



September-October, 2019

The Chronicle

The magazine of St. Andrew's Episcopal Church, Yardley, PA



ST. ANDREW'S EPISCOPAL CHURCH

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FOR YOUR CALENDAR

September

- 4: Trenton Area Soup Kitchen, 3:30pm
- 7: Women Connecting, 9:30am, C & R
- 8: Homecoming Service, 9:00am, C
- 10: Property Committee, 7:00pm, RCR
- 15: Finance Committee, 11:30am, RCR
- 15: Holding Space, 4:00pm, C
- 19: Vestry meeting, 7:00pm, RCR
- 21: Aid for Friends, 8:00am, PH
- 23: Gift of Years, 1:30pm, RCR
- 24: Prayer Shawl Ministry, 1:00pm, RCR
- 24: Trenton Area Soup Kitchen, 3:30pm
- 29: Bishop Daniel Visitation, 10:15am, C

October

- 3: Trenton Area Soup Kitchen, 3:30pm
- 7: Gift of Years, 1:30pm, RCR
- 8: Property Committee, 7:00pm, RCR
- 17: Vestry meeting, 7:00pm, RCR
- 19: Aid for Friends, 8:00am, PH
- 20: Finance Committee, 11:30am, RCR
- 20: Holding Space, 4:00pm, C
- 22: Prayer Shawl Ministry, 1:00pm, RCR
- 22: Trenton Area Soup Kitchen, 3:30pm

Photo credits in this edition: Episcopal News Service, Denise Frederickson, Bud Holland, Robin Prestage.

On the cover and back page: Scenes from our Welcome Back Gathering and Ministry Fair on Sunday, September 8.

Below: Rite 13 members attempting, with varying degrees of success, the Oreos on the Forehead game.



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refugees, immigrants and strangers in our midst; and urges us to go forward with quiet courage and abundant hope.

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Alex Villasante, Vestry member, busy mom and new novelist is **Art Mayhew's** subject.

18. From Episcopal News Service

Campus ministries help hungry students; Facing hard truths about the church's role in slavery; Striving for peace in face of gun violence; Cathedral staff hit back at President's remarks.

InBrief



Outreach & Justice Committee coordinated the collection of backpacks, supplies and gift cards to Bucks County Housing Group for 26 local students. Pictured accepting the donations are **Erik Clare** and **Nicholas Parsons** of BCHG from committee members **Cindy** and **Bill Vallier**.

Andrew W. Monath, of Philadelphia, has been named our interim music director. He will continue his fulltime job as choir director and behavioral health consultant at COMHAR Behavioral Health, Philadelphia. Andrew brings a wealth of experience in teaching and church music leadership.

Join St. Andrew's outing for jazz and pizza.

Church of the Incarnation in Makefield Road, Morrisville is hosting the Jazz Sanctuary Quintet on Thursday, September 19 at 7:00pm for an evening of classic jazz and desserts. To join a St. Andrew's group outing gathering at Vince's Pizza before going to the concert, contact **Robin Prestage**: robinprestage@verizon.net.

Bishop's Visitation. Mark your calendars for the visit from the Bishop of Pennsylvania: The Rt. Rev. **Daniel G.P. Gutiérrez** on Sunday, September 29 at the 10:15 service, under tented cover on the lawn.

From the Rector

Attentiveness is the foundation of our relationship with God

Instructions for living a life:

Pay attention.

Be astonished.

Tell about it.

—**Mary Oliver**

IT can be said that the first task of being a Christian is to pay attention. The core of our faith is worshipping a God that has taken on flesh and form, a God whose Spirit leads us and guides us every day... if we are paying attention. To open ourselves to God, to know God, we first have to recognize God in our midst. As

Simone Weil wrote, “absolutely unmixed attention is prayer.” What does it look like to pay attention to God?

This summer, **Carolyn Lyday** and **Gary Sloan** have shared their own journeys of faith and “God sightings” in two of our Sunday services. God sightings can happen in powerful, breakthrough moments – like being present for the death of a loved one, or the birth of a child – when the presence of God is clear and profoundly felt.

God sightings can also happen in hindsight – the winding path that ultimately led us to the exactly right place, the conversation or moment that turned out to be much more significant than we initially imagined, the person whose presence in our life changed us forever. They can be beautiful and astonishing, like falling in love. As Gary reminded us, God sightings can also happen in the midst of our greatest challenges – the way we are strengthened and stretched to grow into



something bigger, something less comfortable and ultimately much more meaningful. Seeing and recognizing these moments, pausing to contemplate and appreciate how God is writing the sacred story of our own lives, is what it looks like to pay attention to God. This attentiveness is the fundamental building block of our relationship with God – and ourselves.

As a parish, we will be working together this year to pay attention more deeply... to be astonished... and to tell about it. Those who

missed Carolyn and Gary’s talks – or who want to enjoy them again – can find them on the St. Andrew’s YouTube channel. Our forum series this fall will kick off with sessions by both Gary and Carolyn to help us creatively engage in considering what our own God sightings might be.

Throughout the remainder of the fall and the coming year, we’ll have opportunities to share and listen to each other’s God sightings and journeys of faith, asking together how God is alive among us, and how we can better tune ourselves to what matters most. These opportunities will include the adult forum, sharing God sightings during our worship, special discussion and companionship groups, and even online offerings so that everyone can engage. Special thanks to **Denise Fredrickson** for greatly expanding our social media presence to make it possible to engage electronically. This year, we hope that you’ll join us in deepening our walk of faith together.

Hilary

Parish directory to be updated

What are the names of the couple or person who sits behind me every week? How do I reach the people I was talking with after the service to find time for us to get together? If I ask someone to send me information about something that is happening in our parish, how do they find out how to contact me? Well, one quick and easy way to answer those questions is to use the parish directory. Work on the 2020 issue will begin in September and will be available by December. If any of your information—name, address, cell phone, e-mail, etc, — has changed in the last year, please get those changes to Parish Administrator **John Buccafuso** now. Please use the newest issue and your name tag to expand your list of parish friends. Be a part of a church that cares.

