thrive!

SPRING 2018

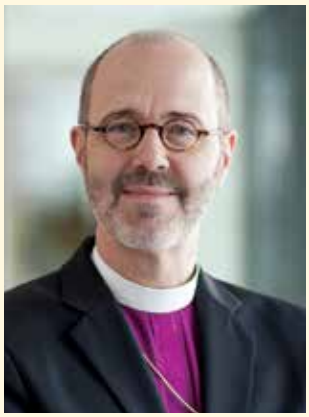
EPISCOPAL
DIOCESE
OF CHICAGO
MAGAZINE

Second chances at St. Leonard's

ICE raids roil Latino communities

A revision for the Prayer Book?

Letter from Bishop Lee



"The U.S. holds a higher percentage of its population in jails than any other economically developed country, and the overwhelming majority of this burden is shouldered by the black community. There is an enormous amount of work to be done to right this wrong."

Quietly, and sometimes not so quietly, the people of the Diocese of Chicago are living out their baptismal promises and making a difference in their communities by taking on some of the most challenging problems our society faces. You can read about their efforts in this issue of Thrive!.

Across the region, clergy leaders such as the Revs. Alvaro Araica, José Arroyo, Victor Conrado and Narciso Díaz, and lay leaders like Irma Hernandez are working with immigrants who feel that their place in our society has become increasingly tenuous since the Immigration and Customs Enforcement agency has stepped up raids and deportations this year. Each day they minister to people who feel they are taking a risk simply by going to work, shopping for food, or even answering a knock on their doors. You can read about their experiences and what you can do to help on page 11.

Bryan Cressey, a pioneer in the field of private equity investing and co-founder of three of the largest private equity firms in the United States, is on the forefront of efforts to rehabilitate those suffering from addictions to drugs and alcohol. Bryan, a longtime member of St. Michael's Episcopal Church, Barrington, is the founder of Above and Beyond, a free, outpatient drug and alcohol rehabilitation center on the West Side of Chicago. Above and Beyond is pioneering new treatment plans and philosophies and achieving impressive results. Bryan's story begins on page 15.

The United States holds a higher percentage of its population in jails than any other economically developed country, and the overwhelming majority of this burden is shouldered by the black community. There is an enormous amount of work to be done to right this wrong, and some of it is being done through St. Leonard's Ministries, an Episcopal Charities and Community Services ministry partner.

The extraordinary mix of housing, job training and counseling that St. Leonard's provides reduces recidivism and transforms lives. Their efforts are led by Erwin Mayer, a member of Christ Church, Winnetka, who was formerly incarcerated himself. You can read about St. Leonard's on page 2 in a story that also explores a significant advocacy campaign against mass incarceration being led by John McLees, a lay leader at St. Chrysostom's, Chicago.

The General Convention of the Episcopal Church will be held July 5-13 in Austin, Texas, and the diocesan deputation is ready to participate to the fullest (see page 25). I am chair of the committee that will help to determine whether the Episcopal Church should begin the revision of the 1979 Book of Common Prayer. On page 20, you can get a sense of how I approach this complex issue. The story also explores the role the Prayer Book plays in one of our parishes, within our Spanish-language congregations and within the Peoria deanery, where it helped hold congregations together during a difficult time.

Church governance does not set everyone's pulse racing, but it is very definitely a ministry, a point that Louisa McKellaston makes vividly in her column on page 29. Louisa, who serves as assistant for ministries on my staff, attended her first General Convention 15 years ago while she was still in high school, and she will be returning to Austin as a deputy. She's one of the few people I know who could write that she is "riveted by the intricate details of how our church came to be the way it is today," but things go off the rails pretty quickly if you don't have a few such folks around, and I am grateful that Louisa brings her good humor and balanced perspective to her work as a deputy.

Enjoy this issue of Thrive!.

In Christ, + Jeffrey

BISHOP LEE PHOTO: CHARLIE SIMOKAITIS; THRIVE DESIGN: MARTHA HOYLE

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THRIVE! MAGAZINE | **SPRING 2018**

New Skills, New Life 02

St. Leonard's Ministries is astonishingly effective at helping people build a life after incarceration. "We provide support services to change their way of thinking and their behaviors," a staff member says. "And then we help them go back into society feeling like they can compete."

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On our cover

Darrell Robinson teaches carpentry skills to St. Leonard's residents Leo and Tory. Above: Residents Troy and Leo at work. Photos by Suzanne Tennant

SAVE THESE DATES

Camp Chicago
July 1 – 20

General Convention in Austin, TX
July 5 – 13

Hispanic Youth Event at Sagrada Familia/Holy Family
September 8
Lake Villa

Leading in Dynamic Water
September 16 – 19
Nicholas Center

Living Compass Training
September 27 – 29 and October 19 – 20
Nicholas Center

Hispanic Liturgy with Confirmation
October 20

Diocesan Convention
November 16 – 17

College for Congregational Development Weekend Intensives

Friday & Saturday 2018
September 21 – 22
December 7 – 8

Friday & Saturday 2019
February 8 – 9
May 10 – 11

TURNING POINT

St. Leonard's fights mass incarceration by instilling hope, skills and confidence

By Rebecca Wilson

"St. Leonard's becomes that supportive community that allows our staff to provide support, model behavior and walk alongside them. … Our staff inspires hope for tomorrow and models how to get from today to tomorrow."

— Erwin Mayer

Four years ago, Erwin Mayer's life changed in an exercise class led by an ex-drug dealer named Strong.

Mayer is now the executive director of St. Leonard's Ministries, a residential program for people who have just been released from prison. But back then, he was serving six months in federal prison. Strong, a fellow inmate, was a 63-year-old "self-described street thug," who was serving a long mandatory minimum sentence for drug dealing. And he was afraid of being released from prison.

"He had no family support, no money and nowhere to go," Mayer said. "The idea that this guy would be scared hit me like a ton of bricks."

A few months later, when Mayer had been released and returned to his home in Winnetka, the Rev. Christopher Powell asked him for some help. Powell is the rector of Christ Church Winnetka, where Mayer has been a member since 1997, and is also a member of the board at St. Leonard's Ministries. The agency, founded in 1954, runs residential programs for men and women returning to the community after being imprisoned.

"The board was having some difficulty obtaining good cash flow information and was concerned because the State of Illinois did not have a budget and stopped paying its bills," Mayer said. "Things looked bleak, and the board needed to make some significant changes in a short period of time." One of those changes was asking Mayer to serve as acting executive director.

"Christopher had been so helpful to me during this difficult time, so I didn't think to say no," Mayer said, referring to a period that included his incarceration. "When I started, it looked like we were going to run out of money in six months."

Mayer's business and financial acumen is helping to turn St. Leonard's around. But he believes God is calling him to do much more than put budgets in the black. Thanks to his encounter

left: Darrell Robinson, St. Leonard's facilities director, and Chris Roach. Photo by Suzanne Tennant

> ***"We're not trying to fix them, but we are walking with them during this time. Just as, as people of faith, we expect Jesus to walk with us."***
>
> ***— Erwin Mayer***

"I've experienced life as [residents] have, and I've had similar behavior patterns. I give them a bit of my history, and that's how I get people to understand that they can trust me."

— Chris Roach

with Strong and other men he met in prison, he says, "I would like to bring together people who may think of the men and women who come here as 'other.' I consider it part of my goal to help people understand that there is no other, we are all one."

