



WINTER 2008

S.O.U.L. CONFERENCE PARTICIPANTS ADDRESS MALARIA CRISIS

By *Daphne Mack*

Approximately 20 high school students gathered in Daytona Beach, Florida, this past August 30- September 3 for the Office of Black Ministries S.O.U.L.—Spiritual Opportunity to Unite and Learn—Conference.

The S.O.U.L. Conference is an annual event designed to develop young leaders from the black community for ministry in the wider church. It alternates yearly with the focus being on high school students and young adults aged 18-35 years.

“The S.O.U.L. conferences engage, a constituency that is in small numbers in many of our black congregations,” said the Rev. Angela Ifill, missionary for Black Ministries across the Episcopal Church. “These conferences provide a safe and sacred environment for them to share their deep selves with honesty and camaraderie and focuses on leasing out the potential that young people bring to the table and to work with them to hone those skills.”

Under the theme “ The Call: God is in the Inbox....Reply or Delete?????” youth met and worked in small groups where they developed projects to address the malaria crisis in Africa, learned about the Millennium Development Goals (MDGs), carved out a paradigm of what a youth friendly church must look like, learned to prepare for and lead bible study groups, and honed public speaking and presentation skills.

Austin Elliott, 15, of the Diocese of Southern Ohio, described the S.O.U.L. conference as an “educational experience” and was a “chance for leadership.”

Involvement in the conference was not on a first come, first served basis. Attendees had to apply and meet certain criteria. The conference information was disseminated to diocesan and province leaders who selected candidates to submit applications. The applications and essays were reviewed by the design team who made a determination based on the applicant’s essay presentation, level of interest and purpose.

“I learned about our faith and drew closer to God,” said Mikala Carrington, 15, of the Diocese of Virginia. “The S.O.U.L. conference was important because of the interaction with other people. [The experience] taught me how to carry myself in different situations.”

Nikovia C. Smith, 15, of the Diocese of Florida, said she participated in the conference to “learn more about God” and to “avoid peer pressure.”

“We attended morning church and participated in small group presentations on malaria,” she explained. “With the help of the internet, we found out exactly what malaria was, how many people were affected by it, and could it be prevented or cured.”

Ifill said they talked about “personal assets as they answered the question: who do you say that you are?”

“The message includes: respect yourself and respect others; you are a child of God, loved by God; you have gifts and talents to share; always be your best self; and stand for something,” she said.



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MISSIONER'S MESSAGE ...

From the Missioner's Desk...

This message comes to you at a time when the Program Offices at the Church Center are undergoing changes. Under the banner "whose service is perfect freedom," four major mission centers have been developed. Ministry will continue within the centers for Advocacy, Evangelism and Congregational Life, Mission Leadership and Partnerships.

In addition, four regional offices will be established outside of New York City to help serve the Church more effectively at the grassroots level. These new offices will be located in Atlanta, Los Angeles, Omaha and Seattle joining the already existing Washington Office. The work of the new offices will serve to strengthen the connectedness of dioceses and congregations across the church.

The Offices of Asian American, Black and Hispanic/Latino Ministries, will work within the Congregational Development and Evangelism Center, to focus on strengthening congregations and Christian formation. The Native American ministries will serve within the Advocacy Center whose work includes focus on anti-racism issues, promoting justice and peace and advocating for social, economic and migration interests. Both the Native and Asian American Offices will continue their work at the New York Office. The Black Ministries Office will relocate to Atlanta and the Hispanic/Latino Ministries Office will relocate to Los Angeles.

At the center of this new direction is a renewed look at the mission priorities as established by the General Convention. As a result of a listening process over this past year the Black Ministries Office convened a Task Force to focus on strengthening congregations. The Black Churches: New Ventures team, comprised of both clergy and lay, has met twice this year to develop a process to take their work out to the congregations. Crucial information from a focus group at the Transformation and Renewal Conference, will inform the future work of this group.