Hilary

Vestry Notes

Rector's Warden's report

Dear Friends:

SHALOM, Salaam, and Hello from Jerusalem! I am standing next to a Jerusalem cross which I learned about during my summer's pilgrimage to Israel. The cross represents Christ's command to spread the Gospel around the world.

I gave small wooden Jerusalem crosses to our St. Andrew's Vestry members as a reminder of what it means to be a member of the vestry and more importantly what it means to be a Christian. Our vestry takes their role as your elected members of St. Andrew's very seriously. We are committed to listening and being led by the Holy Spirit in all of our work. To that end, we have worked closely with the Mutual Ministry Committee led by **Cindy Shaw** and **Jonathan Smith**. As a result of their listening sessions and parishioner survey, goals have been developed directly from the input received from you.

These guidelines are listed below:

- Provide Opportunities to Build Community
- Develop Communication Practices and Strategies
- Create Opportunities for Adults and Children to Learn and Experience the Word of God
- Enable All Ministries to Participate in Parish Wide Learning and Planning Process
- Evaluate and Recommend a Plan for Maintenance and Usage of Church Properties
- Centralize, Optimize, and Implement Administrative Processes

Keeping these goals in mind, highlights of our latest vestry meetings are listed below:

- Held a vestry retreat where we shared our spiritual journeys through timelines and reflected on how our experiences have led us to the vestry (*photo, above*).
- Created a "Junior Warden" position which is being piloted to help distribute and reduce the workload carried by the wardens.
- Re-introduced the role of Vestry Liaisons to provide a conduit to the many ministries at St. Andrew's (*see page 2*).



- Increased our presence on social media through Facebook. Created an Instagram and YouTube account. Established a hashtag for St. Andrew's #standrewsbythelake to be used to increase social media presence. The hashtag will allow members and potential members to engage, discuss and connect with St. Andrew's. Please use #standrewsbythelake when posting on social media about St. Andrew's (*see page 16*).
- Created an organizational chart to increase awareness of our multiple ministries and the people who populate these roles.
- Made a concerted effort to reach out across both services to recruit a variety of parishioners to take leadership roles in the ministries.
- Created a Church Wide Calendar guided by the Liturgical Calendar to better understand upcoming events.
- Continued to improve the St. Andrew's Apartment for future tenants.
- Hired a computer consultant to modernize the computer system and upgrade our church software.

As we move into our new program year, please take the time to examine how you might contribute in a positive way to St. Andrew's. Please listen to how God is calling you to be an active participant in the life of our church.

May the symbol of the Jerusalem Cross also be a reminder of how you might personally inspire others to follow the Gospel.

Kathy Royal
Rector's Warden

Outreach & Justice

Commitment to focus on gun safety issues

AT their August meeting, members of the Outreach & Justice Group unanimously decided to emphasize the need for Gun Safety activity and legislation at the state and federal level, during the fall and going forward.

More than 40,000 Americans died by gun shots in 2018. If that number of citizens died from any other cause, there would be a demand for action that would come from every part of the country, from every age group, from every political party, from every citizen's group.

A number of things were decided including the following:

- Newtown Friends Meeting and Heeding God's Call are asking local faith communities to participate in a planned Gun Violence Awareness Day event that will take place in Newtown on the afternoon of Sunday, November 10 (*see page 7*). The event will involve:
- A Service of Remembrance of gun violence victims
- A Witness Walk in town near where the event will be held (yet to be announced)
- T-shirts with the names of Bucks County residents who have been killed by gun violence will be displayed in a church yard (location to be announced)
- Information will be made available at the event for ways of taking further action to reduce gun violence.

For more information, go to <https://www.heedinggodscall.org/memorials-to-the-lost>

The Outreach & Justice Group encourages all members of the parish to mark this date on their calendars and support this effort. St. Andrews is one of the co-sponsors of this event.

We will be making available on a regular basis, the names and contact information for all our representative in Pennsylvania, New Jersey, and Washington, DC, so that parishioners can express

their personal views on the critical issue of gun safety.

We will be making current statistical data available from credible sources, so that we will all have a clear picture of the depth of the problem and how the population at large feels about issues such as universal background checks; "Red Flag" laws, gun licensing; assault-style weapons ban; a ban on the sale of high capacity magazines.

We recognize that deaths by a gun not only include mass shootings but are involved in suicides, violence against women, accidental deaths of children and the killing of an alarming number of young African American males, among other issues.

Beginning on September 8 at our Homecoming Sunday, we will make available at regular intervals, after and before our two services, writing materials so that parishioners can express their views to the appropriate legislators.

WE are looking for ways to make a regular public witness on gun safety in Yardley, similar to what we have done in the past on the Martin Luther King, Jr. Day of Service.

We will be coordinating all of this with our young adults, many of whom are already taking a leadership role in their schools and communities.

If, God forbid, we are faced with additional mass shootings, we will be using the liturgy (*see pages 8 & 9*) that was read at the August 11 service, composed by Bishop Gutierrez, as a way to remind all of us of the need to demand action and to say "enough is enough."

Finally, it is important to recognize that our Bishop, **Daniel Gutierrez**, is one of three co-conveners of Bishops United Against Gun Violence, a network of nearly 100 Episcopal bishops working to curtail the epidemic of gun violence in the United States.

We are pleased to be a small part of this effort to make a difference in our state and in our country and ask you to join us.

John Poole

Advocacy

Heeding God's Call to end gun violence

SPEAKING for God, the prophet **Isaiah** calls us to beat swords into plowshares (2:4). Speaking to his disciples, **Jesus** tells them that those who live by the sword die by the sword (Matthew 26:52).

Modern day prophet **Walter Wink** says: "Violence, not Christianity, is the real religion of America." In the case of deaths by gun violence, he has a lot of statistics and stories to back him up.

