do a lot of stuff for the kids to keep the kids busy. And you have a lot of churches. So there is no excuse for not going to church in Harvey. Predominantly, Harvey is not that bad, but there are a few bad seeds in it.”

Though he is committed to the people of Harvey, Davis acknowledges some frustrations. “Just trying to supply basic needs for folks is a bigger deal than it might be in some places,” he says. The story of the parish’s food garden is illustrative.

“We have had to radically change how that project works because we can’t get water consistently. The infrastructure in the whole city is poor, but especially on the block where the church is located. The water pressure we get, it just dribbles out of the faucet, especially in the summer time when people are opening up the hydrants.

“We’ve had to go toward more perennials. We’ve got a few berry bushes out there now and people like that, but we can’t do annual vegetables because they require so much water.”

Klaviter, who helps volunteers learn how to use the computer system that keeps track of the pantry’s guests, is a veteran of this struggle. Her late former husband, Douglas Klaviter, grew up in Harvey, and the couple moved there in 1972, brimming with idealism and hoping to

help build an integrated community. They left, however, when their daughter, Elizabeth, reached school age. The local public schools, “were just not an option at all,” she says.

Klaviter has lived on the north side of Chicago for 16 years but still makes the 60-mile round trip commute to Harvey at least once a week because the work is so rewarding. “This is just a great place to be attached to. The pantry is very definitely at the heart of this church. It gives the church a reason for being.”

“Some of my favorite stories are the ones from the sanctuary with people saying, ‘What kind of church is this? Can I say a prayer? Is the pastor here? Can you give him this note, it’s a prayer,’” she says.

“We get people in tears. One woman came in tears because she had been turned away at another pantry because she hadn’t had proper ID. We do insist on ID, but we always give food. I’ve heard this more than once that we are identified as the ‘nice’ pantry, the one where the people are nice.” The designation predates Davis’ tenure, she says, but “we are nicer now that Nathan is here.”

Klaviter lives three blocks from another Episcopal church but still calls the red door church in Harvey her parish. “St. Clement’s builds that kind of loyalty in its people,” she says. “You just don’t leave St. Clement’s behind.” ✝



# Enough Trust to Talk

HOW TO DISCUSS RACE IN CHURCH



**T**he sin of racism is woven into the fabric of American life. Its manifestations include failing urban schools, the mass incarceration of black men, and police violence against black Americans. Yet black and white Americans seldom speak to each other about these issues, even in communities of faith. The Rev. Jennifer Baskerville-Burrows, the diocese's director of networking, spoke with Jim Naughton recently about why people avoid conversations about race, the role of the church in fostering such conversations, and how Episcopalians can best discuss racial issues at the congregational level.

**What role can Episcopal congregations play in helping their communities discuss issues of race and privilege?**

The church is made up of people who come from all kinds of backgrounds and experiences, many of whom are experiencing the cost and challenge of racial strife and racism in the world. And everything that is happening in the world is in our churches, as well. We have a history to contend with regarding race in this country, and we have a present that is challenging us to make radical changes. So I don't believe that the church has a choice about being involved in this conversation; this is just where we live.

**Does the church bring any particular gifts or previously learned lessons to conversations regarding race and racism?**

I can only speak about the black-white dynamic. I know racism is an issue for whites and people of every different hue and different ethnicity. But historically, in this country, the black church has played a leadership role in the fight for civil rights, and the church has been a place where the black community, in trying to survive and even thrive in a systemically racist system, has found its place of power and voice. So it's that historic piece of it that goes back to the creation of the spirituals that we sing in our churches to this day. So it's kind of just in the American church part of our DNA to have a platform or voice. Now whether that platform or voice has been heard or is taken seriously by the white majority is another question. But for black folks, the church is where a lot of this is centered.

Also, I can also ask myself, "Well, what does our Christian theology say about what God most desires for us as people in relationship to God and one another?" It's about community and honoring the diversity of the way God created us in all of our difference.

