



CAMINOS

OUR ROAD TOGETHER

Serving The Episcopal Diocese of Pennsylvania

EDITION 3 SPRING/SUMMER 2018



Our Purpose

“Know Jesus.
Change the World.”

LETTER FROM THE BISHOP

BEGINNINGS

THE RT. REV. DANIEL G.P. GUTIÉRREZ
XVI BISHOP OF THE DIOCESE OF PENNSYLVANIA

Recently I was having lunch with a dear friend who serves as priest in the Diocese; we were talking how the vision of the diocese is centering on Jesus Christ. We were emphatic - the love of Jesus is essential, and we need to fall in love with Him again and again. All around our diocese people are seeing, feeling and hearing a heart that beats for Jesus Christ.

Our vision is clear: Know Jesus. Change the world. To do that we need to (1) proclaim the Gospel; (2) empower our churches; and (3) address the pain and poverty of the world.

In this issue of Caminos, you will read stories of hope, new life, planting, and growth. You will continue to learn more about the work of the Offices of the Diocese. The staff is out with you each day. The team is in place, the pace is fast and we are committed to serving you. We are working with parishes to help them save money, realize revenue on a property, and create health prevention centers in

parishes. Together, we are breaking down divisions and building up the Body of Christ.

The heart of Jesus Christ is beating through the stories in this issue. There are articles on sharing, giving, loving that show how we make disciples by example. You are living examples of this. It is said that to live as a disciple is to win disciples, and in the Gospels, the way to live as a disciple is by love.

I am profoundly grateful for your life, ministry and giving in this diocese. I am thankful for you. Our diocese is filled with new beginnings and possibilities. When people look at the Church, let them see us. Let the world see our faith, our love for Jesus and one another. In Jesus Christ, all things are being made new.



“

It is said that to live as a disciple is to win disciples, and in the Gospels, the way to live as a disciple is by love. ”

THE RT. REV. DANIEL G.P. GUTIÉRREZ

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Revival

FROM KENYA WITH LOVE

Trinity Boothwyn looks to grow all while continuing to honor and celebrate its Kenyan roots.



Revival

NEW HOPE FOR CHURCH OF THE CRUCIFIXION

Looking within the Diocese and the Bella Vista neighborhood for a new beginning.



Global

HELPING CHRISTIANS IN IRAQ

A chance encounter leads to the formation of a nonprofit dedicated to helping Christians living in Iraq.

ON THE COVERS

FRONT:

Ash Wednesday

Ash Wednesday was celebrated inside and outside (with ashes on the go) at Church of the Crucifixion.

BACK:

The Bishop with children from Trinity, Ambler.



Easter Around the Diocese



REVIVAL

From Kenya with Love

WRITTEN BY JACK CROFT

The roots of Trinity Episcopal Church in Boothwyn stretch across oceans and continents to Kenya, the East African nation where so many of the church's parishioners over the past two decades were born and raised before undertaking the long journey to begin a new life in the United States.

Trinity sprang to life in 1998 in the Delaware County borough of Collingdale, holding a weekly service in Swahili conducted by the Rev. Domenic M. Ndai that drew Kenyan immigrants primarily from the neighboring state of Delaware. Each Sunday, the faithful traveled long distances to the intersection of MacDade Boulevard and Clifton Avenue to worship God while honoring the cultures and traditions of home.

Meanwhile, just 12 miles away in Boothwyn, one of the most historic churches in the Diocese was struggling. St. Martin's Episcopal Church was founded in nearby Marcus Hook in 1702. The founding members of St. Martin's, initially known as the Chapel of Chichester, fought in the Revolutionary War and helped establish the Episcopal Church in the United States, according to an Associated Press report.

The church moved to a modern, new home on more than 11 acres of land in Boothwyn in 1967. But over the next four decades, the congregation dwindled until, in 2006, with church attendance falling to fewer than 40 parishioners, St. Martin's held a final service on Pentecost Sunday, and closed its doors.

The doors remained closed for three years. But with God, closed doors—like sealed tombs—are no match. In 2009, new life sprouted in the sacred space of St. Martin's when the Diocese made the church facilities available to Father Dominic and the



FATHER PAUL LEADING SERVICE

parishioners of Trinity Episcopal because it offered more space and easier access off I-95 for members driving up from Delaware every Sunday.

Through faith, prayer, dedication and hard work, the church has grown and become more diverse—all while continuing to honor and celebrate its Kenyan roots.

"We have tried our best to integrate into the community," says the Very Rev. Paul Gitimu, who became rector of Trinity in January 2015 following the retirement of Father Dominic a little more than a year earlier. "It is not easy. But it's working. We do not worship in Swahili, although we have Swahili songs, because we now have members who do not know Swahili. When we open our doors, we are now receiving people who were not born in Kenya—which is helping us a lot."

After adding more than 40 new members in 2017, church attendance now numbers about 130, and there are more than 50 children in the Sunday School program. Like so many churches, finances remain a challenge. But after years of crucial financial support from the Diocese, Trinity's vestry stepped out in faith with this year's budget, deciding not to apply for a diocesan grant.

Two of the major efforts the church has made to become more a part of the Boothwyn community is an annual parish barbecue and a Carnival. For the BBQ, members wear their cultural dress, and there are games and food and fun for all. [This year the BBQ will take place on July 14, from 2 p.m. to 6 p.m.]

This marks the third year for the Carnival with Houghton Enterprises, which is scheduled for June 12-16, from 6 p.m. to 10 p.m. each night.

"Last year we saw so many members of the community coming into the building, starting a conversation," Father Paul says. "We haven't been getting a lot of money from the Carnival, but that wasn't the idea. The idea was to open up to the community."

And it's working, says Henry Njenga, a vestry member and finance chair. "The first year of the carnival, they looked from a distance," he says. "The second year, they came in. The third year, they're looking forward to it."

While the church has worked to integrate into the community, it also has made a commitment to become more integrated into the life of the Diocese.

Through the years, worshippers came from an array of diverse faith traditions other than Episcopalian or Anglican—Baptist, Presbyterian, Lutheran, Roman Catholic, Methodist, Pentecostal and even "none of the above."

"The church belonged to the Diocese, but they were doing everything the Kenyan way," Father Paul recalls. "They were using Kenyan prayer books and having Holy Communion once a month."

The congregation had little understanding of the traditions and canons of the Episcopal Church, including what vestry was or how it worked. When Father Dominic retired, "it was a tough transition," recalls senior warden Elizabeth Brickle. "Everything was new for us."

The search committee, however, were "very prayerful people," she says. They prayed that the Lord would provide a Good Shepherd for Trinity's flock. "And we found him—Father Paul," Brickle says.

Njenga agrees: "We believe he's God-sent to this particular parish."

REVIVAL

Moving as a Community

The church has continued to honor and celebrate its heritage and culture while embracing the traditions and teachings of the Episcopal Church. The Sunday morning service begins with a half hour of worship and praise, with joyous songs in Swahili and English led by the talented choir from the front of the church and backed by infectious rhythmic drumming.

"I feel like I'm in a familiar environment as a Kenyan," says choir director Peter Olang Owino, whose grandfather, Festo Habakkuk Olang, was the first Anglican Archbishop of Kenya. "I feel a lot more at home here than at any other Episcopal church. We let our ties loose. We get involved with the songs."

The Spirit-filled worship and praise portion of the service also includes testimonials. "If you're waiting on God, God is faithful," Christine Gichungwa, who teaches Sunday School, exhorted her fellow parishioners one recent Sunday morning.

The main service follows the Book of Common Prayer, with hymns primarily from Lift Every Voice and Sing, although some Swahili hymns of praise are still incorporated, and Holy Communion each

week. The melding of Kenyan and Episcopal traditions creates a worship experience that is both jubilant and exuberant.

One of the Kenyan traditions that enriches the life of the Trinity community is Kamukunji—a Swahili term referring to an open meeting in which all members are equals and free to speak on any topic that concerns them.

Kamukunji is held following coffee hour every three months at Trinity. Anyone has the right to bring up any issue they want to have addressed. If it doesn't require vestry action, it can be resolved right then. If it does require a vestry vote, it is placed on the next vestry agenda as an action item.

"We've tried to keep everything as open as possible, as open as we can," Father Paul says. "We want to make sure we move as a community."

Njenga says Kamukunji is an important part of the church's governing philosophy. "We are listening to the congregation. They feel ownership."

That sense of ownership is something Father Paul has set out to instill since his arrival in Boothwyn. The church is now in year four of a five-year plan designed to strengthen the foundation of the church both spiritually and financially.

"We came up with a new approach to ministry, where you involve everybody," Father Paul says.