St. Leonard's is astonishingly effective at reducing recidivism. Across the Illinois Department of Corrections system, 50 percent of men and 35 percent of women exiting prison return within three years. For the men and women who come to stay at St. Leonard's—men for about six months, and women for between eight months and a year—recidivism rates are much lower. Only 16 percent of men and five percent of women return to prison within six years.

The program's success is attributable to staff, Mayer said, many of whom he has hired since he began his new job in 2016.

"In every interview of the people I've hired, there was a 'God moment,'" he said.

Between 75 and 80 percent of St. Leonard's staff members are ex-offenders, which means they can understand what residents are experiencing as they leave prison, Mayer said. The agency is particularly known for its success with men who have been in prison for decades. One recent resident had been incarcerated for 47 years, and many, Mayer said, have served terms of 25 years or more.

"St. Leonard's becomes that supportive community that allows our staff to provide support, model behavior and walk alongside them," Mayer said. "We're not trying to fix them, but we are walking with them during this critical time. Just as, as people of faith, we hope and expect Jesus to walk with us.

"Many have just tried to exist for years," he said. "Our staff inspires hope for tomorrow and models how to get from today to tomorrow."

Chris Roach, the program director of the men's residential program, embodies that kind of hope.

Roach arrived at St. Leonard's House on August 6, 2004, a date he remembers like most people recall birthdays or wedding anniversaries. At age 27, he had just finished serving nine years of an 18-year prison sentence handed down for a crime he committed when he was 18 years old. That stint in prison wasn't his first; he spent most of his teen years in youth detention, he said.

"I did not have a substance abuse issue, but I did have a behavioral issue," he said. "Because I was a product of the environment I was raised in, I believed that the only way to achieve was to adapt to the neighborhood."

Roach's arrival at St. Leonard's wasn't typical. When he was released from prison, he went to "a place that said they would give me a fresh start in life," but a month later, he found himself homeless after his landlord had taken both the money he'd saved in prison and his card proving eligibility for public benefits. Knowing that he was likely to be returned to prison, Roach decided to cut off his ankle monitor and try to get as much money as he could to support his son, then age eight, before being caught.

"But then I found myself daydreaming in front of a drug dealer, imagining taking his money for my son, and tears were streaming down my face," he recalls. "Instead of robbing him, I called my sister, who told me about St. Leonard's."

For six days, Roach hung around the agency, hoping to find a way into the program. When the program director finally noticed him, he made his plea. "I want whatever you have going on here," he recalls saying. "I see people who have been doing drugs their whole lives, I see them playing cards and chess. People I know

above: (top) Darius, a resident, in the kitchen; (bottom) residents Doris, left, and Veronica learn from Chef Will Newsome as Erwin Mayer looks on. Photos by Suzanne Tennant


Doris

"Some people learn their behaviors and are stuck in it … They settle for life as it was. But people, if given the right opportunity, they can get out."

— Chris Roach

who had lifelong rivalries are sitting peaceably together. There are birds in the yard eating berries off the trees and a cat basking in the sun. Whatever you're doing here, I want in."

Since that day nearly 14 years ago, Roach has been a part of St. Leonard's.

"I've moved up in the ranks," he said.

"One of the advantages is that I've experienced life as [the residents] have, and I've had similar behavior patterns," he said. "I give them a bit of my history, and that's how I get people to understand that they can trust me.

"I believe that some people are products of their environment, and they have less of a chance than others," he said. "Some people learn their behaviors and are stuck in it and can't see a way out. They settle for life as it was. But people, if given the right opportunity, they can get out."

St. Leonard's employs a three-step process when new residents arrive.

"We treat their immediate needs for food, shelter and clothes," Roach said. "We provide support services to change their way of thinking and their behaviors. And then we help them go back into society feeling like they can compete."

The third step can include tutoring, literacy classes, high school completion programs and job training. Most people at St. Leonard's want "a way out of a life of criminality and substance abuse disorder but don't know how," Roach said. The answer is often job skills that prepare them for employment in the food service or construction industries—what he calls "two industries that will never say no."

"One of the reasons that our people tend not to go back to custody is that once we give them substance abuse training and job skills, they're ready to rock and roll. If a person leaves here with no job and no apartment … you can be sure they are leaving here with a plan and how to go about achieving it."

While Roach and Mayer's days are consumed with the needs of St. Leonard's residents, they also see a need for advocacy against unjust policies that result in too many people of color spending too many years in prison. While St. Leonard's has not adopted a specific advocacy platform on the issue of mass incarceration, Roach, Mayer and other staff help residents tell their stories to legislators and public officials when the opportunity arises.

"It builds confidence, and trust me, these men and women need confidence to emerge from their shame and a lifetime of people telling them that they'll never amount to anything," Mayer said.

Mayer has participated in the growing advocacy effort against mass incarceration at St. Chrysostom's Episcopal Church in Chicago. In February, he was a panelist at one of a series of programs organized by parishioner John McLees and supported by WBEZ and several advocacy organizations. More than 200 people attended one or more of the four programs.

"I was heartened by this interest," Mayer said. "Maybe we're figuring out that locking people up isn't the best way to maintain public safety."

McLees, a member of St. Chrysostom's since 1983, has made advocating against mass incarceration a focus of his considerable post-retirement energy. He credits the Rev. Wes Smedley, St. Chrysostom's rector since 2013, with helping him connect his faith to the issue.

"Wes has a strong commitment to figuring out how the church can carry out Christ's teaching regarding

"One of the reasons that our people tend not to go back to custody is that once we give them substance abuse training and job skills, they're ready to rock and roll."

— Chris Roach

left: Doris shows Mayer her new skills. Photo by Suzanne Tennant

"Maybe we're figuring out that locking people up isn't the best way to maintain public safety."

— Erwin Mayer

"The level of injustice and systemic dysfunction means that the criminal justice system is really no system at all."

— John McLees

social justice and deal concretely with the problems of our society, whether they be issues of racial discrimination or other kinds of injustice," McLees said.

Last year, McLees helped organize a 15-week adult forum series at the parish on what he calls "the moral crisis of mass incarceration." The series spawned the evening panel discussions, as well as an April workshop, "Taking Action for Criminal Justice."

"The level of injustice and systemic dysfunction reflect the fact that the criminal justice system is really no system at all," McLees said. "It pushes people at every stage toward incarceration at a much greater rate than is required for public safely and creates a huge detriment for people who have been incarcerated. The damage falls disproportionately on communities of color, on black and brown people."

In creating the programs for St. Chrysostom's, McLees partnered with numerous faith and advocacy organizations, as well as several groups that work with St. Leonard's, including Reading Between the Lines, a local literacy program, and Back on My Feet, a nationwide organization that works against homelessness through distance running. Back on My Feet leads group runs for St. Leonard's residents at 5:45 a.m. three days a week.

McLees says that Episcopalians have a responsibility to learn more about the causes of mass incarceration, to work for change in criminal justice policies and to support organizations like St. Leonard's that help people restore their lives after being released from prison.

For his part, Roach is committed to helping the men and women of St. Leonard's find the hope for the future that he has experienced, even while acknowledging that the agency operates within a system that has been deeply unjust to many of them.

"I want to reflect that I've lived my life and helped some people in my life—that I've done some good," Roach said. "My newfound way of life outweighed my earlier deeds." He finds promise in the fact that the son he left when he went to prison, now age 22, has a job and takes classes at a community college.