**Why is it so hard to have helpful conversations about race?**

I think it has to do with people not having enough trust to talk about difficult things or vulnerable things. I remember in high school having conversations about color with my friends who were in this leadership group I was in. All the girls were white. There was one other black person on this leadership team with me across New York State, and we would talk about why I wasn't getting into the pool and what would happen to my hair and how do we describe our color: Are we brown? Are we manila? And we would just have that conversation. But there are a lot of people for whom that's not an easy thing to

"It's all tied up with our segregation and the way people tend to grow up and not mix. Everything is conspiring, I think, to make it difficult for us to be together and have those conversations."

do because it is seen as a judgment on all of the ways in which looks define us or categorize us, put us in positions of power or not.

When we share things that are sensitive, things about who we are, what makes us who we are, we tend to do that with our own kind. Talking about the differences is hard and as soon as you bring in, "Oh, now we need to admit that some people are not treated the same or some people have actually been killed in the name of color preference," then we bring in guilt, and guilt that may not necessarily be first-person owned but systemic guilt. And we are not equipped to deal with it, never having had even the most basic conversations. And so we don't go there. It's all tied up with our segregation and the way people tend to grow up and not mix. Everything is conspiring, I think, to make it difficult for us to be together and have those conversations.

**Even conversations involving people with the best of intentions often falter. Where do conversations on race tend to go wrong?**

These conversations are difficult and sticky and the heat can get turned up really quickly on them. That comes out of lots of personal and historical pain, for instance, or righteousness, about "Well, I didn't enslave people, and if I didn't do that, why are you so mad?" When you get into a heated place like that, there's got to be an understanding that "Well, at the end of this we are actually still going to be in relationship because we really want to be in relationship," and you can't always assume that, because blacks and whites historically have not easily been in relationship.

**Do you see any encouraging developments in the church's approach to issues of racism?**

Certainly General Convention is sort of a landmark in our recent history of progress.<sup>1</sup> And I think some of that comes out of our current moment with policing issues and the Black Lives Matter movement, but to have the \$2 million that has been designated for racial reconciliation in the churchwide budget, and the fact that the

legislation passed with the overwhelming support it did, I keep telling people I never thought I'd ever see that. This is almost akin to the Special Program<sup>2</sup> and the things that happened in the late 1960s and early 70s that created lots of shift and change in the Episcopal Church. It's a different thing, but the commitment, the intent of making the church and our world different, is there, and I'm excited by that.

### How about closer to home?

As someone who is relatively new to the diocese but not new to these conversations—I have been working on some of this in the church for a very long time—I am constantly amazed at how complicated it still is with the history of this particular city, Chicago, and the region, to talk about race. And so if people wonder why it is so hard, I think we just have to say, 'It is.' And then we just have to understand that. We're not the same as, say, Baltimore. We have similar dynamics but it is really different here, and we have to be gentle with ourselves as we enter these conversations. It is going to take a long time, but we have to start, and we have to continue those conversations because our diocesan life and our ability to be faithful to the work of this diocese depend on it.

And we are making progress. We've experienced renewed interest in anti-racism training. There are very few people who wake up in the morning thinking 'Oh my gosh, the most important thing I am going to do today is some anti-racism training.' But we had one scheduled in October that actually had a waiting list. We had 47 people signed up before Labor Day and we were only supposed to be able to bring 30. And we've never had an oversubscribed anti-racism workshop. So every day we are talking about race, whether we are having conversations with the deanery on the North Shore or with individuals or commissions. I mean, it's a thing. Every day I am talking about this issue.

### The Black Lives Matter movement garnered some support at General Convention and has some proponents on Episcopal Twitter, yet it has been countered by people saying that All Lives Matter. How do you understand this dynamic?

I want to help people understand that we aren't saying all lives don't matter, we are just saying, also, black lives matter. There are things in our society—police behavior, the new Jim Crow of mass incarceration—that impact black people disproportionately. So we are saying black lives matter. We aren't saying white lives don't matter.