Given the diverse denominational backgrounds parishioners came from in Kenya, Father Paul's message to his new flock was straightforward and simple: "This

is an Episcopal Church. When we are here, we are Episcopalians."

To help parishioners understand what it means to be part of the Episcopal Church, Trinity has been sending delegates to the annual Diocesan Convention each November, and members of the church were involved and informed through every step of the process leading to the election of Bishop Daniel Gutiérrez.

The process of electing vestry members, what the requirements are and what their role is, was made more transparent and understandable to the congregation. And vestry members who had not been confirmed in the Episcopal Church, as required by canons, were taken to the Cathedral for confirmation.

Father Paul, meanwhile, took on the role of dean of the Delaware Deanery. And Njenga became a member of the Diocesan Council.

Gichungwa, who teaches the 10-12-year-old Sunday School class, was raised as a Catholic and was attending a non-denominational church before she started coming to Trinity seven years ago. She is unabashedly enthusiastic about Father Paul's approach.

"We love it that Father Paul has been teaching us more about the Episcopal faith and helping us grow in our faith in the Lord," she says. "For me that's been a real blessing. And an opportunity to serve God at the same time? That's a home run."





THE DRESS CODE WAS KITENGE/DASHIKI AT LAST YEAR'S CULTURAL SUNDAY SERVICE AT TRINITY BOOTHWYN



TRINITY BOOTHWYN PARISHIONERS

REVIVAL

'The Church of Today'

Ministering to children and teenagers, and helping them grow spiritually, is a focus of the church. As Father Paul said during a recent service, when the Sunday School teachers and children came to the front of the church for a prayer before classes: "They are the church of today—not the church of tomorrow. They make life happen in this church."

Elizabeth Kairo, the leader of the church's Sunday School program, says the teachers help children understand conflicts that arise between the prevailing culture and the values of the Christian faith. "No matter what culture you come from, there are some things that just don't change," Kairo says. "God doesn't change."

The church's growth has created some challenges many churches would love to have: not enough teachers for the 50-plus children in the Sunday School program. Gichungwa's class sometimes includes 13- and 14-year-olds who don't have a class of their own because they don't have enough teachers.

While church leaders explore options, Gichungwa expresses confidence that it will all work out.

"Growing brings some challenges," she says. "But we always say that at the end of the day, we're working for the Lord. And if God brings, He'll provide."

In addition to a burgeoning Sunday School program, the church also has a growing acolyte program that trains young people to be an important part of services.

Lilian Kaesa, who leads the program, says it has gone from just a couple of students to 12, with at least two students

scheduled for each service in a given month on a rotating basis. The program uses WhatsApp, a group chat application, to share updates and schedules with acolytes and parents.

Because so many members travel long distances, from as far away as Smyrna, Del., each Sunday, holding midweek activities at the church is difficult. But Trinity has two home-based Bible study and prayer groups, and every other month, holds a prayer vigil that goes from 7 p.m. to midnight.

"We have grown so much spiritually," Brickle says. "Each of Us Have an Oar in This Boat"

Another part of the five-year plan was to build a pledge system. After years of depending on the Diocese for financial support, Father Paul says, the goal was to "try to make do with what we have, to stand on our own feet."

The years of staff and financial support from the diocese were critical to help Trinity find its footing. Bishop Gutiérrez says the partnership between the diocese and Trinity illustrates how the church needs to follow the example of Jesus in gathering a community.

"We are a community where we support and sustain," Bishop Gutiérrez says. "You cannot do it alone. We do it together. Each of us have an oar in this boat, and we're pulling together."

After three years of Father Paul's five-year plan, vestry decided the time for the church to stand on its own had come.

"This year, we did not apply for assistance from the Diocese," Njenga says. "It was a bold move. We strongly feel we have the

congregation that can meet our needs."

Once again, Father Paul says, "It comes down to ownership. Now, they're starting to own this place. We are stable. We have a lot of trust in our membership. We know they will continue to support the ministry."

Brickle says the church still struggles with bills, but manages to pay them. "God has been so faithful. We've seen His hand in everything He's done," she says. "We are very rich in that we have each other."



PARISHIONERS AFTER CHURCH

Spiritual Growth

ON GIVING

Why St. Mary's Chester Gives

"Silver or gold I do not have, but what I do have I give you."

BY THE VERY REV. DEIRDRE WHITFIELD

The simple answer is that it is the right thing to do. A far deeper answer to the question involves the extent of our relationship to The Holy, recognizing the abundance of God's graciousness in our very existence and our willingness to share this life as part of the community called The Episcopal Diocese of Pennsylvania. Malachi 3:10 reads: "Bring the full tithe into the store house, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need."

God is testing us to put His omnipotence to the test! As believers in God's relationship with us, we can't pass this up. At St. Mary's, Chester we are very much like the widow and her offering (Luke 21:1-4), who in spite of the lack, gives her tithe confidently because she is choosing to have faith in God's relationship with her. By building this culture of giving, we build our faith in our relationship with God and God's promises to us. Peter said in Acts 3:6: "Silver or gold I do not have, but what I do have I give you." The full tithe is everything of ourselves, money, time and talent. Therefore, we take every opportunity to give what we have individually and collectively to our Diocese, our church and surrounding community.

We consistently strive to recognize ourselves in the parables of the Gospel of Jesus Christ, cling to our faith in God's relationship with us, trust in the grace of God's abundant resources and choose to give confidently what we have, knowing that we have done the right thing according to God's Word. In return, we count our blessings every day.



A RECENT VISIT BY THE BISHOP TO ST. MARY'S WITH REV. WHITFIELD (R)



EASTER OUTSIDE THE CHURCH

About St. Mary's Church Chester

God is calling St. Mary's Church Chester to minister to the world God so loved, to bring disciples to Christ and partner with God in bringing to completion God's work of peace."

The vision for St. Mary's is to be a striving church making a difference in the fabric of the community of the City of Chester as an Episcopal faith, while providing opportunities for spiritual growth. We see ourselves as a stable resource for individuals and families, themselves striving to be self-sufficient. In order to achieve this vision, the culture of St. Mary's is poised to operate and function out of the gifts we have to offer. To accomplish our mission and vision, St. Mary's continues its history of collaborating with volunteer lay, clergy and groups in the deanery and around the Diocese. We aim to encourage hope where it's been discouraged or lost as we work with those in need to rebuild their faith in the church. Our focus lies on community efforts, including small-scale projects, food aid, community awareness, and educational opportunities. Importantly, at the beginning of every day we resolve to continue to be a transforming presence, both physically and spiritually in the community we serve and believe our ministries give us meaningful opportunity to be an example of Christ's love and an instrument of God's peace.

About Sacred Gifts

Sacred Gifts for Mission, no matter the size, make a difference. In this Diocese, they help fund afterschool programs for children; food programs for families, campus ministry and youth programs such as City Camp; vocational programs for adults and outreach to those that are vulnerable. For more information, contact Canon Doug Horner, dhorner@diopa.org, 215-621-8318

MISSION

Supporting Critical Work

Throughout the Episcopal Church the term “mission church” holds many meanings. In the Diocese of Pennsylvania, it refers to churches that are part of the Diocesan Coalition for Mission and Ministry (DCMM). Program Designated as far back as the 1980s, these congregations are dedicated to serving poor and vulnerable persons and focus their ministries on issues such as education, hunger, addiction and advocacy.

There are success stories of the DCMM program across the Diocese – community outreach programs, new programs for youth, meal ministries thriving for 30 years, among others. Unfortunately, the DCMM program has not always been thoroughly understood, or appreciated. In 2017, Bishop Gutiérrez and Diocesan Council convened the Mission Process Committee to thoroughly examine the program and lay out ways that would allow for greater transparency and more support.

The Committee is a diverse group of laity and clergy from across the Diocese and includes two DCMM vicars. Their charge is to study the

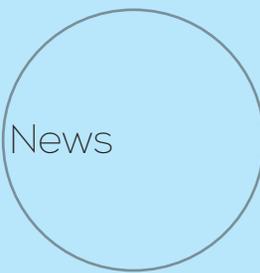
policies and procedures that govern the “mission congregations;” create entrance and exit criteria for churches; and establish a clear goals and expectations for the congregations and for the Diocese.

“We are digging deep into our shared history and challenging many assumptions, including the connotations of the term “mission congregation,” said committee member Rev. Canon Berlenbach. “Above all, our goal is to create a process that allows us to best serve the people of our Diocese with transparency and integrity.”