The United States leads the developed nations in homicides; homicide rates more than 17 times higher than Australia, 35 times higher than Germany, 37 times higher than Spain, and 355 times higher than Japan. Over 45,000 people use guns to commit suicide in the United States. And then, of course, there's the long, appalling, and escalating list of mass shootings: for example, Columbine, Parkland, Virginia Tech, Sandy Hook, Charleston, Orlando, Las Vegas, Sutherland Springs, Aurora, San Bernardino, Pittsburgh and Fort Hood.

We have stories and sorrows to share, most recently in El Paso and Dayton and most assuredly tomorrow and beyond unless and until we get determined to reduce gun violence.

So what's to be done? I suggest that we Lament, Hope, and Act. Lamentations is a whole book in the Bible and a call to grieve every death and to name every victim of gun violence. Jesus weeps and so must we.

Hope. Our culture is offering its

customary counsel of despair — there's nothing we can do about the unrelenting carnage taking place. Our faith says Balderdash! In *Beating Guns: Hope for People who are Weary of Violence*, **Shane Claiborne** and **Michael Martin** write: "Before every major social movement that has changed the world, people said, 'That is impossible.' And after every major social movement that has changed the world, people have said, 'That was inevitable.' We must reduce the level of gun violence in this country and we can, so help us God. Let's turn impossible into inevitable.

THE NRA argues that nothing can be done given the right to bear arms granted by the Second Amendment. But Justice **Antonin Scalia**, the hero of the conservative right, disagreed. In *District of Columbia v. Heller*, Justice Scalia wrote for the Majority: "Nothing in our opinion should be taken to cast doubt on longstanding prohibitions on the possession of firearms by felons and the mentally ill, or laws forbidding the carrying of firearms in sensitive places such as schools and government buildings, or laws imposing conditions and qualifications on the commercial sale of arms."

So what can we do? I accept that individuals have a constitutional right and cultural blessing to have guns — my brother-in-law loves to hunt and I love him. But, as Justice

Scalia suggested, we can impose some sensible conditions and qualifications on the commercial sale of arms that can incrementally reverse the curse of escalating gun deaths.

Heeding God's Call to End Gun Violence is a non-profit organization advocating sensible, incremental changes in access to guns. Visit:

<https://www.heedinggodscall.org>.

One such sensible condition is limiting the number of handguns that can be bought by a person in Pennsylvania to one per month instead of an unlimited number. California and New Jersey have put a substantial crimp in gun violence by passing one-a-month laws. Other sensible conditions could include universal background checks and red-flag laws. Heeding God's Call is partnering with local faith communities to offer events lamenting the lost, listening to their families' stories, praying together in an interfaith service for change, engaging in public witness, and advocating for the changes desired. St. Andrew's is part of a local interfaith consortium planning to Heed God's Call with such an event on Sunday afternoon, November 10, most likely in Newtown. All this is in the planning stages, but it WILL happen and you WILL know about it. We won't beat all the swords into plowshares, but we will make a faithful start.

Bob Anderson

Worship

A Litany for Gun Violence

Our bishop, Daniel Gutierrez, is co-chair of Bishops United against Gun Violence, which publishes this litany with the reminder: We offer this litany with the reminder that one does not pray in lieu of summoning political courage, but in preparation for doing so.

Celebrant: God of peace, we remember all those who have died in incidents of mass gun violence in this nation's public and private spaces and we pray to be delivered from the white nationalism that claimed so many lives this month.

(The church bell is tolled while we pray for the victims.)

Reader: Six dead at the Wisconsin Sikh Temple. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Twelve dead at an Aurora, Colorado movie theater. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Twenty-eight dead at Sandy Hook Elementary School in Newtown, Connecticut. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Six dead at Santa Monica College, California. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Seven dead at Hialeah, Florida apartment complex. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Thirteen dead at the Washington Navy Yard. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Four dead at Fort Hood, Texas. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Seven dead in Isla Vista, near UC Santa Barbara. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Five dead at Marysville Pilchuck High School in Washington. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Six dead in Montgomery County, Pennsylvania. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Nine dead at Emanuel AME in Charleston, South Carolina. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Sixteen dead at a San Bernardino, California office. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Ten dead at Umpqua Community College, Oregon. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Six dead in Kalamazoo, Michigan. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Four dead at a Hesston, Kansas office. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Five dead at a Wilkesburg, PA backyard party. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Fifty dead at Pulse Nightclub in Orlando, Florida. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Five dead at Cascade Mall in Burlington, WA. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Five dead at Fort Lauderdale Airport. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Four dead in Fresno, California. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Eight dead in Lincoln County, Mississippi. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Four dead at an Eaton Township, PA supermarket. Give to the departed eternal rest.

All: Let light perpetual shine upon them.

Reader: Nine dead at a Plano, Texas football-watching party. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Fifty-nine dead at a Las Vegas, Nevada concert. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Twenty-seven dead at First Baptist Church in Sutherland Springs, Texas. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Seventeen dead at Marjory Stoneman Douglas High School in Parkland, Florida. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Five dead at the Veterans Home in Yountville, CA. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Four dead at a Nashville, Tennessee Waffle House. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Ten dead at Santa Fe High School, Texas. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Five dead at the Capital Gazette Newspaper in Annapolis, Maryland. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Four dead at the Fifth Third Center in Cincinnati, Ohio. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Four dead at a Rite Aid distribution center in Aberdeen, Maryland. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Eleven dead at the Tree of Life Synagogue in Pittsburgh, Pennsylvania. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Thirteen dead at a bar in Thousand Oaks, California. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Five dead at a bank in Sebring, Florida. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Five dead at their homes in Ascension and Livingston parishes, Louisiana. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Six dead at an industrial park in Aurora, Illinois. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Four dead at a home in Clinton, Mississippi. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Four dead in Solon Township, Michigan. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Thirteen dead at a municipal building in Virginia Beach, Virginia. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Four dead at the Gilroy Garlic Festival in Gilroy, CA. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Twenty-two dead at a Walmart in El Paso, Texas. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: Ten dead in the Oregon District of downtown Dayton, Ohio. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: All those who have died in any incident of gun violence. Give to the departed eternal rest.