In March of this year, six delegates with the Black Ministries Office attended a Conference in South Africa held under the auspices of Archbishop Ndungane. Entitled Towards Effective Anglican Mission (TEAM), the goal of the conference was to review the Church's response to the Millennium Development Goals. This group continues to meet for ongoing work. A Black Clergy Leadership Institute for Leadership Strategies, established at the Cathedral College in Washington, D.C., and a National Gathering of Lay and Ordained black women came together for learning and fellowship. Attentive to the needs of congregations the Advisory Committee at its last meeting of the year has covenanted to develop an Agenda for the Black Church. This proposal will be launched at the 8th Triennial Black Clergy Conference in New Orleans October 19-23 for further conversation and implementation.

May God continue to richly bless in this Advent season, Christmas and the New Year.

Faithfully,

Angela S. Hill

Angela



RETURNING AND REMEMBERING SOUTHERN AFRICA

By Nell Braxton Gibson



I waited in a long queue at Jan Smuts Airport (now Nelson Mandela International) for my documents to be processed so I could board another flight to neighboring Namibia. It was 1987 and this was my first trip to both countries. I had been denied entrance to South Africa for two years due to my having been arrested outside the South African Consulate in New York for protesting the country's apartheid system. Now the airline official behind the counter in Johannesburg was signaling to the man in front of me to move over to where he was waiting behind the counter. Thinking he was starting a new line, I followed the man ahead of me. "Did I speak to you, Kaffir (N....)?" the official barked at me. (What took seconds for me to respond seemed like a lifetime as I flashed back to my teenage years in Jim Crow Mississippi and to my conversation with Bishop Chet Talton who had been detained in South Africa on another trip. No one had known where he was when the police put him in a vehicle and drove off. Now here I was alone on behalf of the Episcopal Church USA, and no one would know where I was if I did anything that caused the police to detain me. Don't be stupid, I told myself. Remember what growing

up in Mississippi was like and what it took to survive). "No," I said to the agent, and moved back into the space I had just left.

After a long wait my documents were processed and I entered another room to wait for the plane to Namibia. It was there that I met Bishop Eustace Kamanyire of Uganda who was on his way to Namibia as part of the same Partners-in-Mission conference I was attending. He and I boarded the plane to Windhoek where we were met and driven north to Ovamboland to join Bishop James Kauluma. We would spend the next five days in the area without water or electricity; detouring around land mines, visiting churches and hospitals - some of them little more than a room with a folding table of medicine, and searching for water wells, because South African troops that occupied northern Namibia, had sealed nearly all the wells in the area. We slept at St. Mary's Anglican School in Odibo where the buildings were bombed out and bullet riddled.

Three years later, in 1990, Namibia negotiated a bloodless independence through forgiveness and reconciliation, and with a comprehensive Constitution that included affirmative action and gender equality policies. I had made only one trip to the country since 1987 and was anxious to return and see the changes.

In June of this year my husband and I were given the opportunity to go back and to tour the area which had been a war zone during my previous two trips. Ovamboland was booming with businesses - including shopping malls, restaurants, fully operating hospitals, water wells, schools and unlimited travel between the Namibian/Angolan border. St.



Mary's School where I had lived amid bullet riddled buildings and constant patrol by the South African army, was completely rebuilt and school children played happily on its grounds.

Back in Windhoek we witnessed the wonderful peer to peer program of the Namibian Girl Child Organization which uses the Montessori Method of teaching. For a country with thirteen black tribal groups and five different white groups, the transition from a war ravaged environment to one of peace is miraculous. Namibia still has challenges, including a high degree of HIV/AIDS, poverty, unemployment and crime in the cities but there is a sense of steady resolve and of calmness as its people strive for excellence.

Sadly Bishop Kauluma died two months prior to our arrival last June, but my husband and I sat down with his family and established a foundation in his name. The Bishop James H. Kauluma Foundation for Social Transformation will educate children in the northern area where the bishop grew up; youngsters who have a desire to learn and who are committed to being part of the continuing development of Namibia.