The committee plans to present a draft of the program to the Diocesan Council in June, and then present the draft to the congregations currently participating in the program. Public hearings, open to everyone in the Diocese, will be held and a final draft will go to the Diocesan Council in September.

If you have any questions please contact the committee chair Mr. Kirk Muller at kirkmuller@hotmail.com.

EVANGELISM



Good News

Proclaiming the Gospel

SUBMITTED BY THE REV. CANON SHAWN WAMSLEY,
CANON TO THE ORDINARY FOR THE DIOCESE.

When you think about inviting people to church, or to be part of our community, does anxiety start to kick in? This is a powerful scene in the Acts where Peter shares the most precious thing he has to offer, Jesus. How often does the typical church goer put themselves in St. Peter’s sandals? Do you hear this passage and think only Apostles, priests and “special people” have something extraordinary to give? Do you feel like this conversation has been happening around you, but does not involve you?

Bishop Gutiérrez has called the Diocese of Pennsylvania to a common vision, “To know Jesus Christ, and make him known to the world through prayer, proclamation and peace.” An important part of this vision is evangelism, and because of that I am excited to have the opportunity to share the upcoming work of the Evangelism Committee. This team of lay and clergy

leaders are developing a diocesan initiative that helps congregations and individual Christians to reimagine and engage our roles in proclaiming the Gospel.

The Committee is all about your experience. Our work is directed toward helping you, every person in the pews, to connect with those around you in daily life; to find ways to share the impact your faith has had in your life with others; and to help you invite others to church in a way that honors our Episcopal identity. We will be out and among the people of the Diocese, present and hearing your stories. We will be curating resources from around the Episcopal Church and this Diocese that represent best practices. We will develop tools for every Episcopalian to use. Jesus is the most powerful thing in each of our lives, and that story is the most precious gift we could give to others.

At its heart, this initiative will explore the spirituality of evangelism, articulate a theology of evangelism for our Episcopal Diocese, and offer practical support to the people of our diocese through discussion, training and personal engagement. An important component of the work is an awareness and acknowledgement that all ministry in the church flows out of the baptismal vows we each take. The Evangelism Committee will work to understand not only how each of us has faithfully and successfully engaged in sharing our faith, but also how our formation and discipleship are essential to helping every one of us live out our baptismal covenant.

“Will you proclaim by word and example the Good News of God in Christ?” (*Book of Common Prayer*)

"There have been Christians in Iraq since the time of Jesus. They are the only Christians on earth who still speak Aramaic, the language Jesus spoke. Today they are imperiled. We must help them."

STAND WITH IRAQI CHRISTIANS

GLOBAL Helping Christians in Iraq



KINDERGARTNERS INSIDE THE SCHOOL OF THE REDEEMER. THE NEW THREE-STORY PRIMARY SCHOOL BUILDING CURRENTLY UNDER CONSTRUCTION WILL BE FOR GRADES 1-6. (PHOTO COURTESY OF SWIC)

It all began at a children's Christmas pageant rehearsal at St. Martin's Church in Radnor. It was 2014 and Father Chris Bishop, the rector, was approached by a parishioner's father asking about Iraq. "Do you know that Christians are being murdered," asked Randy, the father, who had lived and worked in Iraq.

Randy revealed that 120,000 Christians, from some of the oldest Christian communities in the world, were fleeing into Kurdistan and living in camps, desperately poverty-stricken. It was this news that created the extraordinary journey and mission to the Middle East that Bishop said has inspired and galvanized the church community.

Today there are anywhere between 200,000 – 500,000 Christians living in Iraq, a marked decline from the 1.5 million residing there before the 2003 U.S.-led invasion. Most live in the Nineveh Plains in the northern part of the country. In 2014, Christians in Mosul fled when ISIS fighters came into the city, killing inhabitants and burning churches. If you conduct an online search for news on the situation, you will come across articles on the "elimination of Christian Communities in Iraq and Syria" by notable policy wonks and advisors. Indeed, the situation for Christians seems bleak. Living conditions

are deplorable, with many Christians living in crowded camps for "internally displaced persons."

"It is a massive humanitarian crisis, first and foremost," said Bishop. "These are human beings who have lost everything. Their churches have been bombed. Their families and friends have been killed. They have had guns put to their heads, [and told] 'convert or die.' One of the stated goals of ISIS is to literally wipe out Christianity in the Middle East."

Bishop first visited Erbil, Kurdistan in 2015 and filmed a movie, entitled "Where Is Our Place," about the displaced Christians. When he returned to the states, he reached out to Christ Church Ithan, St. David's Episcopal Church in Wayne, St. Thomas' Episcopal Church in Whitmarsh and First Presbyterian in Philadelphia, among others, and scheduled screenings of his movie. Bishop's movie can be viewed at <http://standwithiraqichristians.org>. Two concerts called iROCK4IRAQ were also planned in 2015 and 2016 to raise funds to further the mission.

In 2016, the mission grew into a non-profit, Stand With Iraqi Christians (SWIC), with an international network of relationships. This year the organization is helping build the School of the Redeemer, a

primary school associated with St. George's Church, the only Anglican Church in Iraq. According to Bishop, "this school, that welcomes boys and girls of every ethnic and religious background, is a model for the kind of community building that can foster a peaceful, prosperous and secure Iraq."

SWIC is also providing water wells and other assistance to Christian families returning home to their historic communities on the Nineveh Plains. (One parishioner from St. Thomas' Whitmarsh created and sold enough bracelets to pay for the digging of a water well in Qaraqosh, once the largest Christian city in Iraq.

"What distinguishes SWIC is our commitment to freely provide aid and resources without participating in the ugly politics that seeks to fight hate with more hate. Only the grace and power of God, mixed with some hard-nosed but hopeful realism, can help bring about a new day, and a new beginning, for all Iraqis."

For more information on what you can do visit www.standwithiraqichristians.org or contact Father Bishop, revbishopsmc@yahoo.com.

REVIVAL

RISING FROM THE ASHES:

New Hope for Church of the Crucifixion



WRITTEN BY JACK CROFT

On a chilly Ash Wednesday morning, at the beginning of the journey through Lent, Bishop Daniel Gutiérrez smiled warmly at those who had gathered inside the historic Church of the Crucifixion at 8th and Bainbridge streets in South Philadelphia.

"It's love that has you sitting here on a cold morning," he told the 18 people from the neighborhood and the Diocese who had come to worship in the 132-year-old Gothic revival structure that had been closed for almost two years.

Love also provided the main source of warmth in the church that frigid February morning. The building has no heat, running water, or working toilet facilities. A portable propane heater brought in for the Ash Wednesday service struggled valiantly, if a bit noisily, to warm those attending, but it had to be turned off so they could hear the gospel and Bishop Gutiérrez's homily.

Just as our Lenten journey leads to the glorious Easter celebration, the historic Church of the Crucifixion embarked on its own journey that morning. If you looked closely, you could see the first, fragile seedling of hope and new life rising tentatively from the ashes. In a sacred place built to commemorate the passion and crucifixion of Jesus Christ, there was hope of resurrection.

With the beautiful stained-glass depiction of Christ's crucifixion as a backdrop, Bishop Gutiérrez told worshippers during his homily: "There's a hope, not only in one another, but in what we believe. We're fallen and we're broken and we need a savior. And we have one, in Jesus Christ. There's no more beautiful story in the world. That's why we're here. ...

"Remember, we have a God not of one chance, or two chances, but a billion chances. It should bring us to tears. This is who we are and what we believe in. It's new life. New life for us, new life for this place, new life for this world."

What that new life will look like at the Church of the Crucifixion is unclear. The Bishop's Office is working in partnership with the deanery and the community on a grassroots approach to discern how the spacious church facility can best serve the needs of the neighborhood.

"How do we empower the community and bring new life organically out of that place? This isn't a top-down driven thing," Bishop Gutiérrez says. "I want to plant some seeds and then have everyone nurture what could be the life there. How can it serve the spiritual needs, the physical needs, the long-term needs of not only the Diocese, but that immediate community and South Philadelphia?"

The process can be summed up by the simple statement that now adorns the Church of the Crucifixion's Facebook page: "We are envisioning a new beginning." The phrase comes from the opening line of an online form the Diocese created to gather feedback from neighbors and others about the future of the church. (If you are interested in sharing your thoughts, please go online to www.diopa.org/my-church/.)

Several former parishioners returned on Ash Wednesday, excited by the possibilities for new life there. Even as the congregation grew smaller in the years before it closed, Michael von Siegel recalled, "we were known for our hospitality and warm welcome."

Von Siegel, a former vestry member,

had experienced that warm welcome himself. As a gay man raised in the Roman Catholic church, he first came to the Church of the Crucifixion in 2007 and felt "like I'd come home. It was like what I knew," he said, referring to the ritual and liturgy he always loved, "but with total acceptance."