All: Let light perpetual shine upon them.
Reader: For survivors of gun violence. Grant them comfort and healing.

All: Hear us, Lord.
Reader: For those who have lost loved ones to gun violence. Grant them peace.

All: Hear us, Lord.
Reader: For those first responders who care for victims of gun violence. Protect and strengthen them.

All: Hear us, Lord.
Celebrant: Lord, have mercy.

All: Christ, have mercy.
Celebrant: Lord, have mercy.
Celebrant: Almighty God, deliver us from the sin of violence and white supremacy that destroys your children and tears at the life of our country. Give us eyes to see and ears to hear, and bind us together as a community of your love and your justice. Have mercy on us, forgive us, and deliver us through your Son, Jesus Christ our Lord. Amen.

Review

To refugees, strangers, immigrants in our midst: Please Stay!

THE Bible has a clear, compelling, and consistent message about refugees, strangers, and aliens. They are to be welcomed, assisted, and treated with the dignity due every one of God's children.

Jesus, Joseph, and Mary were refugees. Escaping a Middle Eastern tyrant slaughtering infants in order to kill Jesus, they fled to Egypt, where they depended on the kindness of strangers.

Perhaps Jesus remembered that incident when he declared the standards for determining which nations and persons would inherit the Kingdom of God.

According to Matthew 25:30-46, inheritance depends on how we help others whom our society designates as "the least of these" but whom God simply calls "Beloved" – in particular, how we welcome strangers.

Consistent with these biblical imperatives, our baptismal covenant commits us to "seek and serve Christ in all persons" and "to respect the dignity of every human being." No exceptions.

Contrary to these biblical imperatives, there is an ugly strain throughout American history in which people and politicians call out: "Go back home" and "Send them back," even when referring to immigrants and refugees who are here legally. Our baptismal covenant requires us to reject these calls.

THREE recent books show the danger of such bigoted, blasphemous language.

Book no. 1 is *Grace Will Lead Us Home* by **Jennifer Berry Hawes**. In searing detail, Hawes recounts the slaughter of the Charleston Nine at Mother Emanuel in 2015 and its aftermath. The murderer, driven by his white supremacist views, wrapped his venom in the folds of the Confederate flag.

At the time, that flag was flying over the grounds of

the South Carolina State Capitol in Columbia.

Governor **Nikki Haley** announced at a press conference that she would press the Legislature to remove the flag from standing as an official symbol of the State of South Carolina.

While her parents had immigrated from India and were Sikhs, Haley was a South Carolina native, an American citizen, a Christian, a conservative Republican, and a sparkplug in the Tea Party movement. But she was now inundated with hate-filled emails. Here's one example:

"You suck!!!" "Go back to your home land and mess

with their Heritage!!! You let the State down just so you could gain popularity in the eyes of the country. Get on your magic carpet, put on your turban and fly the hell out of SC, because you will never get a vote for office from us." Haley stood her ground and the flag was removed. She implores us to learn this lesson:

"Today we live in a time of threats like few others in recent memory. During anxious times, it can be tempting to follow the siren call of the angriest voices. We

must resist that temptation."

BOOK no. 2 is *Love Thy Neighbor: A Muslim Doctor's Struggle for Home in Rural America* by **Ayaz Virji**. Dr. Virji, a graduate of Georgetown School of Medicine and an American citizen, was making big bucks in Philadelphia when he decided to practice in rural America where family doctors are in short supply. He gave up riches because his Muslim faith, just like the Christian and Jewish faiths, commanded him to care for the needy.

The good doctor became the chief of staff at the hospital in Dawson, Minnesota, a clinic director

"Today we live in a time of threats like few others in recent memory. During anxious times, it can be tempting to follow the siren call of the angriest voices. We must resist that temptation."

— **Nikki Haley**

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creating jobs and achieving great results fighting an obesity epidemic, and a well-respected community member. His wife **Musarrat** ran a profitable business, also bringing jobs to town. But the anti-Muslim rhetoric during the 2016 campaign led to a swastika being painted outside his home, hate mail, death threats, people calling him the anti-Christ, and bacon being smeared on a friend's windshield. He was reminded of the time after 9-11 when his wife, wearing a hijab, and their two young children were nearly driven off the road by an enraged white man in a Jeep. As he drove by, their accoster shouted out: "Go home!"

Dr. Virji arranged with a Christian pastor to give community presentations explaining why Islam is not a threat, just like the imam at Zubaida in Yardley did at St. Andrew's. But "Christian" elements in the community tried to shut him down and drown him out.

Given such ongoing hostility and threats, Dr. Virji continues to agonize over whether to leave or stay. He just wants his Christian neighbors to follow Jesus: "My advice, from my heart, to any Christian, would be that you should love like Jesus, pray like Jesus, and live like Jesus. If you do that, you will be better than ninety-nine percent of all people in the entire world — including Muslims." And his family would be safe.

BOOK no. 3 is *Our Towns: A 100,000 Mile Journey into the Heart of America* by **James and Deborah Fallows**. The authors visit many mid-size cities and towns that have been revitalized. Why are they succeeding? One answer is the hard work of immigrants and refugees, for example in Erie, Pennsylvania. Rural towns and cities are in a demographic death spiral as kids flee and populations decline to the point where businesses

Rural towns and cities are in a demographic death spiral as kids flee and populations decline to the point where businesses don't have a customer base. Hardworking immigrants take up the slack and create new businesses.

don't have a customer base. Hardworking immigrants take up the slack and create new businesses.

As much as I love reading, more is learned from life than books. That observation takes me into the heart of St. Andrew's where we have two splendid reasons to celebrate refugees.