We spent time in South Africa too where the intervening years have yielded great change. South Africa's independence came four years after Namibia's and its bloodless transition was due, in great part, to the example of its first President, Nelson Mandela and to the work of the Truth and Reconciliation Commission (TRC). Much of our time was spent with former members of the TRC who were candid in their assessment of the Commission's work.

There is still a feeling by a number of people that they spent so much time on areas the government assigned to them – torture, killing, severe ill treatment and disappearance - there was no time left to look at systemic violence and racism. By focusing on injustices that were in the public domain and skirting the issue of race, the Commission opened the door to whites today who enjoy the privileges apartheid afforded them without regard to the suffering of the majority of blacks still living on the fringes. These whites often say, "We apologized; now let's get on with our lives." Such a response allows them to ignore the fact that apartheid was about race.

A number of blacks and whites we spoke with said they assumed that if the truth were told, apologies made and perpetrators forgiven, that reconciliation would take care of itself. But the legacy apartheid left with both races has forced blacks to continue to use strikes as a means of making change because they do not have the resources to hire lawyers. While there, we witnessed a country-wide strike of teachers and healthcare workers that left black people dying in the streets outside hospitals and women giving birth to babies in the streets with strangers assisting.

The teachers' strike began as school children were preparing to take exams and occurred because a majority of black teachers do not make enough money to support their families. In South Africa eleven official languages exist but only English and Afrikaans are acknowledged in the schools, and this state of affairs has been used to keep blacks and colored out of schools that have become exclusively Afrikaans.

Land rights are also an issue and

there are heated debates over who should have land and who should not. The government's present policies have not worked well for blacks. Government has, however, sought to extend other kinds of reparations to former political prisoners and their families. On Robben Island, and at the Apartheid Museums, it employs ex-prisoners, and members of their families tell the story of apartheid as they experienced it. Other family members run the conference center that sustains Robben Island.

With unemployment, crime, a growing resentment toward the Zimbabweans who cross the border to create small businesses, and with HIV/AIDS ravishing the country, one prays that South Africa will continue to seek peaceful solutions to its present problems.

The people remain hopeful. They told us Nelson Mandela was the reconciler they needed in 1994, Thabo Mbeki the economist they needed to lure the return of foreign investors who began South Africa's financial recovery. Now they say they need a healer who can bring the races together harmoniously.

—Nell Braxton Gibson is the coordinator of the Episcopal Urban Caucus. Because of her years of dedicated service to the Church and her extensive work for peace and justice, she was named a 2007 Trinity Transformational Fellows by Trinity Church Wall Street in New York City and received a \$20,000 grant to design a six-week sabbatical to strengthen and enhance her ministry.



BLACK CLERGY AND LAY WOMEN MAKE CONNECTIONS AT OCTOBER GATHERING

"Sojourn: Gifts for the Journey" was the theme of the Black clergy and lay women's inaugural gathering held October 8-11 in Delray Beach, Florida. where participants came together to share faith stories, and learn, with speakers, how to sustain their identity and voice in the wider church.

"This gathering provided the opportunity to meet black women clergy nationwide, make connections with them, discover their work [revealing their passion and joy] and share news," said Deacon Margaret H. McCauley of the Church of the Advent in the Diocese of Los Angeles.

Keynote speakers included the Rt. Rev. Gayle Harris of the Diocese of Massachusetts, Terrie Williams, author; Nell Braxton Gibson, coordinator of the Episcopal Urban Caucus; the Rev. Harroldean Ashton of New Jersey; the Rev. Margaret Rose, director of the Office of Women's Ministries; Pamela Ramsden, associate director of the Church Deployment Office; and the Rev. Dr. Robert Voyle, director of the Clergy Leadership Institute.

For Claudia Hollinger, in formation to become an ordained deacon, the gathering answered her question as to "how many black clergy women are in the Episcopal Church."

"I also wanted to acquire tools and /or suggestions on how others have been able to reach out into the black community, especially to our unchurched young people and engage them in dialogue about their lives, faith or lack of, and how to get them interested in coming to church," she said.