Michael Berry, on the other hand, grew up in the church from the age of 12. He recalled all the great work done there, from serving the homeless and providing a women's shelter to meeting the spiritual needs of generations of families.

"I feel a lot better now that they're going to do something with the church that's constructive," Berry, a former vestry member, said. "If they open this back up, I'll come back here."

Envisioning a new beginning for the Church of the Crucifixion isn't being done in isolation. In 2017, the Diocese reopened St. Stephen's Episcopal Church at 10th and Ludlow streets in Philadelphia, which dates back to 1823, as well as St. John's Church in downtown Norristown, which originally opened in 1815.

"These are holy places," Bishop Gutiérrez says. "We need to envision ministry. We don't need museums, we need vibrant churches. We're doing it together."

In addition to the Ash Wednesday service, the church held Stations of the Cross on three Friday afternoons in March. In the coming months, other services—prayer and liturgy—will be held there, as the Diocese opens up the parish halls, offices, and worship space to the community.

"We ask they come in, sit in silence, have lunch, offer ideas, suggestions, and

support,” Bishop Gutiérrez says. “It is our prayer that children and families will use the space for their secular and spiritual needs. We also hope that we will be once again a part of the community, that serves, lives and breathes. The Church of the Crucifixion is not merely a building; it is part of our collective experience as neighbors, friends, and fellow sojourners.”

A HISTORY OF SERVICE

The church has a rich and important history that should be cherished and shared. Founded in 1847, Church of the Crucifixion was the second predominantly African-American Episcopal church in the city (the African Episcopal Church of St. Thomas at 5th and Adelphia streets, founded in 1795, was the first.)

Over the years, world-renowned contralto Marian Anderson—the first African-American to perform with the Metropolitan Opera in New York in 1955—sang there. After being barred from performing at Constitution Hall in Washington, D.C., in 1939, Anderson was invited by First Lady Eleanor Roosevelt to sing at the Lincoln Memorial on Easter Sunday in a performance heard live by 75,000 in attendance and millions of radio listeners. She also performed at President John F. Kennedy’s inauguration in 1961, and was awarded the Presidential Medal of Freedom.

Activist, sociologist, scholar, and writer, W.E.B. Du Bois joined the Church of the Crucifixion in 1897. At the time, Du Bois—the first African-American to receive a doctorate from Harvard University—was an assistant instructor in sociology at

the University of Pennsylvania. He was a member of the parish while he conducted and published his landmark sociological study of an African-American community, *The Philadelphia Negro: A Social Study*, in 1899. He went on to become a co-founder of the NAACP and was a leading proponent of Pan-Africanism.

When the Church of the Crucifixion was founded, the Canons of the Diocese of Pennsylvania excluded African-American parishes from having a seat or a vote at the Diocesan Convention. According to an excellent history of the church written by Michael Krasulski, assistant professor at Community College of Philadelphia and a member of the Church of St. Luke and the Epiphany in Philadelphia, the church grew out of the Episcopal Free Mission Church, founded in 1846 to work with poor African-American residents in some of the worst slums in the city.

In the article he wrote for *The Historiographer*, the publication of the National Episcopal Historians and Archivists and the Historical Society of the Episcopal Church, Krasulski recounted how Thomas A. Latimer, a white member of St. Paul’s Church, organized the mission with support from the Rt. Rev. Alonzo Potter, the bishop at the time, and rectors from other nearby parishes. It quickly outgrew the rented room it began in, and a plan was conceived to create a new church.

Latimer recruited 12 white parishioners from other churches in the city to serve on the vestry of the new Church of the Crucifixion, in an effort to circumvent the Canons. The Articles of Association of Church of the Crucifixion to the Diocese of Pennsylvania were approved in 1847, but by the time the 1848 Diocesan Convention rolled around, the fact that Crucifixion was actually an African-American parish

had been discovered, and the three white deputies were refused their seats. It was another 16 years, in 1864, before deputies from Crucifixion and the African Episcopal Church of St. Thomas were admitted at Convention.

From its beginnings in rented space, Church of the Crucifixion built its first, small home in 1851 on South 8th Street between South and Bainbridge streets. It outgrew its first structure in just 26 years, and in 1884, opened the much larger church that still stands today.

From its early years, the Church of the Crucifixion was faithfully committed to service, starting with its Home for the Homeless program in 1868 and spreading through numerous community outreach and missionary efforts.

As Krasulski writes: “Although Church of the Crucifixion was, first and foremost, a neighborhood parish, its tentacles, through its neighborhood outreach programs, church planting activities, and other ministries, reached far from the parish’s walls, touching and impacting those across the city.”

However, as the city and South Philadelphia underwent numerous demographic and other changes in recent decades, attendance and resources dwindled. The church closed on May 1, 2016.

ENVISIONING THE IMPOSSIBLE

There are, of course, significant challenges in bringing new life to the church. A leaky roof caused damage to the inside even before the church closed in 2016. Extensive—and expensive—renovations and repairs would be required to make the full 18,000-square-foot facility useable again.

Bishop Gutiérrez, however, hopes people in the neighborhood, deanery, and Diocese will pray and be open to what God can do.

“Let’s envision the impossible, just like all our faith in Jesus Christ is realizing the impossible and everything being made new,” he says.

At the start of Lent, Bishop Gutiérrez sent a message about the efforts to bring new life to the Church of the Crucifixion to rectors and other leaders in the deanery and Diocesan offices. He asked them to consider holding a worship service or leading prayers at the church, from Compline to a Holy Eucharist to Stations of the Cross.



PARTICIPANTS AT A RECENT SERVICE LED BY REV. CASHMAN

Continued from page 13

"Crucifixion belongs to the entire Diocese," he wrote. "We walk together and seek your leadership, thoughts, ideas, and prayers as we welcome life and prayer into this sacred place."

One visit to the Church of the Crucifixion moved the Rev. Patricia Cashman, rector of Gloria Dei Church in Philadelphia, to lead the Stations of the Cross there in March.

"On entering the sanctuary for the first time, I was taken aback," Rev. Cashman recalls. "The church is as austere and beautiful as one of the great monastic churches of Europe. All of Lent seemed

distilled in the grainy, dark glass showing Calvary over the altar. Looking around, I saw the Stations of the Cross along the bare brick walls and knew I had to do them here."

The Diocese helped publicize the service, which again attracted former parishioners, neighbors, and Diocesan staff.

"Using my phone and a bluetooth speaker, we had music, including a recording of the former organ!" she says. "It went over so well, we did three Friday afternoons and each time people reported having an amazing experience, whether they had never done the Stations before or

had not done them since they were young children. We got some laughs when some Episcopalians said they didn't know we had Stations! Some teens came and it was amazing to see how easily they participated in this ancient ritual."

And just as happened following the Ash Wednesday service, people stayed around afterward, reminiscing about the church's past and talking excitedly about its possible future.

"For a church in disuse," Rev. Cashman says, "it seemed eerily alive."



CONFIRMATION CLASS AT THE CHURCH, 1964



THE CRUCIFIXION CHOIR, EASTER 1936

RESOURCES

Seeking Professional Grant Writers, Accountants and Lawyers

As our Diocese continues to grow, many congregations need legal and financial consultations to assist them in moving forward with their ministries. The Ministry for Resources and Support is forming consortiums of three professionals: grant writers, accountants and bookkeepers, and legal professionals to meet the occasional needs of congregations, pro-bono or for nominal costs.

Specific details of the help needed is as follows: ↓

- **Grant Writers:** The Offices of the Diocese have collated available grants. Many congregations find they are eligible to apply, however they do not have grant writers available to aid in these applications.
- **Accountants and Bookkeepers:** Every church is required to submit a Parochial Report and complete an annual audit. Many need the services of an accountant to help put their finances in order for accurate reporting.
- **Legal Professionals:** Every church is a steward of real property with relationship to a municipality, or adjacent to other privately held property. Some churches have ancient by-laws or an aged trust that need to be reviewed. They are in need of legal consultation and guidance.

Participation in a consortium would require your availability on a rotating monthly basis. If you are interested in participating, contact the Rev. Betsy Ivey, Canon for Resources and Support, bivey@diopa.org, 215-621-8314.

COMMUNITY

Faith into Action

It was an idea inspired by Mr. Rogers, the iconic television personality and minister. "How can we be better neighbors?" Two years ago, church school teachers, children and parishioners from St. Mary's Episcopal Church in Wayne began the process of answering that question. Their first idea, as part of Lent, was to fill backpacks with supplies for those in need and make them ready on demand. Some parishioners carried them in their cars in the event they met someone in need while traveling.