The response has been interesting to watch because it shows the discomfort of people who are used to being in power. From my perspective, the whole universe is saying white lives matter to me every day. Every day I get that message. And it doesn't need a sign because it's got television and magazines and political process to reinforce that message. So, black lives matter when we are turning on the news and watching black people being "perp walked" or killed for not turning on their directional signal. I mean, I watch people not turn on their directional signal every five minutes. And I am thinking, that can kill a black person. So black lives matter particularly in this moment, but it doesn't mean that other lives don't matter. And folks who are used to prominence and dominance just need to chillax about that a little bit. They do.

“As important as it is to understand the systems that keep us divided, none of that will hold up unless we are actually committed to be in relationship with each other.”

### What are some good ways of getting people who shy away from conversations about race to participate?

This is where I think the church has some easy roadmaps. We have a diocesan structure that can put you in touch with people who are completely opposite from you in every way. It takes the willingness of leaders and folks in congregations to pick up the phone or send a text or an email and say "Hey, let's find a way to try to be in conversation together and get to know each other." And don't even bring up race; just get to know someone who is different than you. It's not as complicated as it might seem. You don't have to start out saying, "Well, we are going to go meet these other people with the idea that we are going to become more racially sensitive." Don't do that! Just say, "Let's get to know the people in our diocese who we might not otherwise know and see what God does with that. At the end of the day, as important as it is to understand the systems that are at work that keep us divided and segregated, none of that will hold up unless we are actually committed to be in relationship with each other because we care about each other as people. And maybe I am naïve in that, but that's what I have found has been most effective in my life and in my work on this.

### Can you recommend any resources for people who want to start community conversations on race?

I would say there are two things. The first is the critical cultural competency workshop that the Antiracism Commission puts on. It's a one-day workshop and people rave about it as a helpful tool. And I recently came across the film "Cracking the Codes: The System of Racial Inequity from World Trust." It is phenomenally excellent. ✚

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<sup>1</sup>At its 78th General Convention, held in June and July 2015 in Salt Lake City, the Episcopal Church made racial reconciliation through prayer, teaching, engagement and action a top priority of the three-year period from 2016-2018 and committed \$2 million to the work.

<sup>2</sup>At its 62nd General Convention, held in September 1967 in Seattle, the Episcopal Church allocated \$9 million through the so-called Special Program to respond to the needs of the poor and marginalized during the next three years. The church's Executive Council dispersed the funds in the form of grants to grassroots and community organizations.





# TAKING FIRST STEPS

CROSSwalk Interns Get to Work



During the past two summers, leaders from the Diocese of Chicago have partnered with Youth Guidance to connect nearly 30 young people, including those pictured here, with summer jobs. The initiative, called CROSSwalk to Work, seeks to provide job skills and a path to a productive future for youth who live in communities rife with gun violence.

“Employing youth from areas of concentrated poverty is an investment in them and in the healing of our communities,” says the Rev. Jennifer Baskerville-Burrows, who oversees the program. “It is only one part of a solution to a complex problem, but jobs can create a sense of pride and a hope for the future.”







*clockwise from top left:* Vanessa Jaramillo, Y.O.U.; Charly Sandoval, Iraqi Mutual Aid Society; the Rev. Gary Cox with Oscar Anguiano, Santa Teresa; Omayra Colon, St. Leonard's Ministries; Jorge Cruz, St. James Commons, with mentor Henry Leach

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# *A Cycle Broken*

## *At Thistle Farms, love heals*

— 6 — BY KATHLEEN MOORE — 3 —

**J**ennifer Clinger was caught in a cycle: drug use, prostitution, jail and court-ordered rehab programs. “State and federal programs aren’t long enough,” she says. “They’re worried that if you don’t get this much done by the 30, 60 or 90 days that you have been given, they won’t get their funding.”