"He's doing none of the things I did when I was his age," Roach said. Nevertheless, injustice never seems far away. "But he's a young black man being raised in Chicago, and so life can be snatched away from him at any moment."

McLees believes that there is reason for hope. "There will need to be a change of heart toward viewing accused and convicted people as human beings," he said, "and a movement on the order of the civil rights movement to overcome resistance to the changes that are required. But this is not a partisan issue, and more and more people are joining in what [Zen priest] Angel Kyodo Williams calls the 'death of denial.'

"It's an incredible experience to meet all of these people in Chicago who are committed to this cause." ✠

To see videos of the programs held at St. Chrysostom's and learn more about advocacy against mass incarceration, visit incarcerationreform.com.

"There will need to be a change of heart toward viewing accused and convicted people as human beings, and a movement on the order of the civil rights movement to overcome resistance to the changes that are required."

— John McLees

left: (top and bottom) John McLees speaking at St. Chrysostom's, parishioners in conversation. Photos by Vincent Johnson

After the election

A HARSH CLIMATE FOR IMMIGRANTS

By Jim Naughton

Life changed for the members of Spanish-speaking communities in the Diocese of Chicago after the election of Donald Trump.

"As a Latino/Hispanic clergy and person of color in the United States after the election, I have been reminded again and again that some people think I don't belong here," says the Rev. Victor Conrado, associate for ministries on Bishop Jeff Lee's staff. "Some people make you feel that you're not welcome. Some people have become bolder in letting you know that. Family-wise I have had conversations with my wife, even with my children: 'We are going to Walmart today, if someone starts attacking you, here is how you are going to respond.'"

Conrado, who is also priest associate at St. Mark's in Glen Ellyn, says people in churches and mosques throughout the area are putting together response plans that cover issues ranging from financial to parental. "They are saying, 'If I am deported this is what I need to do with my children.' How come we are normalizing these conversations where families are going to be set apart?"

Immigrants who entered the country without documentation have always been subject to deportation, but the pace of raids has quickened during the Trump administration, and Immigration and Customs Enforcement (ICE) officers no longer hesitate to detain or deport individuals who are the primary financial support of minor children, or who have no criminal record.

The raids have cast a pall over families in the diocese's eight Spanish-language congregations, says the Rev. Narciso Díaz, a priest at Nuestra Señora de Guadalupe in Waukegan. "People are feeling like prisoners in their own homes," he says. "They are scared to go out in the streets. Even in their own homes they feel like prisoners because they don't know who is going to knock on the door."

Nuestra Señora de Guadalupe is in a poor neighborhood where apartments change hands frequently, Díaz says. "Sometimes ICE will come and look for the former resident, but if the current resident does not have papers, ICE can take them, too.

"At times," he adds, "people have been scared to drive because they might be pulled over, and so they walk to work in the cold. Or they are not going to work for fear of ICE coming to the workplace, so they go three or four months without work. There are not any words to express the sadness and feeling of helplessness."

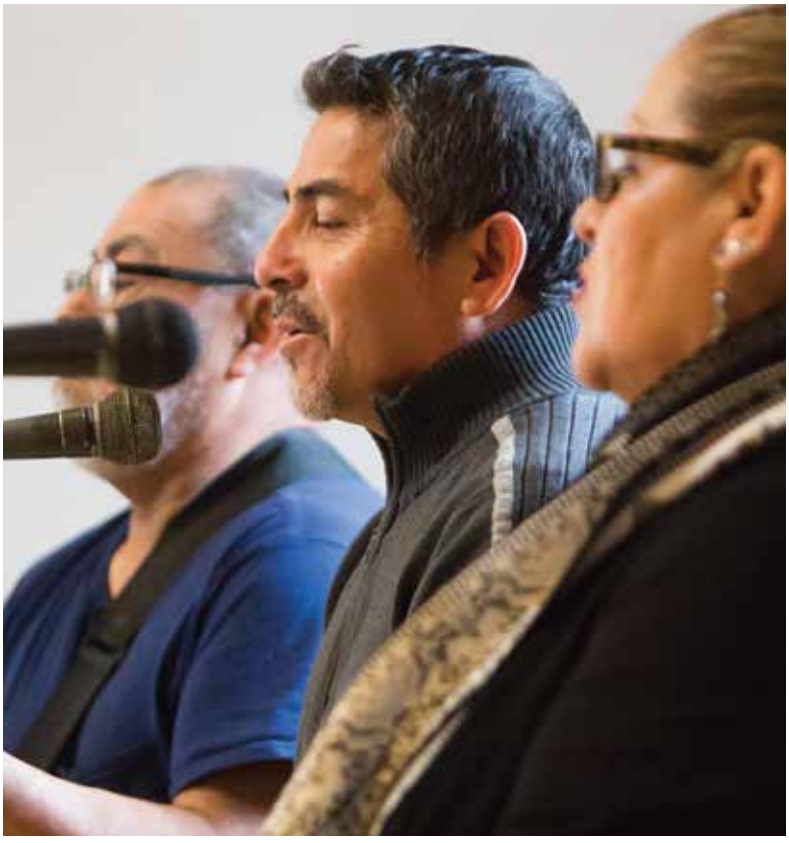
Because local immigrant communities are close-knit, everyone knows someone who has had a family member deported, Díaz says.

"There was a 24-year-old young man who was under court supervision, complying, doing all the things he should be doing," he says. "One day at home, there was a knock on the door. They said, 'We are from the court and we are here to check up on you.' When his mother came to the door, it was really ICE. They took him and he's in jail, and they are figuring out whether to deport him. His family are members of our church."

"They are scared to go out in the streets. Even in their own homes they feel like prisoners because they don't know who is going to knock on the door."

— Narciso Díaz

left: An acolyte at Nuestra Señora de Guadalupe in Waukegan. Photo by Suzanne Tennant



"People tell me 'I don't go shopping anymore to buy groceries because I don't feel safe.'"

Even young people who are ostensibly protected by the Deferred Action for Childhood Arrivals (DACA) program are under great strain, says the Rev. José Arroyo of La Iglesia Episcopal Sagrada Familia in Lake Villa, and not simply because the program is in legal limbo. There are almost 700,000 Dreamers, as DACA recipients are sometimes called, in the United States, and almost 42,500 in Illinois.

"Families with kids in college under DACA are stressed and tense because that young person is the only person in the family who can open a bank account, drive legally, etc.," Arroyo says. "So that young person is the legal center of the family."

Irma Hernandez, a member of Sagrada Familia, was one such child.

"I arrived in 2000 at 15," says Hernandez, who works in the real estate business in Chicago's northwest suburbs. "I didn't want to come because I was going to school in Mexico and everything was fine. But there had been an economic crisis in the 1990s. My dad, who was a heavy machinery mechanic, lost a lot of his business. He worked for the municipality from 1995 to 1998, but then both he and my mom came on tourist visas and they came to stay with my sister, who was about to have a baby. They soon got jobs, and most of our family is in the United States. So, the answer to me was, 'We are not returning. You have to come up.'"

The climate for immigrants in the United States changed after 9/11, Hernandez says. "Our immigrant community was blamed in general for the terrorist attacks, and also heavily persecuted due to the Patriot Act. They almost had an immigration reform bill right before that, then it all went to flames. Our community continued marching, but nothing happened."