Then, parishioner Melissa Acton heard about a "little free pantry," a small outside standalone pantry stocked with essentials. Her first thought: "We can do this." Acton brought the idea to the church and another parishioner George Arnott, who had a passion for woodworking and teaching children, ran with it. George lost his wife Mary Jo months before and was looking for a project to honor her life.

Arnott met with the church's children to design and ultimately build the pantry project. The children decided the pantry should mirror an actual refrigerator and they used that as inspiration. The project, sketched on a napkin, became reality.

"There was such enthusiasm from the younger kids in church," said Father Joseph Smith, the church's rector. "They always wanted to visit with the older kids and see the progress."

They located the pantry near a bus stop, which would ensure foot traffic and easy access to the pantry's items. In September 2017, the pantry was officially feted and stocked with food and some toiletries. Unfortunately, Arnott, its main architect and leader, had passed away a few months prior. His family, however, was in attendance to celebrate in his absence.

Anxiously, church members watched and waited to see how it would fair. "We had a lot of people worrying that it would be vandalized or that someone might take all the food," said Acton. "We have not had

any issues." But even if an issue arises, they are now well equipped to handle it thanks to involvement from all their neighbors within the community. Radnor Middle School across the street and a Brownie troop have both organized food drives to stock the pantry. Young ballerinas who attend a dance class at St. Mary's have brought in supplies as well. Local moms have even asked their friends to fill bags for the pantry.

"We have also seen a jump in what we can take to St. Mary's pantry in Chester," said Smith. "There is abundance."

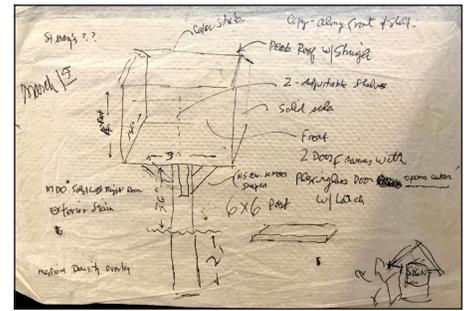
During some of the coldest days of January, a church member named Edith Helms knit hats and put them in the pantry. All were used. "I think the coolest thing that happened was when we first placed a box of diapers in the pantry," said Smith. "Someone just took a few versus taking the entire pack. 'Give us today your daily bread.' Not everything I need for the rest of my time on earth, just today. You could tell that people were only taking what they needed."

Reese Acton, Melissa's son, was a critical part of the pantry project. "I didn't expect the type of reaction that we got from the community," he said. "I expected it to succeed, but I think it's been doing a lot better than everyone expected."

The project also uncovered need in their own backyard. "Most of us have grown up in this area," said Allyson Radford, a vestry member who is also in charge of youth ministry. "We found a hidden demographic of people in need."

The church is hopeful others will replicate the project. "This is a teaching tool for us," said Smith. "It is a practical example of what can be achieved through our church school program and what it means to put faith into action."

To learn more about creating your own pantry project, contact Father Smith, frjoseph@stmaryswayne.org, 610-688-1313.



THE PLAN IS HATCHED



GEORGE (L) LEADS THE BUILDING PROCESS



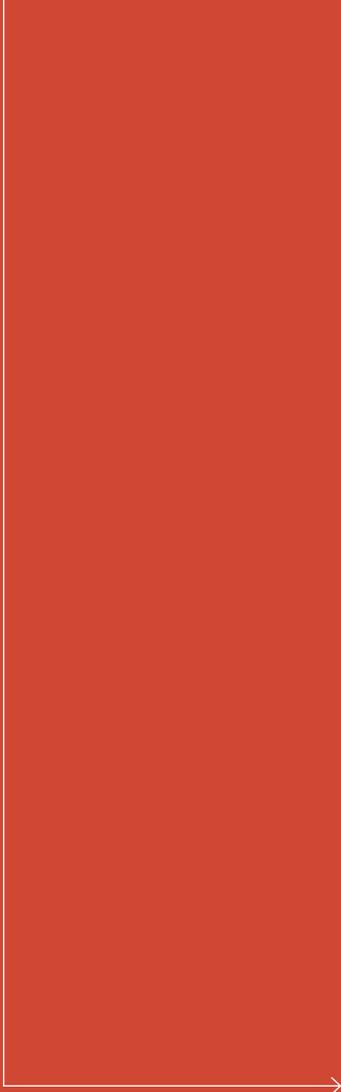
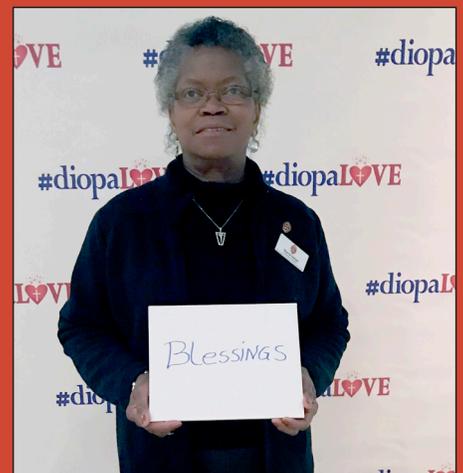
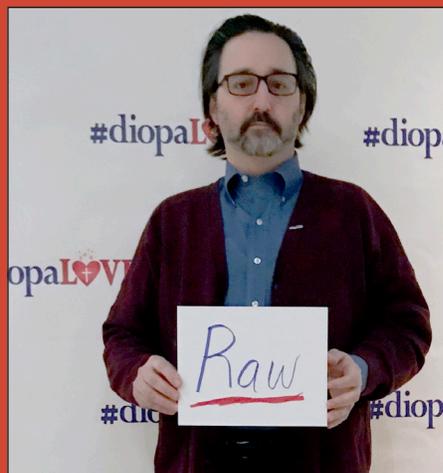
FROM LEFT: MELISSA ACTON, REESE ACTON, FATHER SMITH, ALLYSON RADFORD



THE FINISHED PANTRY READY TO RECEIVE VISITORS

Bible Challenge 2018

When the kick-off event for the second year of the Bible Challenge began in January, we asked participants to describe in one word their bible reading experience. Here are some snapshots.



RESOURCES

Becoming Profitable



For a parish to thrive it needs to be a vital part of the community where it resides. With the busy nature of life in these uncertain times, how can this be achieved?

In early February, Canons Kirk Berlenbach and Betsy Ivey led a workshop entitled, "Getting the Most Out of Your Church Building," at St. Asaph's Church in Bala Cynwyd for 60 faithful people from around the Diocese to help answer this question. They shared how church buildings can be used to better serve their communities as well as further the mission and ministries of their congregations.

Over the course of the morning, the two canons touched upon several topics, including: how to make a new lease with an old tenant; making your parish hall more rentable; making your church known in the neighborhood by engaging the community; and the need for a stream of income through after-school programs and day care. They also discussed the upgrading and renovating of church space for new use. The ultimate goal of the workshop was to help serve, equip and strengthen the churches in our Diocese.

If you were unable to attend but interested in learning more contact Rev. Canon Ivey, bivey@diopa.org or Rev. Canon Berlenbach, kberlenbach@diopa.org.



Parish Prevention Health Centers

In a partnership established by the Diocese, 25 churches will serve as parish prevention health centers staffed by university graduate students from Arcadia University, Drexel University, Jefferson University, Temple University, University of Pennsylvania, West Chester University and Widener University. Students skilled in nursing, social work, and/or education will work directly with the churches to set hours of care, providing all services for free.

"It was an amazing response," said Rev. Canon Toneh Williams, canon for mission, who spearheaded the project. "The churches and schools were overwhelmingly enthusiastic to begin the partnership." Churches were asked earlier this year to identify the needs of their communities, and then were matched with student resources at the local universities.

Williams anticipates that the prevention health centers will open this fall. The following churches have volunteered to be possible hosting locations for the program:

- Christ Church, Pottstown
- Church of the Advent, Hatboro
- Church of the Advent, Kennett Square
- Church of the Holy Spirit, Harleysville
- Church of the Holy Trinity, Rittenhouse Square
- Church of the Incarnation, Morrisville
- Grace Epiphany Church, Philadelphia
- La Iglesia de Cristo y San Ambrosio, Philadelphia
- St. Alban's Church, Newtown Square
- St. Christopher's Church, Oxford
- St. James' Church, Prospect Park
- St. Luke's, Germantown
- St. Mark's Church, Frankford
- St. Mark's Church, Philadelphia
- St. Mary's Church, Chester
- St. Mary's Church, Ardmore
- St. Michael's Church, Yeadon
- St. Paul's Church, Chester
- St. Peter's Church, Glenside
- St. Simon the Cyrenian Church, Philadelphia
- St. Stephen's Church, Philadelphia
- The Darby Mission, Philadelphia
- Trinity Church, Boothwyn
- Trinity Church, Buckingham
- Trinity Church, Gulph Mills

GLOBAL

Connecting with our Sisters and Brothers in Cuba

Today, the Episcopal Diocese of Cuba has 46 congregations, 23 clergy, three seminarians and 6,000 members.