What Clinger, who had been sexually abused as a child, needed was a program that would make a long-term commitment to her rehabilitation, and with the help of her sister Catherine and a caring priest in Dayton, Ohio, whom she met at her lowest point, she found one. Thistle Farms is a community of women who have survived prostitution, trafficking and addiction. Part of what differentiates Thistle Farms’ residential program, Magdalene, from other residential recovery programs is the time, patience and individualized care the program provides to people like Clinger, who is now a Magdalene graduate and Thistle Farms hospitality and volunteer hostess. It offers a lifeline out of the endless cycle of prison, poverty, drug use, and prostitution many women experience.

Founded in 1997 by this year’s Diocesan Convention keynote speaker, the Rev. Becca Stevens, and based

in Nashville, Tennessee, the community has grown into a movement with an international reach that educates community members about how to take action in helping women recover and heal from prostitution, trafficking and addiction. Four branches of the organization (Social Enterprise body care products, Studios Workshop paper products, Thistle Stop Café and the Shared Trade global cooperative) employ residents and graduates of its residential program, Magdalene, and support the community financially. Magdalene, which provides housing, food, healthcare, therapy and education at no charge to residents, is funded entirely through charitable giving and sales revenues.

Magdalene graduates move on to a life of independence that allows them to shine a light on the same systemic forces of poverty, violence, racism, and sexual abuse and assault that brought them to a life on the street. “It’s going global now. It’s a love movement,” says Clinger. “There are so many people out there wanting to get involved, wanting to make this world a better place, but they just don’t know how to get connected. I think we’re figuring that out, and it has to do with going next door to your neighbor and introducing yourself. As an example,







*“The (Magdalene) women... sent me packages, they came to visit me. Before, when I went to prison and jail, nobody ever visited me. I didn't have anywhere to go when I got out, but these women loved me back to life.”*





“I come to work every day. I enjoy making the candles. I know that every candle that I make, somebody made a candle for me. They shared the light many times for me. The light was shining and I found my way home.”



people think human trafficking happens somewhere else. But you know what? I was somebody's neighbor, and it happened to me.”

Ty Johnson, another Magdalene graduate who is now manufacturing co-manager for Thistle Farms Social Enterprise, adds: “People treat these issues like they're the big elephant in the room. They just ignore everything that's going on. I travel with Becca (Stevens) around the United States telling my story. I enjoy doing that because our mission is to have other people come to our educational programs in hopes of others starting their own programs. That's my wish—that's what I wish for every time I speak. It changed my life. I have been in a lot of these programs and none are like this.”

“Other treatment centers weren't long enough for me,” Johnson says. “They would be 28-day programs, or three-to-six month programs, and I wasn't able to save any money because of the rent that I had to pay for the halfway house (anywhere from \$120 to \$125 per week). So when it was time for me to get out, I had to return to the same street, which was made up of dope dealers, addicts, shoplifters, and prostitutes. And that was just the way of life. And that's all I knew. Nobody had real jobs or anything like that. Nobody owned their own houses or anything like that. And so during these times I would go to prison, I would come back out and have to go to a halfway house and would start doing the same thing over and over again, because I couldn't stay clean. I didn't have any place to live on my own. I was homeless for eight years.”

Like many of the women who come to Magdalene, Clinger and Johnson endured violent and abusive childhoods that led to feelings of shame. “I became withdrawn as a child—it wasn't that I was shy, it was that I was ashamed,” Clinger says. “I was a child, and children should not feel shame. I started becoming defiant and unruly, and I started running away from home. I didn't just run in my city of Dayton, I'd get on the highway. Basically, I got trafficked up and down the East Coast for the next four years. I'd come back home occasionally, and my mom

would ask, ‘What happened?’ And I just couldn't answer. I thought it was all my fault, and I didn't want to disappoint her.”