McCauley said it was "liberating to hear the stories of others."

"Successes, struggles and challenges are sweeter when there is someone who knows and understands," she explained.

Hollinger said that sharing faith stories revealed that was "a piece of our own experience in all of us."

"The last and most important gift discovered was love, the love for one another and the love of God," she said.

Both McCauley and Hollinger agreed that holding these gatherings annually was important.

THE BISHOP JAMES H. KAULUMA FOUNDATION

The Bishop James H. Kauluma Foundation is an NGO dedicated to the work and vision of the first indigenous Anglican Bishop of Namibia. Its purpose is to educate deserving young people of the Ongula-ya-Netanga area (where Bishop Kauluma grew up) who show intellectual promise and have a commitment to the development of Namibia through social justice and reconciliation. Such persons must also have a willingness to use their educational advantage to give back to the Ongula community and the country. Tax deductible contributions may be made through:

**The Christian Alliance for Namibia
1603 North Blvd.
Houston, TX 77006-629**

Checks should be made payable to The Christian Alliance with a notation in the Memo line for: The Bishop Kauluma Foundation.

With the American dollar seven times greater than the Namibian dollar, any contribution would be appreciated. Contributions to date include \$100 from the Rev. Angela S. Ifill and \$500 from the Office of Black Ministries.



THANK YOU

The Office of Black Ministries would like to say "Thank You" to all who give of their time and talent to advise and guide the various committees that direct our ministry.

8th Triennial Black Clergy Conference

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Susan Keller – Co-Dean
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S.O.U.L

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Black Clergy & Lay Women's Gathering

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S.O.U.L. CONFERENCE 2007

The pictures on the following page tell the story of the young people who attended the S.O.U.L. Conference as they worked and made presentations on projects to eradicate malaria and developed their ideas of a youth friendly church.





PARISH SPOTLIGHT: EAST AND WEST COAST CONGREGATIONS

THE EPISCOPAL CHURCH OF THE ATONEMENT

Washington, DC

By Rev. H. Jocelyn Irving

The idea of building an Episcopal Church east of the Eastern Branch of the Anacostia River near the District line was born during the winter of 1911-1912 with the Rev. Mr. E.H. Oxley. However, the Rev. Mr. F.I.A. Bennett actually founded the new church, Chapel of the Atonement and was the first Priest-in Charge. The construction of the Chapel, near the intersection of 56th and Grant Streets, NE, was well underway when the cornerstone was laid in the late summer of 1914.

The Chapel of the Atonement was founded as a mission of Calvary Episcopal Church. Rev. Bennett, with the help of a faithful lay reader, worked hard to enlist the support of the community in order to make Atonement an enriching Episcopal center. In the early 1920's, Bishop Harding officially separated Atonement from Calvary, thus making way for the appointment of a new Priest-in-Charge. As a stand alone mission, Atonement was shepherded by several priests. The most notable was the Rev. Eugene L. Henderson, who served Atonement for ten years, beginning in 1939. It

was under his leadership that the vision of a new church in a new location was presented.

The land, on which the current church proudly stands at 52nd and East Capitol Streets, SE, is in a residential neighborhood. Construction began in 1951 and was supported by a congregation of about fifty-five members. With the growth of the Church, in 1961, the Chapel Committee petitioned the Diocese of Washington to elevate Atonement's status from that of a Mission to a Parish. The attainment of Parish status, The Episcopal Church of The Atonement, was celebrated on February 4, 1962 with the installation of Atonement's first rector, the Rev. Quinland Reeves Gordon. Rev Gordon served as a Deacon beginning in 1949 and as Priest-in-Charge until his installation as Rector.

The community is rich with Black educators and government and trade professionals. Many local residents own businesses in the community, such as law offices, barber shops, auto repair shops, and funeral homes.

For the third time in Atonement's history, the congregation took on a construction project to expand the facility. The expansion provided elevator access to all floors for its disabled and aging members and created additional space needed to serve the community.