STANDING OUTSIDE THE SAN FELIPE EL DIÁCONO EPISCOPAL CHURCH IN LIMONAR (PHOTO COURTESY OF LOIS REDMOND)

"When Castro took over Cuba in 1959 and pursued a communist ideology, it became impossible for the Episcopal Church to stay connected with its members in Cuba," said Reverend Marek Zabriskie, rector of St. Thomas' Episcopal Church in Whitemarsh. "Many Christians quietly struggled to maintain and practice their faith."

Today, the Episcopal Diocese of Cuba has 46 congregations, 23 clergy, three seminarians and 6,000 members. Zabriskie recently led 16 parishioners and other members of the Diocese of Pennsylvania on a pilgrimage to Cuba to learn about the country and to support the Cuban Episcopal Church.

As Zabriskie and his fellow travelers learned, many challenges remain for these Episcopalians. Cuban clergy earn little more than \$1,000 a year. "It's very challenging," said Father Gilberto Hunco, rector of La Iglesia de San Pablo in Cienfuegos, a large, historic city where the Pennsylvania pilgrims visited. "I'm constantly searching for funds to repair my car so that I can serve my other churches," he explained. Hunco travels from church to church in a 32-year-old Russian car.

San Pablo church was founded in 1937, when Americans working in the sugar industry asked for clergy and a church to be built. "The work of the women in the church

in Cuba is very good," said Hunco. "The Association of Episcopal Women kept the churches open during the 1970s and 1980s. Without them, we would have no churches today."

The pilgrimage team from Philadelphia brought 100 new Prayer Books in Spanish, donated by the Bishop White Society, and 35 books of theology, donated by Bishop Carlos Lopez of La Iglesia Reformada de Espana. In addition, they brought a financial gift, made up of contributions from bishops, clergy and laity across the Episcopal Church.

Some of the funds were designated for relief work following the destruction created by Hurricane Irma in 2017. The remainder of the funds were designated to rebuild San Felipe Diacono, the third oldest Episcopal Church in Cuba. Diacono was founded in 1903 by Fr. Emilio Planas, a former slave who became the first indigenous priest of the Episcopal Church of Cuba.

"These are very faithful, loving women who care a great deal for this church," said the Rev. Marianela de la Paz, the rector of Diacono. La Paz is working together with the Rev. Dr. Clara Luz Ajo Lazaro, Vice Rector of the Evangelical Theological Seminary in Matanzas, to raise \$148,000 to rebuild their church and create a parish hall and a rectory in the town of Limonar, a town of 10,333 inhabitants in one of Cuba's former sugar-producing regions.

Fresh water is another challenge for the population, the need having intensified in recent years because of drought. "The water in Cuba is very hard," said Zabriskie. "It has bad effects on the health and destroys the teeth." La Iglesia Fieles a Jesus, the oldest Episcopal church in Cuba, provides fresh water to benefit 1,800 members of the city. Zabriskie is committed to providing a water purification system for each church in the Cuban diocese. "It effects the whole community and makes a huge difference to their health. It's also an important way of attracting people to church and introducing them to Christianity."

This July, the Episcopal Church will decide whether to allow the 6,000 members of the Episcopal Diocese of Cuba to reunite with the nearly two million members of The Episcopal Church who live in 16 countries around the world. "Reunification would be an answer to the prayers of many Cuban Episcopalians," said Zabriskie.

To get more involved in what is happening in Cuba contact Rev. Zabriskie, mzabriskie@stthomaswhitemarsh.org.

SOCIAL JUSTICE

Honoring those who speak out against injustice

Always Hope

El Salvadoran Archbishop Óscar Arnulfo Romero, now recognized as a saint by the Catholic church, was a beloved priest and advocate against social and economic injustice. In his last homily, on March 23, 1980, he called on Salvadoran soldiers and police to stop following orders to kill civilians, and stop the repression. "The peasants you kill are your own brothers and sisters," preached Romero. "When you hear a man telling you to kill, remember God's words, 'Thou shalt not kill.'" The next day, Romero was gunned down while he was celebrating Mass.

In March, the Episcopal Diocese of Pennsylvania honored Romero with a mass at St. Stephen's Episcopal Church. Prayers were offered for those who, like Romero, have marched, demonstrated and spoken out in justice in the world.

After the service, young people from the Diocese gathered at the church for a vigil before March for our Lives, scheduled for the next day. The "for kids and by kids" march was created to stop the epidemic of mass school shootings.

"Romero is my patron saint," said Gutiérrez. "The violence that took his life still exists today. But, there is always hope in the young people that are fighting for peace and we want to pray for all of them as well."

Episcopalians across many dioceses organized to attend the main March for Our Lives in Washington, D.C., with thousands others participating in marches in their own cities including Philadelphia.

"Let us not tire of preaching love; it is the force that will overcome the world. Let us not tire of preaching love. Though we see that waves of violence succeed in drowning the fire of Christian love, love must win out; it is the only thing that can."

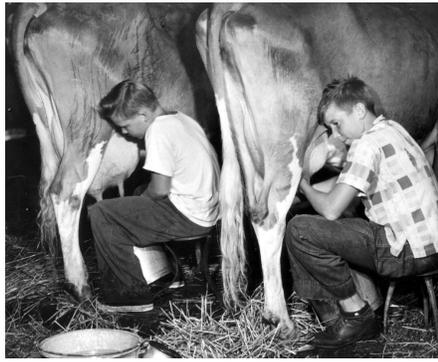


"I don't want to be an anti, against anybody. I simply want to be the builder of great affirmation: the affirmation of God, who loves us and who wants to save us."

OSCAR ROMERO

ANNIVERSARY

Church Farm School Turns 100



SUBMITTED BY THE REV. EDMUND K. SHERRILL II, HEAD OF SCHOOL, CHURCH FARM SCHOOL

One hundred years ago, an Episcopal priest and five boys moved onto a dilapidated Chester County farm in Glen Loch, PA (now Exton). The priest's goal was the creation of an Episcopal boarding school for fatherless boys—a school in which students would perform farm work to finance their educations. The priest was The Rev. Charles Wesley Shreiner, whose devout mother had struggled to keep her family together after his father left her to raise six children. He was no stranger to hard work, having undertaken a myriad of paying jobs from the age of six in a career full of twists and turns that finally led him to the priesthood and a very specific dream.

On April 1, 1918, with promising but impecunious students recruited from West Philadelphia churches, Church Farm School opened in an old carriage house and cannery. Thus began a century of backbreaking work, carefully planned growth and brilliant fundraising that coalesced to create the school of today, where nearly 200 young men “of promise and ability” attend high school and graduate to attend some of the nation's finest colleges and universities. Last fall, all members of the Class of 2017 headed to competitive colleges with more than \$3,000,000 in grants and scholarships. These include Johns Hopkins, Brown, Yale, Middlebury, Williams, Bates and Villanova, to name just a few.

Church Farm School is located on land adjacent to St. Paul's Church (Exton), where Rev. Shreiner also served as Rector. The parish provided food for the boys in the early days, and a kindly neighbor supplied once-a-week baths when it was too cold to use the stream. Students, often referred by churches, generally came from low-

income families usually headed by single mothers or were the sons of clergy and military households. Graduates would attend college with scholarships, go right to work or enter military service. Many alumni have come to say that, in spite of the hard physical farm work, “Church Farm School saved my life.”

Rev. Shreiner worked tirelessly to raise funds to support the school, speaking in churches and clubs incessantly. He, and, later, his son and grandson, delivered the fruits of the farm to donors throughout the region. Support from Diocesan churches and philanthropists expanded. The campus grew to include a school building, more cottages, farm buildings and the architecturally significant Chapel of the Atonement. The annual Christmas appeal was bringing in 5,000 gifts by the 1950s, and donors received farm-produced scrapple in appreciation.

Many Philadelphia and suburban families still recall eagerly anticipating an annual box of the school-produced meats.