REASON no. 1 is **Spomenka**. Escaping slaughter during the Bosnian civil war, Spomenka came to

Yardley in 1994. For months, she lived in the St. Andrew's rectory; she still cleans our buildings as part of her thriving business. Spomenka deeply misses Bosnia, but as she celebrates her 25th American/St. Andrew's anniversary this year, she also celebrates having sent her children to college through her hard work. God bless **Jean Baur** for leading St. Andrew's efforts to help Spomenka and God bless Spomenka. We are so happy you found us. Please stay!

REASON no. 2 is our two Syrian families who have resettled in Morrisville and

who have befriended many St. Andrew's parishioners who are helping them find their way to self-sufficiency.

The families are happy, healthy, and hardworking. I expect their children will succeed in school as Spomenka's children have.

Allah bless us all for helping **Weaam** and her boys and **Moustafa and Amal** and their daughters and Allah bless both families.

We are so happy you found us. Please stay! May we love, live, and pray like Jesus. One way to do that is to stand up for refugees, welcome strangers, and build interfaith friendships. Amen.

Bob Anderson

Review

A Quietly Courageous Church?

IN a recent article in the *Bucks County Courier Times*, I ask this question: What becomes of the Brokenhearted? I then envisioned a faith community that devotes itself to answering that question.

That may or may not be a suitable vision for St. Andrew's, but the main point I stress here is that a church without a vision will perish. A recent book reinforces that conviction and details the challenges facing us: *Quietly Courageous: Leading the Church in a Changing World* by **Gil Rendle**.

I offer these quotes as an incentive to come together to figure out what our unifying, energizing vision might be. Challenging questions should take precedence over comfortable answers.

"What if the questions we now face are not the product of things gone wrong but rather of the world grown different? A primary goal of this book is to offer the argument that seeks to shift the primary orientation of leaders from problem solving to exploration—from working better and harder to exploring new ways based on new learning. Such a shift requires quietly courageous leadership—a purposeful willingness to walk into unparted waters."

"[I]n times of great turmoil, leaders are always asked to produce change—to make things different in their systems so that others will find a better future. But if asked for change, leaders will not be rewarded for the change produced, only for how well they keep things the same—following the known ways and the established rules so that they don't make people uncomfortable. It is the difference between management and leadership, following the old adage that management asks the question of whether we are doing things right, while leadership asks the question of whether we are doing right things."

"[Q]uestions from a leader are unsettling. What people want from leaders is comfort. Comfort is provided by easy answers from a leader who knows what to do and asks us to do things right. Comfort gets rewarded. Leadership that insists on questions is unsettling. . . "

"This book will argue for a quiet courage, often a spiritual courage, amid the temptations that make us ask for

security, familiarity, and the assurance of the louder bombast that comes from those claiming to be in charge and having the right answers."

"The quietly courageous leader must first tell the honest story of the present reality. The honest story is that the earlier aberrant time of growth, strong resources, and cultural compatibility is over. It is not someone's fault or failure that we must now live in a changed world."

"At the same time, the quietly courageous leader must offer a better story for people to live as they move ahead. It is a story clearly explaining that the fact that we are no longer who we were, or as we were, is not a loss to be mourned. It is the gateway to who we are becoming and how we are now learning to be. Shaping the better story that people can live into is the primary task of the new leadership now needed."

"If the secret of real estate is location, location, location, then the current secret of courageous institutional leadership is purpose, purpose, purpose."

"I have long appreciated the aphorism that 'you can't steer a parked car.' There must be movement within the organization, emotional or purposeful, positive or negative, to have any hope of thriving in change. Such movement can be the product of discomfort with what is. The only deadly posture for an organization is stasis—the equilibrium that comes from a satisfaction that clings to an earlier time."

"Quiet courage in this instance is not to be found in the bold clergy leader who claims to have the answers for others. Quiet courage is with the one who is deeply disciplined in the faith but then stands with the people helping to name the next questions that they will need to address together in order to be faithful."

United we stand. Together we go forward with quiet courage and abundant hope.

Bob Anderson

Appreciation

Remembering Lloyd H. Winter, Jr. and Cheryl Sherrard

THE Rev. **Lloyd H. Winter, Jr.**, priest associate at St. Andrew's since retiring after 30 years as rector at St. James, Langhorne, died in June. On the Diocesan website, Bishop **Daniel Gutierrez** remembered Lloyd:

"Over the past three years, I witnessed a heart centered in Jesus Christ. Father Lloyd had a ready smile, a keen intellect, detailed administrative gifts and an infectious love of Jesus. He cared deeply about the Episcopal Church, retired clergy and his peers in this diocese. The entire Diocese of Pennsylvania was uplifted and encouraged by his ministry. We will miss him, and we rejoice as he continues to serve seated at the feet of our Lord. Well done, faithful servant, well done."

In remembering Lloyd, **Bob Anderson** writes:

"Manna does indeed fall from heaven. Lloyd Winter's ministry with us proves that truth. St. Andrew's has been blessed over and over again to have priests and deacons on hand to help our rectors and deepen our faith.

"I think of Lloyd at our simple, intimate gatherings in the chancel on Monday, Tuesday, and Wednesday nights during Holy Week. He was both a prophetic and pastoral presence right in the center of us. He believed in the Sermon on the Mount and he did his best to preach it and embody it. Lloyd was gentle and merciful yet firm when it came to justice and its demands.

"Lloyd preached a sermon a few months before Daniell retired. He said this:

'All of Luke's gospel seems to be saying [that] God's voice has started the story, but it needs the human's voice at the end, the centurion at the cross, to affirm it. Now it is up to us to carry it on. The story, the life needs us to use the spirit given us in Baptism, to see spirit-given opportunities in the world,



in this parish, to speak and to listen. You can't just get all holy and religious and then do nothing."