In 2003, with the retirement of its fourth rector, the Rev. Robert Hunter, Atonement began its search for a new Rector. In December 2005, the Rev. H. Jocelyn Irving was installed. Under her leadership the Church continues to grow and reach out to the community through such programs as The Men

and Boys' Outreach Program and Meals on Wheels. The Episcopal Church Women and the Daughters of the King lead an annual initiative to collect and provide school supplies for needy children attending community schools. The Men's Club is dedicated to serving the church by enhancing the spiritual life of the church; donating the time and money required to fulfill needed projects. The Men's Club has organized a catering group that is available to cater special services and other church events.

The mission statement of Atonement is: "We, in this parish, pray God to enable us to spread the ministry of Jesus Christ through active participation of its members in the life and work of the Church."

For more on the Episcopal Church of Atonement visit: www.atonementepiscopalchurch.org

CHURCH OF THE ADVENT

Los Angeles, CA

By Rev. Vanessa MacKenzie

No metaphor captures faith and the human condition like that of journeying. Philippians 2: 7 "he emptied himself taking the form of a servant and was born in human likeness," is a reminder that the wise men in the East and the shepherds in the field continue the story of journey and pilgrimage.

Church of the Advent was organized on the first Sunday in advent November 27, 1921 at 11a.m. The Rt. Rev. W. Bertrand Stevens; Bishop of the Diocese of Los Angeles celebrated the Eucharist in the little portable building which is now part of the kitchen in the parish hall. The edifice was erected in 1925 thanks to the combined efforts of Stevens,

and the Rev. Kenneth Crawford, the first vicar who served until 1946 when the Rev. George Pratt became rector and Advent was incorporated as a parish in 1947.

In 1954, Industrialist Norton Simon donated a two-story, 13 room house at 1739 Buckingham Road to the church. The property, then valued at \$47,000, now serves as the rectory. The Advent family has included several persons of local and national prominence such as: James Roosevelt, Georgiana Hardy, Lyle Talbot, Nat King Cole, J. Alexander Summerville, Leslie N. Shaw and Larry McCormick. In October 1961, the Rev. Canon Lewis P. Bohler Jr. became rector and during his 35 years immersed himself in the spiritual, educational, political and cultural growth and development of the church and the Los Angeles Community.

However on January 13, 1994, a magnitude 6.4 earthquake struck Los Angeles rendering serious destruction to the church and its related buildings. Damages exceeded half a million dollars. Because of its Historical significance the building had to be restored to maintain the structural integrity. After Bohler's retirement in 1996, the Rev. Giles Asbury was the interim priest, followed by the Rev. Canon Cyprian Fields. This period of self assessment and reorganization was instrumental in the church's growth.

In 2000, the Rev Vanessa Mackenzie of the Diocese of Johannesburg South Africa was named rector. At that time the stained glass committee was formed, with Neal Howe as the chair. Within a period of three years, the committee had worked towards not only the restoration, but also the installation of the windows. Stained glass windows convey stories; bible



stories and stories of great women and men who have strengthened the community of faith through their own faith and perseverance. It was also important to reflect through those windows, stories and the experience of black people. For that reason, the images of the Rt. Rev. Barbara Harris, the Rt. Rev. Chester Talton and the Rev. Dr. Martin Luther King Jr. were created to encourage all to be agents of transformation in the church and in the world.

Church of the Advent has since celebrated the 2006 ordination of the Rev. Margaret McCauley as vocational deacon and this past June the Rev. Lester Mackenzie as a transitional deacon.

Advent continues to move forward unafraid of change being faithful to the Baptismal Covenant; seeing God's hand in the world and in the Church.

For more information on Church of the Advent visit: www.adventonadams.org.