Articles in the *Saturday Evening Post* and *Readers Digest* spread Church Farm School's story and increased its support. In the ensuing decades, The Rev. Shreiner was succeeded by his son, Dr. Charles Shreiner, Jr. and his grandson, Charles Shreiner III. My own tenure as Head of School, the first non-family member in this position, began in 2009. An independent Board of Directors, of which Bishop Gutiérrez is a member, now governs the school.

By the mid-1970s, changing laws made it no longer feasible to operate a school as a working farm. Consequently, in a carefully planned effort through the 1980s and 1990s, hundreds of acres of Church Farm

School land was sold. The proceeds created an endowment preserving the school's mission to serve many promising young men who could not otherwise afford the excellent, faith-based education Church Farm School provides. Expertly overseen by the Board of Directors, this endowment, along with vigorous annual fundraising, allows the school to provide generous scholarships to deserving students much as it did while a working farm.

To meet the changing circumstances of how we live today and the modern demands of education that can prepare young people for lives of service, Church Farm School is a college preparatory boarding school (grades 9-12) for almost 200 young men from many diverse backgrounds and experiences. In the best tradition of Episcopal schools, students and staff live and work together in a caring community that models the best of civic responsibility and a moral compass. Chapel services are held twice a week and community service extends our presence into the wider community.

The theme of our Centennial year is *A Seat at the Table* – a witness to where young people can find themselves if given the opportunity to develop their God-given talents and abilities. Thanks to the caring and generous support of many, the school still offers boys who are willing to earn their way a vision of and means to build fulfilling and meaningful lives.

Where Church Farm School's founder once remarked that, “If God gives us a vision of something he wants done, He also gives us the ability to do it,” I sincerely believe that today, a century into this remarkable project built on faith and hard work, we remain true to this timeless aim.

Numerous Church Farm School Centennial events—lectures, concerts, and other celebrations to which the public is warmly invited—are taking place throughout the school year. Please visit their web site www.gocfs.net for more information.

Grants Awarded

Outreach **Funding**



Numerous parishes, organizations and individuals affiliated with the Episcopal Diocese of Pennsylvania have recently been awarded grants. This funding will help to further goals and outreach as well as support the community.

- The Council on Library and Information Resources awarded a “Digitizing Hidden Special Collections and Archives” grant in the amount of \$385,205, which will digitize over 41,000 records from the archives of Philadelphia’s oldest congregations, benefitting several parishes within the Diocese. In addition to digitization, the records will be aggregated into a database accessible to the public. The project, spearheaded by Christ Church Preservation Trust, will connect records from the archives of **Christ Church**, St. George’s Methodist Church, **Gloria Dei**, Mikveh Israel, **African Episcopal Church of St. Thomas**, **Episcopal Dioceses Archives**, Presbyterian Historical Society, **St. Peter’s Episcopal Church** and American Baptist Historical Society.
- Based on a model of community and support found within the hive of the honey bee, Hillary Raining, the rector at **St. Christopher’s Episcopal Church in Gladwyne**, formed The Hive. Functioning as a wellness and spirituality web site, The Hive, strives to be a resource and community for women to grow further in their spirituality and wellness as well as build community outside of the Internet. The Hive recently received funding from The Episcopal Evangelism Grants program to fund local and regional evangelism efforts in the Episcopal Church.
- Deep Soil was founded in 2016 as an intentional community by Fr. Benjamin Wallis, Dr. Joshua Wise and Blaine Martin. Headquartered out of **Incarnation Holy Sacrament (IHS) Episcopal Church in Drexel Hill**, those involved “seek to innovatively and creatively re-think the way the Church operates in the community in order to fulfill the mission of God in this place.” In the time since it was founded, Deep Soil has expanded spiritual, educational and community events at IHS including: increasing the weekly service offerings; sponsoring a series of community dinners; organizing many musical events; and offering courses on theology. With a recent grant from The Episcopal Church, Deep Soil plans to expand offerings available to the Drexel Hill and Upper Darby community through creation of a nonprofit.
- Renee McKenzie-Hayward, vicar of the **George W. South Memorial Church of the Advocate**, received two grants toward the end of 2017. She was named a 2017 ECF Fellow and received funding to develop a Trauma Informed Ministry that “understands the human cost of Post Traumatic Slave Syndrome and is informed by Womanist and Liberation Theologies.” The proposed project will enhance the Advocate’s work by organizing the ministry under a framework of healing trauma and creating a holistic approach to address the needs of the mind, body and spirit. In addition, McKenzie received a Lilly Endowment Clergy Renewal Grant, which offers those engaged in ministry time for reflection and renewal.

WOMEN'S HISTORY MONTH

Our Collective Journeys

February was Women's Month. It was a chance for some of the women in the offices of the Diocese to reflect on our collective journeys – how far we have come and how far we have to go. A time to celebrate the women who inspired us. What brought us here and what motivates us to serve God.

"Being a leader in the Offices of the Diocese means being free of the awareness of the 'glass ceiling' that exists for most women leaders. This freedom comes from having an equal seat at the spiritual, intellectual and decision-making table that Bishop Gutiérrez has set, and the empowerment to minister from it."

THE REV. CANON BETSY S. IVEY, CANON FOR RESOURCES AND SUPPORT

"The qualities of leadership were passed down to me by my mother, Betty Ann Richburg. She instilled in me and my sister, as a woman, to know the importance of self-worth and always striving to go the extra mile. To listen, be attentive and motivate those around you. To take risk, but if that risk fails, learn from your mistakes. Have a desire, commitment and passion to succeed in everything you do, and never to settle. To know your strengths and weaknesses, and know when to reach out to resources that are available to you to help you reach your goal/mission. These traits have followed me throughout my career and helped me be successful as a woman working at the Diocese of Pennsylvania."

CELESTE FISHER, EXECUTIVE ASSISTANT TO THE BISHOP

"Since the beginning of time, whether recognized or not, women have been an integral part, the backbone and foundation of churches. After all, weren't they the first at the tomb?! Women have been the first evangelists, first prayer warriors and first stewardship committees and we continue to do this work graciously and effectively even today. Growing up in Trinidad and Tobago, I had the privilege of engaging with strong female leaders in the Church. A huge part of why I'm a priest today is because of my Anglican School principal who was female and who served as my Sunday School teacher, was also a lay minister at the church I attended, and did at times lead Morning Prayer. Women are important, especially in the Church. Our young

"Since the beginning of time, women have been an integral part of the backbone and foundation of churches."



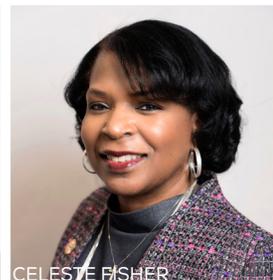
BETSY S. IVEY



ARLETTE D. BENOIT JOSEPH



TONEH WILLIAMS



CELESTE FISHER



JENNIFER TUCKER

PHOTOS COURTESY OF VINCENT DIXON

women need to be able to see images of what they too can aspire to be."

THE REV. CANON ARLETTE D. BENOIT JOSEPH, CANON FOR TRANSITION MINISTRY

"Growing up as the only girl with brothers, I rarely saw myself as different from them. Unfortunately, it was the world around me that emphasized I was not the same as them, not as worthy at times because I was a girl. That has fueled much of my work ethic. Working in this Diocese – answering this call to serve Jesus – has given me more freedom and power to lead as a woman. To work with other powerful women. To know we are all worthy."

JENNIFER TUCKER, CANON FOR COMMUNICATIONS

My mother taught me about leading as a person versus leading as a ranking. She would share stories about her job as an R.N.

supervisor for the Department of Health and how the directors would often seek her out for assistance; it was clear the nurses valued my mother's opinion therefore followed her lead willingly. She kept their passion for nursing alive. I believe mission work and developing new ministries involve building relationships; relationships with others we serve with and more importantly making individuals we serve feel like they apart of the ministry and not dependent on it. I became a Deacon because I felt strongly about the words of Jesus "follow me" and making a commitment get others excited about doing the same in my community. Now as a Canon for Mission I am able to continue that commitment throughout Pennsylvania."

THE REV. CANON TONEH WILLIAMS, CANON FOR MISSION

REMEMBRANCE

Approaching the Gospels Together

Extraordinary Teaching

SUBMITTED BY BARBARA DUNDON ON
THE LIFE OF HELEN WHITE WHO DIED
ON JANUARY 11, 2018. SHE WAS 86.

Helen White thought she knew what it meant to be a teacher. She moved to Philadelphia from Tulsa, Oklahoma in 1954 to pursue a graduate degree in music pedagogy at Temple University. "Scholar" was in her DNA. But then Dick Hawkins, the rector at St. Thomas Whitmarsh, introduced Helen to Mary Morrison, a teacher of the Gospels who led an unorthodox approach to the study of scripture. Morrison asked questions.