IN a recent column in the *Bucks County Courier Times*, I asked the question: What Becomes of the Brokenhearted? **Jimmy Ruffin** asks that question in his 1966 hit song. Are those who mourn abandoned? Or are they blessed and encouraged to return to the fullness of life?

In my article I profiled two saints of encouragement – **Barnabas**, whose name means "son of encouragement" and our own **Cheryl Sherrard**, who died in June, and was a daughter of encouragement.

After the death of **Big John**, her exuberant husband, Cheryl became the beating heart of a bereavement group whose members mutually healed each other. They wept together, partied together, and sailed together on the seas of grief and grace at Applebees. This group practiced

resurrection.

Cheryl's beloved companion **Mark Allen** is proof of that resurrection. Mark lost his spouse a few months after Cheryl did. In my rounds as a hospice volunteer, I have never known anyone more shattered than Mark. But Mark found Cheryl and Cheryl found Mark and their broken hearts became whole once again.

Resurrection is not a "one and done" deal. As **Hazrat Inayat Khan** writes, "God breaks the heart again and again and again until it stays open." Cheryl's death breaks our hearts open all over again. What will heal our broken hearts? Love. The Love that Cheryl lived and the bereavement group made real. I yearn for a church community that will care for the brokenhearted as Cheryl did.

Bob Anderson

Voices

The Song of Songs

DO you know the Song of Songs? It's a book in the Bible and it is full of passionate, erotic, and uncensored love between young lovers. Oh yes it is! It's a miracle and a joy that this book made it into the canon.

Here is one of its tamer passages:

*The voice of my beloved!
Look, he comes,
leaping upon the mountains,
bounding over the hills.
My beloved is like a gazelle
or a young stag.
Look, there he stands
behind our wall,
gazing in at the windows,
looking through the lattice.
My beloved speaks and says to me:
'Arise, my love, my fair one,
and come away;
for now the winter is past,
the rain is over and gone.
The flowers appear on the earth;
the time of singing has come,
and the voice of the turtle-dove
is heard in our land. (2:8-12).*

In 2015, I had the honor of reading this passage at the wedding of one of my first Sunday School students, **Philip White**, and his fair one **Marie**. It is a wonderful text for weddings, a promise of passionate love in days and years to come.

The Song of Songs speaks of passionate love at the end of life as well as the beginning of a marriage. Here is another passage:

*Set me as a seal upon your heart, as a seal upon your arm;
for love is strong as death, passion fierce as the grave. Its
flashes are flashes of fire, a raging flame. Many waters
cannot quench love, neither can floods drown it.
(6:7).*

I have had the honor of witnessing such love many times in my rounds in hospices, hospitals, and homes. The marriage of **Sam and Betsy Smith**, beloved friends in my George School and St. Andrew's

communities, illustrates the enduring love that is stronger than death.

Sam sang the song sealed upon his heart the morning after the emergency room crisis that triggered his final decline. Though Sam had been through Hell the night before and had to struggle to speak, he recited along with me the Lord's Prayer, Psalm 23, and, for good measure, Psalm 121. When Betsy arrived, he told the nurse: "I wildly adore that woman." He surely did. Sam's faith as a priest and his love as Betsy's husband were indivisible and are immortal.

The Song of Songs is universal as well as undying. Harken to these voices in the Song of Songs Choir singing to every human being of every condition, class, color, country, conviction, or creed:

Rumi: "Love has no religion."

The Buddha: "Love the whole world as a mother loves her only child."

William Shakespeare: "Love alters not with his brief hours and weeks, but bears it out even to the edge of doom."

Mechthild of Magdeburg: "The soul is made of love and must ever strive to return to love. Therefore, it can never find rest nor happiness in other things. It must lose itself in love. By its very nature it must seek God, who is love."

I give the last and lasting word to the late, great **Mary Oliver**, a Singer of the Song in her every poem. Here is *The Gift*:

*Be still, my soul, and steadfast.
Earth and heaven both are still watching
though time is draining from the clock
and your walk, that was confident and quick,
has become slow.
So, be slow if you must, but let
the heart still play its true part.
Love still as once you loved, deeply
and without patience. Let God and the world
know you are grateful.
That the gift has been given.*

Join the Voice singing the Song of Songs. Lift up your voice and sing!

Bob Anderson

Voices

If perfection divides us and brokenness unites us. . .

I AM writing this as I am looking at my cover photo showing the stillness of the moon and its craters. The moon has been pounded by space objects with such velocity and size that one wonders how the moon could have held together. The "wounds" on its terrain are visible and massive. I am particularly moved by pics of the moon where I can see the craters silhouetted against the dark sky, baring their history and crying out their distinctiveness.

Sometimes wounds on human beings are that way. They are hard to miss and upon observing them break our hearts. There are other wounds not so observant which also tear at the fabric of human life and relationships. They too can take our breath away and break our hearts. If perfection divides us and brokenness unites

us then we have many opportunities to birth new relationships, heal old wounds, and begin again the long journeys of building new trust. Despite the pummeling the moon is still there and as such brings hope, joy, and beauty to our hearts even in its brokenness.

It feels like there is a significant brokenness in our political system and life that finds expression in our incapacity or unwillingness to work together for the common good. This wounded-ness becomes more visible the closer we get to it. If leadership is the capacity to help us identify and engage the reality that is around us and within us it is surely also the ability to help us deal with what we find. The more we deny what is true the more distant we become to be able to learn and grow from the scars of human endeavor that

surround us on every side. Do you remember the rose colored glasses offered to the young woman in *The Fantastics*? As she looks with despair on the dysfunction and pain all around her she is offered the rose colored glasses and what was once seen as despairing is now seen as beautiful.

When we have the courage to observe and feel that which is broken in our world, in our hearts, in our

relationships, in our political system, in our church communities, in our hopes/dreams/imaginations, and in.....at that point we have the potential to build, to birth, to dream yet again. What follows is not pretending that the past and present realities have been fully wonderful but rather they contain the scars of misplaced deeds, pain inflicted upon



humankind and the earth itself, as well as stories of indomitable spirit that brings empathy, compassion, renewal, and a never-ending love. What can happen is that we can begin again to see and experience life as it is — broken, beautiful, hopeful, and full of promise — all of those things and so much more.