MY CURIOUS JOURNEY

By Jane R. Cosby

Bishop Lyman Ogilby appointed me to the diocesan Evangelism Committee to fill the vacancy created by the resignation of the Rev. Mary Adebajo. Evangelism was a curiosity to me. After all, aren't we bombarded by persons on street corners with bullhorns telling us that we are going to hell if we don't repent? Don't we experience

people shoving pamphlets at us as we pass?

Our committee staff person was William Paddock, a member of the Church Army. Under his competent hand, I began to learn the real meaning of Evangelism. And then, without much warning, Bill announced his retirement as his wife had two terminal illnesses. The committee needed someone to keep the office open, to "hold the spot" in the diocesan budget. Having just been laid off, I agreed to come to the office daily in order to "keep things going".

For a month, everywhere Bill went, I went. We were "attached at the hip". "Never be late, never keep the clergy waiting, do not disappoint the clergy" were among the advices, he gave me. My own uncertainty of evangelism was also a reality with which to be reckoned. And then, the 30 days were up and Bill was gone. I was on my own.

The most obvious aspect to me was that whatever the assignment, my own authenticity was at stake. "All right, old girl, who are you?" was the question ringing in my head. What is the nature of your relationship with God, with Jesus, with the Holy Spirit? How is your life impacted by a relationship with the Trinity? Thus began my introspection, my inner journey to answer these questions. The development of my relationship with Jesus began. All my life it had been God and me. Scriptural references to Jesus were noted, but not personal to me. How could that be? The realization dawned that each of us is to make this choice in our own time, in our own way.

And so began my curious journey. The Sunday lectionary became the vehicle to overcome my



awkwardness with bible reading. Studying the collects helped me to develop the ability to pray spontaneously. Reading the books on the shelves in the office was also helpful; books about evangelism, faith development, and spiritual growth. Slowly my awkwardness diminished, gradually an eagerness developed as I read more and learned to use exegetical materials to help me better understand the scriptures. A real excitement grew within me accompanied by a real sense of my own spirit and the desire to grow.

As invitations began to come from the clergy, my system for preparation to fulfill the assignment was to get to know the clergy and the history of the parish then go to the Sunday readings for three weeks past and the weeks ahead. This became the basis for crafting the curriculum.

Over the years exposure to church leaders such as Rev. Edward Rodman, Mattie Hopkins, Verna Dozier, the Rev. Barbara Harris (before she became bishop), the Rev. Sandye Wilson, Bishop Burgess, Bishop Cisco, and the Rev. Franklin D. Turner (before he became bishop), moved me along my growth process, helping me “keep my head on straight”, and sensitive to the deeper spiritual issues.

Along the way many questions arose. Why are some parishes more “alive” than others? Why are some places more receptive than others? Why do some parishes not focus on evangelism? What are the issues that get in the way of approaching, learning and accepting evangelism?

It was easy at first to blame the clergy solely for the shortcomings that I saw. Gradually my eyes were opened to be able to question what is offered in seminary, any seminary,

all seminaries. Race, class and gender also became considerations. What happens to clergy after placement in a parish? How do the bishops support clergy? What supports exist in the diocese? What type of training occurs for lay leaders to work with clergy to support education and ministry development? Attendance at General Conventions as a deputy was also informative not only in the formal sessions, but in committee meetings and listening to causal conversations going on around me.

Formal training in evangelism given by national staff member the Rev. A. Wayne Schwab along with attendance at human interaction sessions offered by MATC (Mid Atlantic Training and Consulting) provided me with knowledge of the theology of evangelism and an understanding of how people act, react and respond under varying circumstances, especially in instances of fear and conflict. Not only was there work in my own diocese but also at the regional and national levels as we were trained to be national consultants in evangelism.

Even though I have been retired from the (formal) evangelism ministry for a number of years, my efforts continue at a different level. I currently serve on a task force of the Office of Black Ministries called Black Churches! New Ventures whose main purpose is to focus on congregation vitality. Questions still exist for me. Is a “call” to the priesthood (still) experienced by persons who are ordained? Do clergy leaders “experience” their faith and help their parishioners to do the same? Is there a real or implied message in our seminaries (any or all) not to educate parishioners in all aspects of our Episcopal Church life? Or is a decision made by the

individual clergy leader to “protect” their people from the past and current actions of our Church life at the diocesan, provincial and national levels? If we worked at living out our baptismal covenant as if our spiritual lives depended on doing so, would the issues of homosexuality, same sex unions, class, race and finances be as paramount as they are? I suspect not.