After her family moved to Illinois and joined Sagrada Familia, a high school teacher called to ask if she would be interested in being the receptionist at the Mano a Mano Family Resource Center in Round Lake.

"It was a two-room non-profit offering English classes, computer classes and employment referrals," she says. "The kids in the area had issues with the gangs, and the parents didn't know what to do about it."

In 2008 Hernandez began the complex process of obtaining an employment visa. She received protection from deportation under the DACA program, instituted during the Obama administration, and finally received the visa in 2014.

Her experiences taught her how government bureaucracies work, and that the cost of making them work is high.

"The reason I am so passionate about immigration reform is that every time I had to provide immigration officers with paperwork, you are talking about two binders of papers," she says. "My boss paid $8,000 to get me through the process and to make sure I had lawyers at my interviews. Most of the families in this country have probably already spent more than $3,000 trying to get their status figured out. They have at least two to three cases open and pending without response.

"The system forces you to consider quitting due to feeling constantly rejected and unwanted," she says. "And our community thinks that the reasons of such rejection have nothing to do with the law and all to do with anti-immigrant attitudes."

Solving the community's problems, however, cannot be accomplished only by passing new laws, Hernandez says. "My biggest concern is that the president will say either 'Everybody is sent back,' or 'Fine, we have an immigration reform,' because people don't have the money or the help that they need to take advantage of these legal processes.

"You can see this with the Dreamers issue. There are more than a million eligible people who haven't applied because of lack of money, misinformation and lack of help. So, you will have a lot of people who aren't going to apply."

Leaders of Spanish-language congregations say there are myriad ways in which members of the diocese can be helpful to immigrants if they choose.

"People tell me 'I don't go shopping anymore to buy groceries because I don't feel safe,'" Conrado says. "So, we must find someone who can help them, someone from the English-speaking services at our church."

Arrests and deportations present a particular challenge. "I know all the county jails, and we try to help people with lawyers," Díaz says. Sometimes, however, arrestees are moved quickly to the detention center in El Paso, Texas. "We connect with the center and with family if there are family that live in the area, so we can discuss the time the person is supposed to arrive," he says.

Providing immigrants with accurate, up-to-date information is essential, says Arroyo, who has welcomed Congressman Brad Schneider and speakers from the Mexican consulate to visit Sagrada Familia.

"The fact that President Trump hasn't shown any interest in looking for solutions and says only negative stuff, especially in his behavior toward the Latino community, specifically Mexico, makes people frustrated," he says. "They feel like their dream is disappearing in front of their eyes. All of their successes and achievements are for nothing.

"It is important to have Anglo brothers and sisters near to show their opinion or attitude toward all of this."

Conrado agrees. "I have been telling white people to go to court because the court will value their presence," he says. "Their testimony is taken more seriously than that of a person of color. I feel that this is a time when we need to be aware of the power of advocacy, especially from our white sisters and brothers in our congregations."

left: Irma Hernandez and others at La Iglesia Episcopal Sagrada Familia in Lake Villa. Photos by Suzanne Tennant

> "There is a lot of fear and insecurity, and it is affecting the ministry in general because people are saving up for if they have to leave the country in an emergency."

Through Resolution A086, the 2015 General Convention of the Episcopal Church called on dioceses to foster a network of Latino and Hispanic partners for congregational development and to offer intensive cultural-competency training programs for diocesan staff members. In response, Conrado and others worked with the church's Office of Latino/Hispanic Ministries to develop an Episcopal Latino Ministry Competency course, which is now being offered church-wide. The course was offered at St. James Commons in October with 32 people in attendance. Before the gathering, Conrado asked Hernandez, who has worked with many DACA recipients, to recruit several Dreamers to speak about the realities of life among Spanish-speaking immigrants.

Manuel Gomez, a student at Loyola University of Chicago was among the speakers. "In my very blunt opinion, crying about it isn't going to change the situation," he said later about this presentation. "What is going to help is being proactive, to reach out to those who can help us legislatively."

At its convention in November, the diocese passed a resolution urging Congress to renew the DACA program.

As Episcopal advocates for fair immigration policies continue to make their case, leaders at the grassroots level struggle to keep their congregations together.

"There is a lot of fear and insecurity, and it is affecting the ministry in general because people are saving up for if they have to leave the country in an emergency," Díaz says. "It is very, very, very difficult because there are people suffering and the parish is suffering too, and we are trying to be a family to support everyone, but it is struggling financially to have the necessary things to go forward."

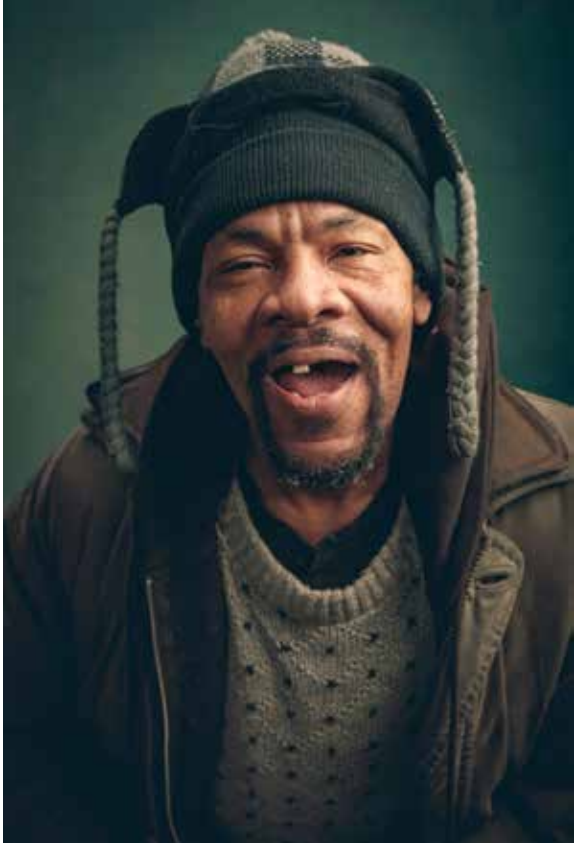
The trauma immigrant communities are facing, Conrado says, is a wound in the body of Christ.

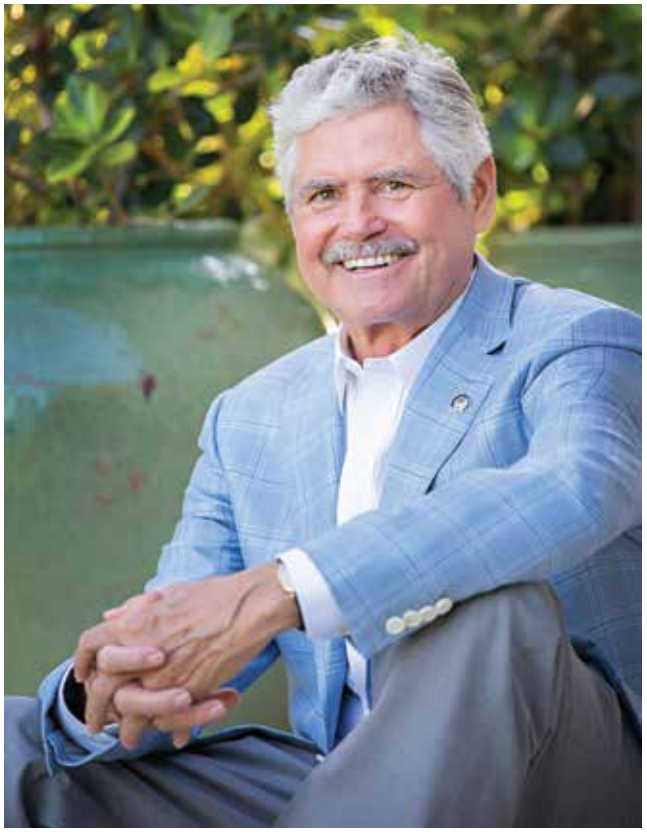
"What is happening affects us all. Even if we don't have the presence of Latino people in our community, it affects us all. If one part of the body is hurting, all of the body is hurting." ✠

above: Offering prayers at Sagrada Familia. Photos by Suzanne Tennant; *opposite:* Photo by Danny Pena