You and I are called to leave rooms filled with fear in order that we might enter other rooms filled with fear. This has never been easy, but there has never been a more important time to try to do it. Together we can do it as we share glasses that help illumine what is true about our human condition and ponder yet again what can bring a spring to our step, an opening that pulls at our heart strings, and a renewed commitment to others and to life itself on the planet.

Bud Holland via Facebook

St. Andrew's Online

Expanding our online, social media profiles

ST. ANDREW'S has begun to improve and broaden its online presence to help church members and newcomers become better informed of church events, ministries and activities as well as show those looking for a new church home that we are a vibrant spiritual home. Here are some recent developments.

St. Andrew's has its own hashtag:

#standrewsbythelake

A hashtag is a word or phrase preceded by a hash mark (#) used within a message to identify a keyword or topic of interest and facilitate a search for it.

For instance, it's used within a post on social media to help those who may be interested in our topics, to be able to find it when they search for a keyword or particular hashtag.

When posting on social media sites, i.e., Facebook, Instagram, YouTube please use #standrewsbythelake when referencing our Church.

St. Andrew's has a page on Facebook, found by searching on Facebook under: St. Andrew's Episcopal Church (Yardley, PA), or @standrewsyardley. We will post events hosted by St. Andrew's, in addition to any outreach activities/events taking place in our church.

When you "like" a Page you are by default also following it. You will receive updates about the Page in your News Feed on Facebook.

There are also two groups I created on the St. Andrew's Facebook Page: **St. A's at Play** and **Holding Space**.

A Facebook Group puts more of a focus on community. When users post to the Page, it gets stashed away under the "Community" tab. When they post in the group, on the other hand, it pops up and stays in the feed, center-stage, for other users to easily see and engage with.

Furthermore, groups naturally invite more frequent interaction and discussions, because that's what they're meant to do, and users feel more comfortable.

This is especially true if you express the desire for users to ask questions or share insights in the group description.

St. A's at Play: A dynamic Group of individuals that foster authenticity, build community, and live through integrity. We are a social bunch who gather together for a concert, theater, movie, or a lecture, that inspires, encourages and empowers through our faith. In this Group please feel free to post your thoughts/feelings.

Holding Space: On the third Sunday of each month Holding Space is a grief support that meets in the church at 4:00 pm. All who are dealing with issues (personal or professional), illness, loss, anxiety, anything that may be weighing them down are welcome to share and receive support. **Megan Sutker** facilitates this group.

Both the St. A's at Play and Holding Space are **Closed Facebook Groups:** Anyone can find the group and see who runs it. Only members can see who's in it and what they post.

YouTube is a video-sharing website. St. Andrew's now has a YouTube Channel. Go to your browser, type in youtube.com, you can either search for "St. Andrews Yardley" in the search bar or you can type the following link which will bring you to our channel: <https://tinyurl.com/y3zzw18y> Once on our channel, please hit the subscribe button! This will allow you to see any new videos that have been uploaded.

If you are hosting an event at the church and record video, please send to denisehfred@gmail.com and I will upload to our channel.

Yes, there is an **Instagram** account in the works... so stay tuned...

Denise Frederickson
Junior Warden/Communications

Art's Gallery

Alex Villasante: Vestry member, mom, events planner, author

TIMING is everything. And when you add the vital ingredients of writing talent and personal experience, you have a can't miss recipe for success.

All of those factors came into play for parishioner (and vestryperson) **Alexandra "Alex" Villasante**, whose first Young Adult (12 and up) novel was published in June to considerable praise. Her story about an illegal immigrant to the U.S. from San Salvador is today's major headline...but she started writing it three years ago in her Lower Makefield home. "I didn't know how relevant it would be. I wish it were less so," she says today, noting that immigration issues historically have come in waves. We are in a big one now.

Her novel, *The Grief Keeper*, is about two young sisters from El Salvador who escape violence in their country and seek asylum in the U.S. The book explores the heartbreak of consequences when both love and human beings are branded as illegal.

Alex has a personal experience with immigration. Both her parents and an older sister, **Anamri**, were all born outside the U.S. and ultimately became citizens. They moved from Uruguay to New Jersey in the 60s where she was born into a middle class family. (Her father was a jeweler and a painter and her mother was a nurse and hospital administrator.)

In the press release announcing her book, it says Alex "always loved telling stories—though not always with words." Like her father, she was a painter and artist. She earned a Bachelor of Fine Arts in painting from the School of Visual Arts in New York City and a Master of Arts in Combined Media from Chelsea College of Art and Design in London.

"When I made art—whether it was a painting or an installation—I was always telling a story. Even though I loved painting and art, I wanted to use words to tell stories... Visual art also taught me how to observe, which is the first step in wordbuilding. Her novel came out in June. The timing gave Alex a busy summer at book signings and an invitation to the relatively new Bronx Book Festival. About 75 people, including her parents and numerous parishioners, attended a book launch at the Barnes & Noble store at Oxford Valley.



Also there were Alex' husband, **Timothy O'Donnell**, an executive design director for a Philadelphia branding firm, and their two young daughters, **Rowan**, 15, and **Lyra**, 10, an acolyte who serves at the 10:15 service. Alex, in addition to being an author and parent, plans conferences and fund-raisers for non-profits.

"Rowan," Alex says of her elder daughter, "is a member of the Rite 13 group of young church people who are 'on a journey to confirmation.'" Alex has helped teach this group for the past five years.

Alex has been on the vestry for three years. She sees one of the church's current challenges is "how to reach across the two services." Name tags and the parish directory help "but we are open to all ideas."

What she likes about St. Andrews: "It's a community of people who are energized by helping others. They actively participate... and the church's outreach and social justice programs get our word out."