At the age of 17, Clinger was married and gave birth to her first child. Two years later, she lost her second child following a complicated pregnancy. “I didn't break until that moment. It was like a light switch going off. It went from light to dark, and I started rejecting love. I was consumed with rage.” Clinger left her son with her mother, divorced her husband, and began working in a gentleman's club. “It evolved into 20 years on the street, IV heroin every day, unless I was in jail.”

In response to her childhood feelings of shame, Johnson started smoking marijuana at an early age. “I started using stronger drugs like crack around 18 and started prostituting around 16 years old. When other little girls learn how to drive cars and get drivers licenses, I was hopping in and out of cars with different men. I never did get a prom dress or anything like that. I picked up a bunch of charges, and I went to prison, and I was on the streets for 30 years.”

Clinger points to one particular moment as the turning point that would eventually lead her to Magdalene. “I always prayed,” she says. “And I got to the point where I just let God have it. And I think that was the point where things changed. God said, ‘Okay, now you're gonna be real with me.’ Clinger called her sister and asked her to take her to confession. After hearing her story, the priest gave Clinger “a beautiful white and gold Bible” she still uses every day, and said he would be in touch about places she could get the help she needed. “And I already felt a lightness after that meeting—like something's gonna happen here. It was a holy moment. It was all going to be okay.”

The priest called back to say he had found a two-year program in Nashville called Magdalene. “My brother brought me down two days after my birthday,” Clinger says. “God gave me my life back for my birthday. Because I thought I was gonna die out there.”

Clinger's recovery experience at Magdalene “was like surrendering to God,” she says. “There were moments when I wanted to run—I've been

“All my sisters followed me to court and supported me, and Becca came and spoke on my behalf, and so did the director of the program and different staff members.”



running all my life. I had to make myself sit still. I don't even recognize the woman who walked through those doors in March, 2010.”

Johnson came to Magdalene through a friend in Narcotics Anonymous. “I spent a year at Magdalene, and I did everything I was supposed to do, and it was going good,” she says. But there were still outstanding criminal charges against Ty stemming from her prior drug use. “All my sisters followed me to court and supported me, and Becca came and spoke on my behalf, and so did the director of the program and different staff members.” Johnson was sentenced to 14 years in prison, but served three years and one day. Magdalene staff members were present at her parole hearing.

“During my time in prison, it was like no other time before,” Johnson says. “The (Magdalene) women allowed me to call them, they sent me packages, they came to visit me. Before, when I went to prison and jail, nobody ever visited me. I didn't have anywhere to go when I got out, but these women loved me back to life. And I didn't come out hard-hearted. In fact, I forgave everybody, and I also forgave myself, and I learned how to love myself again...And after being there, I had a bed to come back to—the bed that I left out of is the very same bed I



went back to.”

Both women emphasize the importance of discovering their own value at Magdalene. “During my stay at Magdalene I got my GED, I saved up money to get a car, so I own my own car now,” Johnson says. “I have my own place. I stay in a two-bedroom house with two full baths.”

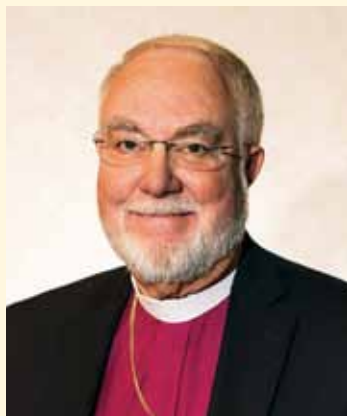
She shares her home with Steven, a 12-year-old whom she is parenting. “I wasn't able to have kids due to things that happened to me when I was brought up,” Johnson says. “He calls me Mom, and I call him my son. It was a blessing for me and also for him, because his mom is on the streets of Detroit. I enjoy taking care of him. I have peace, I have contentment, I have patience, I have a whole lot of love to give.”