Life Beyond Addiction

BY LU STANTON LEÓN





More than 100 people attend the monthly graduations of Above and Beyond, a program founded by Bryan Cressey (lower left). Many graduates remain active in the Above and Beyond community.

Could it be that some of the poorest and neediest people on Chicago's West Side are getting the best and most cutting-edge addiction treatment available in the United States?

That appears to be the case at Above and Beyond, a free, outpatient drug and alcohol rehabilitation center located under the 'L' at 2942 West Lake Street. Founded by Bryan Cressey in late 2015, Above and Beyond offers the homeless, the uninsured and the poor a path to a clean and sober future through extraordinary, evidence-based care.

Cressey, a longtime member of St. Michael's Episcopal Church in Barrington, couldn't be more pleased.

"I started with two missions," he says, "to reinvent treatment in America so it is far better—and we are reinventing treatment—and to provide the best treatment in the world to the poor and homeless for free."

Cressey, a pioneer in the field of private equity investing and co-founder of three of the largest private equity firms in the United States, is accustomed to achieving his goals. He has managed billions of dollars of private capital and spent his career investing in healthcare. He was 30 years old when he co-founded his first company, Golder Thoma Cressey, and in 2008 he co-founded and now heads Cressey & Co., a private-equity firm that specializes in healthcare investments.

His business prowess has given him and his wife the financial ability to be the primary funders of Above and Beyond, with its 10 full-time staff members and $1 million yearly budget. But it's clear his commitment to changing lives runs even deeper than his pockets.

"Above and Beyond started with a fundamental recognition that each person, no matter their experience or circumstance, is just as important to God and the universe as I am," Cressey says. "If I could help save and restore lives, I almost felt an obligation to do that. I looked for a location for a long time and found one on the West Side of Chicago. It's on the sidewalk where people can just walk in and get help, no appointment needed."

Cressey, who married into the Episcopal Church and has become a friend of Bishop Jeffrey Lee, says the impetus for founding a treatment center sprang from his volunteer work at Cathedral Shelter, now called Revive Center for Housing and Healing.

"It was through the diocese about 20 years ago that I became involved with the Cathedral Shelter and helped them financially," says Cressey, who in the 1990s helped fund Revive's Cressey House, a 28-unit supportive housing program for homeless, disabled individuals and families. "It was then a residential place for families and kids who had gone through recovery. Our family helped tutor them to get their GEDs. I was inspired by that and kept in touch with one of the graduates who said to me, 'Bryan, we need a place in the neighborhood where people can just walk in.'

"Above and Beyond started with a fundamental recognition that each person, no matter their experience or circumstance, is just as important to God and the universe as I am."

"Once you meet the people, it is overwhelmingly compelling. Most of us tend to think of the homeless as a group of people, but each one of them has an individual story. Yet as a group, they are viewed as faceless."

Cressey wanted to reach people earlier in their addiction, before they ended up on the streets or in a shelter, before their addictions laid waste to their lives.

"Within our extended family, I've seen addiction first-hand, and I've visited a number of addiction centers, including some of the most expensive and best in the country," Cressey says. "I felt they were clinically hollow. I felt so sorry seeing these people come through the doors and not get any help. I was in shock.

"At the same time, one of my partners, doctor and former Senator Bill Frist, was out saving kids' lives through mission trips. I've been inspired by that. I thought, 'I can save lives!' I realized, 'Wow! I could help create a new model of addiction treatment utilizing evidence-based treatments that had been studied but were not being implemented.'"

left: top photo by John Gress; center photos by Danny Pena; bottom photo courtesy of Bryan Cressey

"These people live with a lot of shame and guilt. They feel bad about themselves … When they graduate from our program, they're sober, they have a life purpose and they love themselves."

HOW IT WORKS

When clients arrive at Above and Beyond, the staff explains the treatment options and support groups offered. Clients are assessed and, with counselors, develop a treatment plan. Each is given a choice of three different programs: an Alcoholics Anonymous (AA) 12-step program; Self-Management and Recovery training (SMART), a self-empowerment program; or a Women for Sobriety or Men for Sobriety program. Each program integrates intensive Rational Emotive Behavioral Therapy (REBT) training, which is designed to positively change clients' way of thinking about and reacting to stressful situations.

As part of its whole-life approach to treatment, Above and Beyond offers intensive outpatient programs, job readiness coaching, Housing First assistance, "street" yoga, acupuncture, rage management and trauma-specific groups.

An important aspect of the program is a training module based on the work of Dr. Gay Hendricks on "Learning to Love Yourself." Another module, based on the work of Dr. Viktor Frankl, is designed to help clients discover the meaning and purpose of their lives. In 1946, Frankl, a legendary Austrian psychiatrist and Holocaust survivor, wrote "Man's Search for Meaning." He also developed logotherapy, a new clinical approach to helping patients rediscover meaning in their lives.

"I recognize that a big reason people don't get better is that they don't know their purpose in life," Cressey says. "Each of our clients has a purpose to life. Not all of them, not all of us, will find it. Many of our graduates end up working in healthcare, in counseling, etc. Many of them want to help others. Almost all of them have had traumatic childhoods. They had no role models except bad ones. This is their first chance to become responsible adults.

"We're now setting up a spiritual center that has life-purpose coaches. Our graduates are going to get ongoing, life-purpose counseling. We're about to launch that, and no one in America is doing that."

As Cressey notes, many scientific studies indicate that those who hold spiritual beliefs, attend services or meditate are significantly less likely to abuse drugs and alcohol. While spirituality is important to the program, Above and Beyond doesn't promote the views of one religious group over another. For example, 12-step options at Above and Beyond include AA for agnostics, for Buddhists and for humanists, as well as other beliefs and practices.

"Sadly, these people live with a lot of shame and guilt," Cressey says. "They feel bad about themselves. Here they learn to love themselves. When they graduate from our program, they're sober, they have a life purpose and they love themselves. … We just look at it pragmatically, at what works, what doesn't. And we have a terrific executive director, Dan Hostetler, helping us keep on track."

In addition to Hostetler, Cressey credits the program's success to a talented, committed staff.

"Dr. Terry London, our renowned REBT leader, said, 'I've looked for an innovative place for 38 years and hadn't found one until now,'" Cressey says. "Great people have come to us because they see it as a voyage of discovery and a great place to be. I think if you have a great virtuous vision, great people—such as Dan Hostetler, Terry, our board chair Gloria Harper, and all our directors—will come to you to help achieve it. That's why it has worked."