What became clear to me was that in too many places our people were focused on form and fashion with little or no knowledge about the whole church/Church, thus limiting the extent of ministry capabilities to others outside of the parish. Appreciation of the beauty of the liturgy and appreciation of the liturgical seasons is a good thing. But form and fashion are just the beginning. In too many cases parishioners have too little understanding of the gift of life God has given us, little or no understanding of their skills, talents and spiritual gifts. There is still too little understanding of a Theology of Abundance, an understanding that God will provide for whatever the task/ministry is, if what we are doing is in obedience to His expectations of us. My expectations of clergy and lay leadership is to educate, equip and send their people into the community/world for ministry, in the church, in the community, in the civic, political, and educational arenas.

The baptismal covenant contains the following verbs: continue, persevere, repent, return, proclaim, seek, serve, strive, respect. My understanding of our Baptismal Covenant is that it is based on the scriptural context of Matthew 25, 35-41 in which Jesus says that we are to feed, clothe, house, visit, care for those in need.



UPCOMING EVENTS

The Office of Black Ministries has developed several initiatives for 2008 and invites your support and participation.

January

- Discernment for Wider Ministry
- 18-20** Sudanese Ministry Event Meeting
- 15-17** Symposium – St. Paul’s College
 - Clergy/Lay engage in conversations with students

February

- Commemoration of the 200th Anniversary of the Abolition of Slave Trade in the U.S.
- 8** Celebration of Black History Month at Church Center
 - Book Signing
 - Lecture Series
- 16** Recognition Day / Historically Black Colleges
 - Episcopal celebration of St. Paul’s, Voorhees and St. Augustine’s Colleges at Howard University in Washington, D.C.

April

- 12-17** Organization of Black Episcopal Seminarians

May

- Black Clergy Leadership Institute – for Skills Training
- 1st year of 2nd class
- 14-15** PB’s Summit on Poverty
- 22-26** S.O.U.L. Conference
- 28** Sudanese Clergy Institute

August

- Black Clergy Leadership Institute
- 2nd year of 1st class

October

- 19-23** 8th Triennial International Black Clergy Conference
- Theme: Grant Us Wisdom, Grant Us Courage, For the Living of These Days.” Proposed Preacher for Opening Eucharist the Most Rev. John Sentamu Archbishop of York

Bridges

BRIDGES NEWSLETTER

The quarterly newsletter shares the work of the Office, and ministries of both clergy and lay who are invited to submit articles about their various ministries and accomplishments on the parish, diocesan, national and international levels.

PERIODIC JOURNAL

A periodic journal will chronicle theological reflections, position papers, history in review, sermons, speeches and other items of notes.

WEBSITE

Through our website, we plan to keep you up to date on programs, opportunities, publications and people. Please visit us at: www.episcopalchurch.org/black.htm.

LISTSERV

The list serv has been developed to provide a place for news, invitations and available opportunities and more. It offers clergy the opportunity to communicate with one another. To ensure that this valuable tool does not become a nuisance, please adhere to the protocol and respond to the sender only, not the entire list serv.



EDITORIAL TEAM

The Rev. Angela S. Ifill
editor-in-chief
aiifill@episcopalchurch.org
212-922-5343

Valerie Harris/content editor
vharris@episcopalchurch.org
212-716-6084

Daphne Mack/ editor / writer
dmack@episcopalchurch.org
212-922-5384

Design & layout by
Mission Graphics



OFFICE OF BLACK MINISTRIES
THE EPISCOPAL CHURCH CENTER
815 SECOND AVENUE
NEW YORK, NY 10017



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U.S. Postage
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