Johnson works 40 hours a week. “I'm able to pay my bills, and I don't need a man,” she says. “That's my story. I come to work every day. I enjoy making the candles. I know that every candle that I make, somebody made a candle for me. They shared the light many times for me. The light was shining and I found my way home, so what I do is I make every candle with love in hopes that another one off the street will find her way home. And not only does it help bring in other women off the street, but it helps take care of our wages, which allows us to take care of ourselves.”

Clinger now works to teach others to see the same value and potential in those living in the margins that she and other Magdalene graduates have learned to see in themselves, and to break these systemic cycles that lead to the street. “I was stuck in the margin with my history, my drugs, my jail record,” she says. “I was stuck in a margin in a system designed to keep you down.” Clinger points to the example of employers' reluctance to hire applicants with a criminal record. “We have to stop judging people because they have a record. We can't think, ‘No, we're not going to hire you because you're a bad person.’” She continues, “Don't look at a homeless person and think she's just a bad person. Wonder what happened to her. Somebody damaged her at some point in her life to where she's out there and doesn't think she deserves any better. There are whole families living paycheck-to-paycheck. Thistle Farms is not designed just to make money, it's designed to have a positive impact on the community and the world.” ✚



# A Long Way to Go



C. Christopher Epting

“As a young curate, I remember people walking out on a few of my sermons on race.”

I am a Southerner. I was born in 1946 in Greenville, South Carolina, in the heart of the Jim Crow South. “Colored only” rest rooms and drinking fountains were everywhere, and people of color would step off the sidewalk when my mother and I approached them on a downtown street. My grandfather, whom I loved dearly, was a virulent racist and I remember asking him once, “Why do you hate them so, Pop?”

I never got an answer.

The schools I attended were still segregated. I had my first black classmate at the University of Florida and my first black friend in seminary at Seabury-Western. But, during high school, moved by the sermons of Dr. King and the graphic TV depictions of violence directed against civil rights demonstrators, I read everything James Baldwin ever wrote to try and get inside the mind and soul of at least one African American and to feel some of the pain he, and so many others, had experienced.

I marched in voting rights demonstrations and joined anti-war protests in Gainesville, Florida. I chose a seminary “up North” at least in part to flee the racist South of my upbringing. Imagine my surprise to discover racism “even” in Chicago! We did some anti-racism training in those days, and I have benefitted from scores of hours of such experiences in the House of Bishops, on Executive Council, and in three different dioceses.

As a young curate, I remember people walking out on a few of my sermons on race. I rejoiced

to serve for a few years as canon at St. John’s Cathedral, a Jacksonville, Florida, parish that had decided years ago not to desert the inner city but to make a difference with a team of social workers and developers in a church-based effort called “Urban Jacksonville.”

As bishop of Iowa, I participated in a “Racial Justice Caravan” with other bishops and denominational leaders—Roman Catholic, Lutheran, Methodist, Presbyterian, UCC and others—in response to a number of cross burnings and racial incidents which took place across the state in the early 1990s. We wrote and distributed a document entitled, “We Cannot Remain Silent,” speaking at high schools, service clubs, and libraries during the day and hosting ecumenical and inter-racial worship services in the evenings.

As the presiding bishop’s deputy for ecumenical and inter-religious relations from 2001–2009, it was my joy to serve on the governing board of the National Council of Churches, the premier ecumenical organization in this country with a strong record of working for peace and justice, especially around the issues of racial equality. House building and mission trips to New Orleans after Hurricane Katrina were eye-opening.

While assisting bishop here in Chicago, I have appreciated the opportunity to represent you on the Council of Religious Leaders of Metropolitan Chicago, the most diverse inter-religious table at which I have ever sat. Our mission is to stand together as people of faith against the racism, gun violence and poverty which continue to diminish our life together in this great city.

I have come a long way from Greenville, South Carolina. I still have a long way to go.

We have come a long way in this country. We still have a long way to go.

But my hope is sustained by Dr. King’s prophetic assurance that “The arc of the moral universe is long... but it bends toward justice.” ✚



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