"I had never experienced anything like this before," said Helen. "In my mind if you were certified to teach, it's because you mastered your subject and told your students everything they needed to know about it. This was totally different. Eventually we began to make the connection that this was how Jesus teaches, by asking questions. It was as if you took my head off and handed me another one. Really!"

In a move that shocked everyone, Helen abandoned plans to pursue a doctorate in music; she "dropped her net" to follow Jesus.

The surprise that Helen experienced, her "aha moment," is one that characterizes the experience of hundreds of people who have been part of the Biblical studies classes Helen White led in the Diocese over the past 40 years and which continue under the mentorship of her "disciples."

Take Gary Glazer, for example. Although raised as a Jew, he was "Episcopalian curious" and began attending a Biblical studies class at St. Martin-in-the-Fields with his wife Cathy. In Helen's introduction, she suggested people read the texts as though for the first time.

"For me," says Gary, it was the first time! He only missed two classes, when he and his wife went to Italy. "It was extraordinary," he said. "Helen was extraordinary."

In 1917, more than a century ago, Theologian Henry Burton Sharman first introduced this novel approach to the

study of the Gospels. It involves reading the texts from Matthew, Mark and Luke (the synoptic Gospels) side by side, noticing the differences in the narratives and reflecting on what catches one's attention.

Helen learned the approach from Mary Morrison, who taught Sharman's process to groups at the Quaker study center Pendle Hill, in Wallingford, and at Trinity Episcopal Church, in Swarthmore. Over time, it came to be known as "Approaching the Gospels Together," since the texts are read in parallel and reflected upon in a group setting.

Bucking tradition, a skill at which Helen was adept, she eschewed the term "Bible study" in categorizing the work, concerned that people would stereotype the process and, so, miss its contemporary relevance.

In a recent interview, she described how the process created an "aha moment" for parishioners at Christ Church and St. Michael's-Germantown. The group was reflecting on the story when Jesus, early in his ministry, returns to his hometown of Nazareth and is rejected by the people.



Helen tells the story:

"He says in Luke, 'Today in your hearing has this been fulfilled.' The first thing that the people in Nazareth say, 'Isn't he wonderful? He's our boy.' Then the muttering starts. 'Who does he think he is?'" The people begin to mob the streets of Nazareth and threatened to push him off the brow of the hill. When we looked at that at Christ Church and St. Michael's, the thing was going on in Ferguson, Missouri where the forces were coming at people being treated unfairly or who are not acceptable. The final line really knocked everybody out. 'They were ready to push him off the precipice of the hill, and Jesus quietly walked in the midst of them peacefully.' We started talking about 21st century. Do you see why this is so significant and real? It's more than just telling stories about Jesus."

In November, 2017, at the Episcopal Diocese of Pennsylvania Convention, Helen White was honored with the Bishop's Medal, a tangible testimony to her lifetime ministry in the church and her legacy of "opening the Scriptures" for all to hear Jesus' life-changing words.

CONFIRMATION

Following
God

Dear Bishop Gutiérrez,

Thank you for coming to St. Martin's to confirm me.

I've learned so much this Confirmation, including about the most important commandments, love God, love your neighbor, love your self.

I want to be confirmed because I believe in Jesus Christ and the Holy Spirit. I appreciate being confirmed at St. Martin's because of the supportive community here.

Sincerely,

Joshua

Dear Bishop Gutiérrez,

Thank you so much for coming to St. Martin's to confirm me.

One thing I have learned from this fall in my confirmation classes is that instead of memorizing, it is more important to follow God and to be his messenger.

I want to be confirmed because of how I believe in Jesus Christ and how he has led me through life so far. I am so appreciative that I am being confirmed at St. Martin's, because I know that I have people to support and teach me here.

Sincerely,
Julia

Dear Bishop Gutiérrez,
 Thank you for being the Bishop that Confirms
 me.

I learned that Baptism and Eucharist are
 two great sacraments and that each of them
 have an outward visible sign and inward
 spiritual grace.

I want to be confirmed because I
 believe in Jesus Christ and all the things
 he has taught us. I appreciate being confirmed
 at St. Martin's because it is where I was
 baptized and this is my "home" and I have
 support of friends and family.

Sincerely,
 Elizabeth



CONFIRMANDS FROM ST. MARTIN'S CHURCH IN RADNOR SHARE THEIR
 THOUGHTS WITH THE BISHOP LEADING UP TO CONFIRMATION.

→ Learning Love

CHARITABLE COMPETITION

Partnering with Episcopal & Relief Development



Before the Super Bowl, Episcopal Church bishops in Pennsylvania and New England rallied Eagles and Patriots fans in their dioceses to join in a charitable contest to see which diocese could raise more money for Episcopal Relief & Development (ERD) leading up to the big game.

ERD works with Church partners and other local organizations to save lives and transform communities worldwide. They rebuild after disasters and empower people to create lasting solutions that fight poverty, hunger and disease. Their work, in close to 40 countries, impacts the lives of approximately 3 million people around the world.



In an all-out campaign waged on social media, the Episcopal Diocese of Pennsylvania and Bishop Gutiérrez were able to raise \$21,660 for Team Eagles, above the \$18,502 raised by Team Patriots.

"Regardless of which team came home with the trophy, the real winner was Episcopal Relief & Development and its efforts to heal a hurting world through its disaster relief, public health and economic development ministries," said Bishop Gutiérrez.



ALL OF ERD'S INTERNATIONAL DEVELOPMENT PROGRAMS SEEK TO MOBILIZE LOCAL RESOURCES AND EXPERTISE TOWARD SUSTAINABLE, COMMUNITY-LED PROGRAMS THAT ADDRESS POVERTY, HUNGER AND DISEASE. (PHOTOS COURTESY OF EPISCOPAL RELIEF & DEVELOPMENT.)



TRANSITIONS

We want to extend our gratitude to those who faithfully served

The Rev. David Canan with Holy Trinity, Ambler, has served at Trinity since September 15, 1999.

"You have been a shepherd to your people." The Rev. Mary McCullough will continue through the transition as priest-in-charge.

The Rev. Chuck Messer with Holy Apostles and the Mediator, has accepted a new position with St John's in Salem, New Jersey.

A warm welcome to those recently called to serve

- **Rev. Joshua Caler**, rector, Christ Church, Pottstown.
- **Rev. Hilary Greer**, rector, St. Andrew's Yardley.
- **Rev. Patricia Cashman**, rector, Gloria Dei Old Swedes' Church.

For those discerning a new call to ministry or those looking for clergy, please contact the Rev. Canon Arlette D. Benoit Joseph, Canon for Transition Ministry, abenoitjoseph@diopa.org.

Upcoming Diocesan EVENTS

**MAY
12** Loving Our Earth,
St. Paul's, Exton

**MAY
19** Global Mission Commission
Conference, St. Luke's,
Germantown

**MAY
19** Anti-Racism Commission:
Race and the Institution,
St. Mary's, Philadelphia

**JUNE
6** Draft Budget Hearing,
St. Mary's Church, Chester

**JUNE
7** Bishop Gutiérrez's Office
Hours, La Iglesia de Cristo y
San Ambrosio

**JUNE
9** Diaconal Ordinations,
Philadelphia Episcopal
Cathedral

**JUNE
12** Teaching Day w/ The Living
Church, St. Mary's Church,
Ardmore

**JUNE
13** Draft Budget Hearing, St.
Paul's Church, Chestnut Hill

**JUNE
16** The Church Foundation
Day, St. Thomas' Church,
Whitemarsh

**JUNE
20** Draft Budget Hearing,
Grace Church, Hulmeville

**JUNE
20** Bishop Gutiérrez's Office
Hours, Church of the Holy
Nativity, Rockledge

**JUNE
27** Draft Budget Hearing,
Church of the Holy
Apostles and the Mediator,
Philadelphia

**JULY
14** Draft Budget Hearing,
Church of the Good
Samaritan, Paoli

**JULY
28** Anti-Racism Commission
Training and Workshop

**SEPT.
12** Hispanic Ministry
Conference

**SEPT.
15** Women's Tea

**SEPT.
22** Recovery Day

**SEPT.
29** Communications training
w/ The Episcopal Church

**SEPT.
29** Rites of Christian
Initiation, Philadelphia
Episcopal Cathedral

FOR MORE DETAILS, PLEASE VISIT US AT WWW.DIOPA.ORG.



CAMINOS

OUR ROAD TOGETHER

Serving The Episcopal Diocese of Pennsylvania



New Beginnings

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