Volunteers include master's degree interns from Chicago-area colleges who come to Above and Beyond to complete the requirements of their practicum by counseling clients, helping with assessments and developing treatment programs.

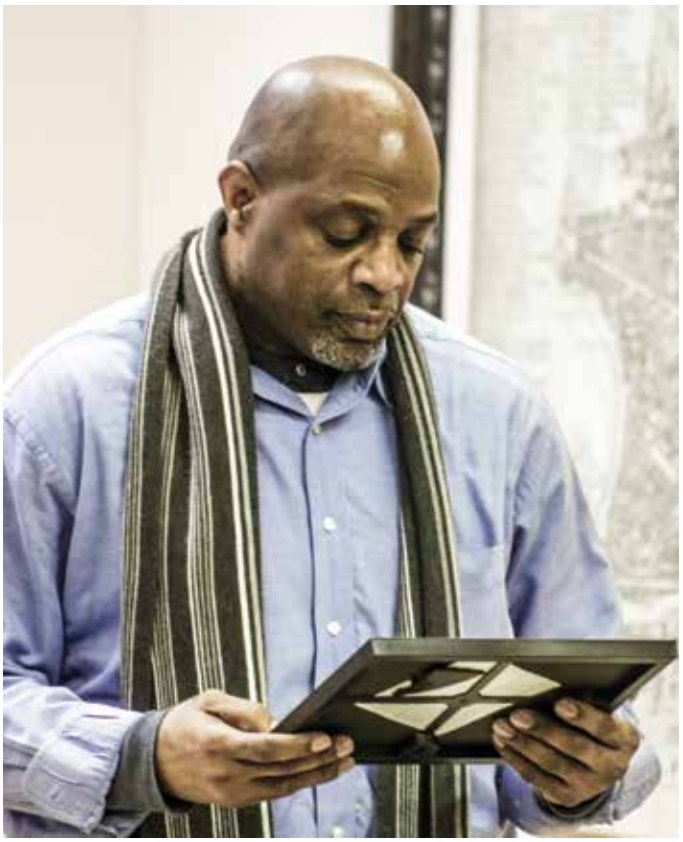
"Our goal is different from other treatment programs," Cressey says. "Most think that success means three-to-six months sobriety. Our mission is to transform lives. We will only have a success if, after three years, they have no addiction, they have a job or are in school, they have reunited with their family, and have housing. Our first graduates won't hit that three-year mark for another year. We aim to help people change their lives. We know that we're not making it happen—we're providing a path."

As of early 2018, some 450 people had followed that path and graduated from Above and Beyond programs. Another 300 were clients.

Above and Beyond has become eligible to receive Medicaid provider payments, and when the program breaks even, Cressey says he will probably open another treatment program on Chicago's South Side.

He is clear about the impact Above and Beyond has had on his life.

"What I've discovered through doing this is the following, and this is important," Cressey says. "In business, you can get happy from a success and sad from problems, and it kind of goes up and down, depending on what happens. With Above and Beyond, I get perpetual joy. It doesn't diminish. I am so nourished by that joy. It does not oscillate like business happiness. Everyone should know that *that* kind of joy is out there to be had." ✠



above: photos by Danny Pena

Let Us Pray

A liturgical people contemplate revising their Prayer Book

By Jim Naughton

Bishop Jeff Lee is going to have an eventful summer, even if not much happens.

When the 79th General Convention meets in Austin, Texas, from July 5-13, Lee will serve as the bishop chair of the committee that will determine whether to put forth legislation initiating a revision of the 1979 Book of Common Prayer. And even if the cumbersomely titled "Committee to Receive the Report of Resolution A169" decides against revision, that decision will be reached only after energetic debate.

While Episcopalians bring great passion to the issue of prayer book revision, Lee says he has not encountered widespread dissatisfaction with the Prayer Book in the Diocese of Chicago.

"People who are engaged in leading congregations in our diocese are not very anxious about any of this," he says. "I understand that there are people who want to see root and branch change. They are anxious because they don't believe what we are doing is working … that our language is not expansive enough to do justice to God or the people of God, that our language is inadequate, and we need to blast open how we talk to God.

"Language is important," he says. "We should deal with exclusive male imagery, and there is a rich array of resources from deep within the tradition to deal with that. It does matter what we call God. But we've got less obvious but much bigger fish to catch: Who do you think you are as a Christian dying and rising with Christ every day?"

"Why do the floor plans of our churches still look like a bus? Texts are important, but architecture always wins. You are relegated to the status of spectator. It's not fully participatory.

"Symbols are important. Three drops of water falling through three centimeters of air at baptism doesn't capture the robust imagery of dying and rising with Jesus. We need a recovery of lavish sacramental signs and ritual gestures.

"How can we engage people in some deep liturgical catechesis about what it means to be liturgical people? And then maybe a component of that may be reviewing our liturgical texts."

Earlier in his ministry, Lee visited a large and well-heeled parish that was considering making him its next rector. "It was 1970s triumphalism, organ pipes ready to fall on you, and I asked, 'Where is the baptismal font?' and they said, 'It's in the closet somewhere.' And, indeed it was. That should be unthinkable if we are taking the '79 Prayer Book seriously."

One reason prayer book revision isn't as hot an item in the Diocese of Chicago, Lee says, is that liturgical leaders are aware that options are available—specifically those in the first volume of Enriching Our Worship, a supplemental liturgical volume that he, like most Episcopal bishops, has authorized for use in his diocese.

"The culture I hope we have here is a permission-giving culture," Lee says. "I am not the liturgy police. By and large I trust our local churches. They are being faithful."

"I don't mean this to sound cynical," he says, "but Rome is burning. The world we live in, this country, the church, there are lots of fires, and I just don't want to be caught fiddling. Anxiety around the Prayer Book feels like fiddling to me. What's any of this got to do with changing the world or cultivating a church that is thriving, alive and growing?"

"Three drops of water falling through three centimeters of air at baptism doesn't capture the robust imagery of dying and rising with Jesus. We need a recovery of lavish sacramental signs and ritual gestures."

above: (top) The Rev. Gregg Morris of St. Andrew's Episcopal Church, Downers Grove. Photo by Miles Boone; (bottom) A Sunday morning at Church of Our Saviour, Chicago. Photos by Mike Mascari

"There is an openness and an inclusiveness that says, 'Yes we are in this together,' and … that has allowed the creative movement of the Spirit to be our guiding light."

— Katie Spero

"The culture I hope we have here is a permission-giving culture. I am not the liturgy police."

A DEEP AND SUPPLE TRADITION

The bishop, like other leaders who don't see an immediate need to revise the Prayer Book, often speaks of promoting a "deeper engagement" with the Episcopal Church's current liturgical texts. Church of Our Saviour in Chicago, a church with three Sunday services and an average overall attendance of about 230, has functioned as something of a laboratory in this regard.

"Our 7:45 community is like every other early morning liturgy at other Episcopal churches around the country, with the possible exception that we decided to pray our way through all of the Prayer Book liturgies," says the Rev. Brian Hastings, who became rector of Church of Our Saviour in 2008. "So, within the space of a year if you attend that service regularly you'll do Rites I and II, Eucharistic Prayer I and II in Rite I and all four Eucharistic Prayers in Rite II. And the community embraces it. They are not just experiencing one theme in the Prayer Book; they are experiencing the full breadth of the Prayer Book, at least its Eucharistic offerings."