Alex' second book is on her editor's desk. While she can't talk about it publicly yet, it also will be aimed at the Young Adult reader. "I enjoy writing about young people," she says. It is scheduled to be published in 2021.

Art Mayhew

From Episcopal News Service

Campus ministries respond to hungry, homeless college students



Kevin Mercy prepares the main course — a potato bar — for the Canterbury USC Late Night Café. The ministry serves up to 150 meals weekly.

LOS ANGELES, CA: If it is a good evening at the Canterbury USC “Late Night Café,” then there will be seconds and possibly even to-go containers, along with beverages and Louisiana crunch cake for dessert, according to **Winona**, an 18-year-old freshman Canterbury work-study student.

A California native, Winona had no prior religious affiliation but said she was drawn to the Episcopal campus ministry after meeting the Rev. **Glenn Libby**, the Canterbury USC chaplain, and because of the opportunity to serve other students.

Tuition and fees have spiked as much as 168 percent over the past two decades at private national universities like USC, according to *U.S. News and World Report*. At public institutions, the increases are even higher, rising more than 200 percent for out-of-state students and 243 percent for in-state students, according to the 2017 report.

Last September, National Public Radio reported that the popular image of the residential collegiate experience has vanished. Instead, of the 17 million undergraduate students in the U.S., about half are financially independent from their parents, and one in

four is caring for a child. From New York to California and elsewhere, Libby and other Episcopal campus ministers say they have adapted to the changing needs of such students. Some students are veterans returning from active duty, others are LGBTQ students seeking a safe space. Still others, are “nones” like USC’s Winona, who have no prior religious affiliation and are questioning and soul-searching.

The Rev. **Shannon Kelly**, the Episcopal Church’s officer for young adult and campus ministry, said the challenge is growing. “It is a nationwide problem that more and more of our campus ministers are becoming aware of and are trying to address.”

Currently, there are about 150 Episcopal campus ministries in colleges and universities nationwide. “Some of those are brand new, and some have been going forever, and they’re all very different,” depending on their locale, Kelly said. Some have even created gardens to offer fresh food for cooking a community meal together.

The Episcopal Church’s Executive Council, through Kelly’s office, last year awarded \$139,000 in grants to young adult and campus ministries.

Facing hard truths about Episcopal Church’s role in slavery

BRUTAL scenes of physical and psychological violence in the 2016 movie *The Birth of a Nation* flashed across a screen set up inside a small chamber at the Episcopal Cathedral of St. John the Divine, New York City. A few viewers turned away, while some gasped and others watched steadily.

The Episcopal Diocese of New York Reparations Committee on Slavery organized the film screening and discussion as part of its Year of Lamentation to examine the diocese’s role in slavery. It’s one of a growing number of events across the United States as the Episcopal Church seeks racial reconciliation and healing among its congregations and wider communities.

“Lamentation is actually an opportunity; it’s beginning to open our eyes to what actions are

possible for us. We can't do that until we've owned our beginnings more fully," said the Rev. **Richard Witt**, executive director of the statewide nonprofit Rural & Migrant Ministry and member of the diocese's reparations committee.

Although much has been done at more recent General Conventions and throughout the church, this New York committee was created 12 years ago in response to three 2006 General Convention resolutions. One resolution asked the church to study its complicity and economic benefits from the slave trade. A second resolution said to "engage the people of the Episcopal Church in storytelling about historical and present-day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant." The last resolution called for the church to support legislation for reparations for slavery. The committee has since established a prayer blog and is asking priests to integrate these messages into their sermons. The Year of Lamentation includes a schedule of community events, from book and film discussions to walking tours, pilgrimages and forums. Organizers said they are especially proud of the theatrical presentation, "New York Lamentation," featuring figures in the history of the diocese, from clergy to slaves and lay people, revealing how a number of churches were built by slaves.

"This is not about trying to lay guilt on people. It's about what we've done institutionally and systemically. The notion of white supremacy is woven into the fabric of this country," historian **Cynthia Copeland** told *Episcopal News Service*. She's co-chairwoman of the reparations committee.

Episcopalians urged to strive for peace in wake of recent shooting massacres

EPISCOPAL bishops are speaking out in the aftermath of back-to-back mass shootings in Texas and Ohio, offering prayers, conveying the grief of their dioceses and hoping for a future when American life will no longer be plagued by such sudden bursts of deadly gun violence.

"Jesus said blessed are the peacemakers, and we in the church are called to make peace in our neighborhoods and with our young people," Diocese of the Rio Grande Bishop **Michael Hunn** said, reacting to the massacre of 20 people in El Paso, Texas.

"My heart is heavy this morning with the tragic shootings yesterday in El Paso and last night in Dayton," Southern Ohio Bishop **Tom Breidenthal** said hours after a gunman opened fire in an entertainment district in Dayton.

Hunn and Breidenthal are part of Bishops United Against Gun Violence, a network of nearly 100 Episcopal bishops whose mission has taken on a greater sense of urgency amid the growing national alarm at subsequent tragedies.

National Cathedral's sharp rebuke of Trump resonates across America

IT'S not often that an official statement from the Washington National Cathedral – the most famous icon of The Episcopal Church, and site of many state funerals and inaugural prayer services – contains words like "savage," "dangerous," "violent" and "dehumanizing."

But it's also not often that a president of the United States calls an American city "a disgusting, rat and rodent infested mess ... a dangerous and filthy place" and targets congressional representatives of color with racist insults.

In light of the escalation of President Trump's racially focused attacks, the clergy of the National Cathedral released a statement on July 30 that denounced Trump's "violent, dehumanizing words." The statement, which has spread rapidly around social media and news outlets, contains some of the strongest, most direct language used so far by American religious leaders in reference to Trump: "As faith leaders who serve at Washington National Cathedral – the sacred space where America gathers at moments of national significance – we feel compelled to ask: After two years of President Trump's words and actions, when will Americans have enough?"

Images