Our Saviour's 9 a.m. service, which began ten years ago, is "a casual Rite II Eucharist at which parents and young children can feel at home," Hastings says. While traditional in its text, the service brought some changes to the Lincoln Park church.

"We were lucky to have a young couple in their early 30s who brought a very fresh approach to music for us," Hastings says. "Piano, guitar, strings, and now we've added percussion and a double bass." The congregation comes into the sanctuary and surrounds the altar during the liturgy of the table, and passes the consecrated bread and wine to one another at Communion.

Katie Spero, parish life director, says that creating the 9 a.m. liturgy, which draws some 90 people each week, has been beneficial to the entire parish because it drew on an enhanced spirit of creativity within tradition.

"There is an openness and an inclusiveness that says, 'Yes we are in this together,' and I think that has allowed the creative movement of the Spirit to be our guiding light," she says.

"The wonderful thing is that because the tradition is so rich we can say, 'Yes we are open to inspiration of the Holy Spirit,' and not have any sort of notions of concern about where that will bring us because the tradition itself is so deep."

Church of Our Saviour's 10:45 a.m. service, a traditional choral Eucharist, is its largest, with 115 regular attendees. Hastings says this congregation is also exploring how to use the Episcopal Church's Eucharistic tradition to the fullest effect. "They are rethinking," he says. "The question for the 10:45 group is: 'The mission of the church moves forward through traditional choral Eucharist because—and you go from there.'"

AL LIBRO DE ORACIÓN COMÚN

Spanish-speaking congregations confront a different set of challenges in contemplating prayer book revision.

"As a priest I do really value the Book of Common Prayer, even though I was not born into the Episcopal Church," says the Rev. Alvaro Araica, associate for Hispanic ministries on the bishop's staff, who joined the church 33 years ago. "The version in Spanish I know is the translation from 1979. I do my prayers by following the lectionary and the services we have for morning prayer and evening prayer. I do value that. And I firmly believe that it is one of the big marks in making our church a community."

But one can almost hear the "but" in Araica's voice as he speaks. "The two big issues we face are the lack of familiarity among our people in using a book during worship and the nature of the translation," says Araica, who is also rector at Iglesia Episcopal Cristo Rey in Chicago.

"When they first come to church, some people react very positively to following the book. But others are reacting in a different way because they are not used to it.

"One day I was inviting people to say a prayer for those celebrating birthdays, and I was telling people, 'Let's go to page 700 something,' and one lady said to me, 'Please, Padre, can you say the prayer from your heart?'"

Araica, who has a bachelor's degree in Spanish literature, says he does not use Rite I in his congregation, in part, because "a good number of words are taken from the Castilian language, and that's 'Greek' for some people." He and others say the current Spanish translation of the 1979 Book of Common Prayer uses a more formal style and idiom than that spoken by members of

"We can say, 'Yes we are open to inspiration of the Holy Spirit,' and not have any … concern about where that will bring us because the tradition is so deep."

— Katie Spero

left: (top) Bishop Lee at the convention Eucharist. Photo by Vincent Johnson; (bottom) the 9 a.m. service at Church of Our Saviour. Photo by Mike Mascari

> "Those of us who stayed loyal really felt strongly about our church's history and heritage and wanted to retain that."

the diocese.

Resolution A070 of the upcoming General Convention calls for a fresh translation of the Prayer Book into Spanish, French and Haitian Creole.

Younger audiences, Araica says, also trip over the masculine language of the current Prayer Book, whether it is in Spanish or in English. "Children and young people are talking about that," he says. "This is a conversation they are having in schools. They want to see in church that we are trying to be inclusive."

THE PRAYERS THAT BIND

Episcopalians in the diocese's Peoria deanery, who remained loyal to the Episcopal Church when most members of the former Diocese of Quincy departed and took much of the diocese's property with them, understand how important common prayer can be.

"Those of us who stayed loyal really felt strongly about our church's history and heritage and wanted to retain that," says the Rev. Laurence Larson of All Saints in Moline. "We embraced women's ordination, the 1979 Prayer Book and the changes that came with it.

"We had no vestments or anything," he says. "We started out with my little communion kit. But we still are more liturgically minded than in some parts of the Episcopal Church. We tried to retain the dignity and the decorum of the Eucharist. The Prayer Book and hymnal were central."

The congregation has recently found good rental space in St. James Lutheran Church in Rock Island where they will celebrate the Eucharist at 10:30 on Sunday morning with "a real altar and real pews," Larson says.

"We are still growing." ✠

"My deep prayer … is that Jesus will be at the center of every moment of worship, in every discussion and debate."

79th General Convention

The 79th General Convention of the Episcopal Church will be held at the Austin Convention Center in Austin, Texas, July 5-13.

Crystal Plummer chairs the deputation which includes the Very Rev. M. E. Eccles, the Rev. Fran Holliday, Louisa McKellaston, Sandra McPhee, the Rev. Jenny Replogle, Newland Smith and the Rev. Kate Spelman. Christian Clough and the Rev. Jess Elfring-Roberts are the alternates.

The General Convention meets every three years to consider the legislative business of the church. The convention, which comprises the House of Bishops and the House of Deputies, is the primary governing and legislative body of the church.

"My deep prayer for our time together … is that Jesus will be at the center of every moment of worship, in every discussion and debate," wrote Presiding Bishop Michael B. Curry in "An Introduction to The 79th General Convention of The Episcopal Church," a booklet recently published online at generalconvention.org.

Among the issues under consideration at this convention are the church's budget, the question of prayer book revision and the church's response to sexual abuse and harassment within the church and the broader culture. Bishop Jeff Lee is a chair of the committee considering prayer book revision. (See page 20.) ✠

above: The diocese's deputation gathered earlier this spring to prepare for General Convention. Photo by Kevin Nance

"… Liturgy isn't just something that happens in church. We have to become liturgical people, because ritual makes meaning in our lives."

— Bishop Lee

"Human beings are symbol-making creatures. If we don't have healthy rituals, we will invent others, good or bad."

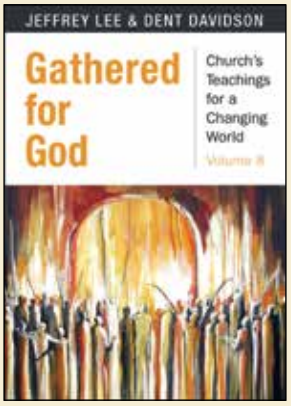
If you are a member of the Diocese of Chicago, you've probably attended a service—prayerful and dynamic—at which Bishop Jeff Lee presided or Dent Davidson, associate for arts and liturgy, led the music making. Now the two have teamed up to write a book on what is really going on when Episcopalians gather for worship. "Gathered for God" is the eighth volume in the "Church's Teaching for a Changing World" series from Church Publishing, Inc., and it focuses on ritual.

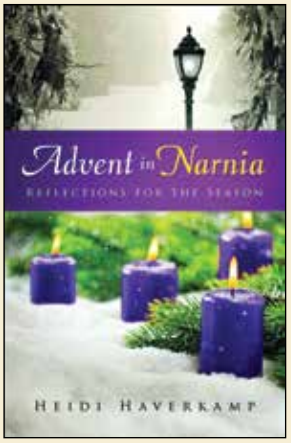
"Human beings are symbol-making creatures," Lee and Davidson write. "If we don't have healthy rituals, we will invent others, good or bad."

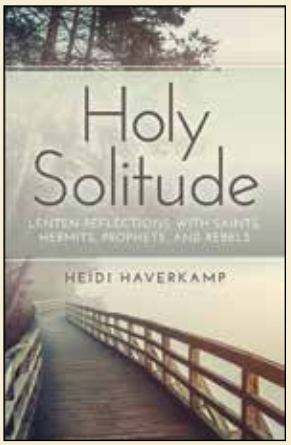
Christian ritual, they say, "is meant to be an invitation to an encounter with the dying and rising Christ, an encounter that can change us and send us to do God's

Prayerful Focus

Lee and Davidson write on liturgy, music, Haverkamp offers seasonal meditations







work in the world."

The Rev. Heidi Haverkamp, who has served as the rector of the Church of St. Benedict in Bolingbrook and an associate at St. Chrysostom's in Chicago, has written two collections of reflections, one on Advent and one for Lent.

The 28 devotions in "Advent in Narnia: Reflections for the Season" are inspired alternately by scripture and C. S. Lewis's classic novel, "The Lion, the Witch and the Wardrobe." The book includes four sessions for small group discussion and ideas for creating a "Narnia Night" for families.

In "Holy Solitude: Lenten Reflections with Saints, Hermits, Prophets and Rebels," Haverkamp writes that solitude is "not an escape or an end unto itself, but a way to more deeply be yourself, allowing you to be more available to the presence of God, and, in turn, to be available in a wholehearted and healthy way to the needs of other people." ✠

"Gathered for God" is available from Church Publishing Incorporated. Haverkamp's books are available from Westminster John Knox Press.

left: Dent Davidson and Bishop Jeffrey Lee. Photo by John Craigle; *above:* The Rev. Heidi Haverkamp

It's not about the size of the gift; it is … that you gave from your heart.

The Work Must Go On

Miriam Hoover's Legendary Generosity

In 2012, inspired by Chicago philanthropist Miriam Hoover, the Diocese of Chicago founded the Society of Miriam to encourage, acknowledge and celebrate gifts made as part of an estate plan for the benefit of any Episcopal congregation, diocese or institution. Today, the society has 139 members who have included the diocese or another Episcopal organization in their estate plans.

Hoover died on March 6 at the age of 104, and on April 28, hundreds gathered at St. James Cathedral to celebrate her life. Bishop Jeffrey Lee presided at the Eucharist, which was also attended by the three living retired bishops of Chicago—Bishop James Montgomery, Bishop Frank Griswold and Bishop William Persell.

"Miriam's long life was well lived," said Lee. "Her commitment to giving generously benefited so many of us in the Episcopal Church, which she loved first for her husband's sake, and then as her own. We were blessed to have Miriam and her commonsense wisdom with us for so long."

In 2012, Hoover told Thrive! magazine that she thought about the future all the time. "There will come a day that I will no longer be here," she said. "But the work [I have supported] must go on."

She hoped that by discussing the charitable bequest that she had made to the diocese in her will, she would encourage others to do the same. "Life is short and precious. By taking time today to make an estate plan, not only can you care for your family and their needs, but you can provide for those who are less fortunate."

Since the late nineteenth century, many bequests have been designated for the diocesan endowment, said Lee. The fund currently stands at $3.4 million and provides operating income to the diocese. That income makes it possible for the bishop's staff to respond to the needs of congregations across the diocese, he said.

"In the Diocese of Chicago, our overall goal is congregational vitality. Everyone's job is congregations, and no matter what our jobs, our overall purpose is fostering healthy, vibrant congregations," Lee said. "Bequests to the endowment make it possible for us to support more ministry in more communities both large and small."

Although her philanthropy was legendary, Hoover, who was raised on a farm in Humboldt, Michigan, encouraged people from all walks of life to give generously. "Mother encouraged us to give," she said. "We didn't have much money, but she was always feeding people and taking care of people who were alone.

"It's not about the size of the gift; it is the fact that you gave from your heart to help those in need. You are doing the work that God would want you to take on during your lifetime and beyond. From this gift of love, you truly will earn your angel wings." ✠

To learn more about becoming a member of the Society of Miriam, please talk with Crystal Plummer, acting director of networking at the Diocese of Chicago, at cplummer@episcopalchicago.org or (312) 751-3577.

Why I Love Governance

LOUISA MCKELLASTON

"I am drawn to this work because it shows us at our best, as colleagues and co-ministers."

I was introduced to the General Convention at a young age. Growing up in the Diocese of Chicago, I was heavily involved in youth programming and events. In 2003, when I was in high school, we were given the opportunity to attend the General Convention being held in Minneapolis, which, in addition to programming offered specially for youth and young adults, included quite a bit of time to sit in on legislative sessions in the House of Deputies and House of Bishops and attend hearings and committee meetings.

The first impression I had of that General Convention was one of inclusivity, of many voices being heard. In 2003 we were able to listen to discussions and debates about the ordination and consecration of the Rt. Rev. Gene Robinson, the first openly gay partnered bishop. Seeing that people from both sides of the issue were given voice and time to share their views was inspiring. Until then, I really had no idea that a legislative process could include care, concern and prayer. And as a teenager struggling to understand and come to terms with the fact that I might be a lesbian, it was a rare gift to learn first-hand that I could still be fully included and respected in my church.

I've always been a fan of building things and learning how things work—and this trip to Minneapolis was the start of my love for participating in church governance. I am fortunate to have had leaders and mentors who encouraged and pushed me to get involved from that young age. Once I found out how the governance structure worked, I was hooked.

I feel called to ministry in the church. After years of personal discernment and discernment with my then-rector, I concluded that I did not feel called to ordained ministry. I was surprised that I wasn't disappointed. After that realization, I felt a little out of place—where should I focus my ministry now? Do I even want to have a focus? Do I want to have a ministry? *What is ministry, even*!?

Following General Convention in 2012, a friend encouraged me to apply for one of the interim bodies that take care of business between General Conventions. I was appointed to the Standing Commission on Structure of the Church from 2012-2015 and was riveted by the intricate details of how our church came to be the way it is today, how much has changed and how much has stayed the same! Ultimately, I was astounded by the grace and devotion of my colleagues as we did the work entrusted to us.

In 2015, the number of Standing Commissions of the General Convention was greatly reduced. For the past three years, I've found myself serving on the Standing Commission for Structure, Governance, Constitution and Canons. We sometimes call it the "Standing Commission on Everything Else." Working through the challenges and joys of lumping what were three commissions into one showed me clearly how many of the pieces of our governance work together. We work together as the Body of Christ, discussing everything from the order of the canons to the role of provinces and dioceses in the Episcopal Church.

We are a church built on shared ministry of lay and ordained leadership, with representation from all over the country and many other countries. All of this history, culture and—the word we love to hate—change, has brought us to being the church we are today. When I look at the way we govern, I am drawn to it because it shows us at our best, as colleagues and co-ministers. We learn from each other, from our successes and our failures. We value tradition, and at the same time acknowledge that our tradition might need to be looked at through a new lens. This is the work I want to be a part of. This is the ministry that matters to my heart. ✠

Louisa McKellaston is a lay deputy to General Convention and assistant for ministries on the bishop's staff.

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