



ANNUAL NEWSLETTER AUGUST 2018

From the President

To our Members and Friends:

After serving as President of the CCN in North America for more years than I can count, at our upcoming board meeting this November I will be handing over the President's cross – given from Barbara Diamond as a cherished possession of her late husband Jim who also led the CCN -- to our new president.

It has been a joy serving in this role. As in my work in an Episcopal parish in Exeter, New Hampshire the life within organizations and institutions are in a state of change, flux and re-imagining. The Community of the Cross of Nails is in the camp of those networks and fellowships that are seeking to find new ways to do what has long been our shared goal -- promote peace and forgiveness in a world in need of healing.

The iconic cross of nails and the Coventry story of destruction, rebirth and hope have inspired so many people around the world. It continues to move me to work and prayer for change.

Your financial support through annual dues and special gifts helps us continue to support Coventry's work and has brought many young people together for gatherings from around the world.

Blessings All,
The Rev. Mark B. Pendleton

THIS ISSUE INCLUDES:

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OF CCN-NA**

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REPORT**

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YOUTH GATHERING**

*Be kind to one another, tender-hearted, forgiving one another, as
God in Christ forgave you. – Ephesians 4:32*

2018 CCN-NA Board Meeting

Article and Photos: Marilyn W. Peterson

On February 1-2, 2018, the Board of the Community of the Cross of Nails-North America (CCN-NA) and CCN leaders from Coventry, England (Canon Dr. Sarah Hills), Germany (Rev. Oliver Schuegraf), and South Africa (Ms. Petrina Pakoe) met in Miami, Florida for the Board's annual meeting and first leg of its Reconciliation Pilgrimage.

Board members and pilgrims visited with and listened to leaders of the Cuban American National Foundation at their headquarters and resource center in Miami, where we gained insight into the emotional political wounds that still burn in Miami. Later at FIU, Dr. Jorge Duany updated us with a time-lined history review and discussions of the Revolution. We ended the evening with a warm welcome and dinner at All Saints Episcopal Church in Miami, followed by a lovely candlelight service honoring the Cross of Nails and presided over by the Rev. Alejandro Hernandez and Former Cuban Bishop Miguel Tamayo.

Following the meetings, 17 pilgrims flew to Cuba to continue the Reconciliation Pilgrimage. Read more about it on the next page.



CCN-NA BOARD WITH DR. JORGE
DUANY, CUBAN AMERICAN
INSTITUTE, FLORIDA
INTERNATIONAL UNIVERSITY



TODOS LOS SANTOS
EPISCOPAL CHURCH

The 2018 CCN-NA Board Meeting will be held at Virginia Theological Seminary

November 8-10

Please contact The Rev. Mark B. Pendleton for more information.

Email: mpendleton22@gmail.com

Healing the Wounds of History A Community of the Cross of Nails Encounter and Pilgrimage

Article and Photos: Marilyn W. Peterson

On February 3, 2018, 17 of us flew to Cuba with plans to visit the two existing CCN Partners on either end of the nation island and to plant Cuba's new third Cross of Nails in Matanzas.

The Rev. Halbert Pons welcomed us to Santiago in grand style with a full pig roast buffet dinner on the patio of his principal church, San Lucas. Sunday services were held at CCN Partner Iglesia Episcopal de Santa Maria, where Cuba's second Cross of Nails resides. Meanwhile, the Rev. Dr. Oliver Schuegraf, President of CCN-Germany spent the day with the Lutheran Bishop of Cuba, the Rt. Rev. Ismael Laborde, at the Lutheran Cathedral in Santiago.

While in the "Oriente de Cuba" (East End of Cuba) the CCN pilgrims traveled with Bishop Agüero and Archdeacon Father Halbert to nearby Guantanamo to visit the congregation of la Iglesia Episcopal de Todos Los Santos and its Rector, the Rev. Alfredo Nuño. An evening choral service, that included the Coventry Litany "Father Forgive," gave thanks to God in recognition of the reactivation of formal Companionship between Todos Los Santos and St. Thomas Episcopal Church of Palm Coast, Florida within the Cuba Companionship Ministry of

the Diocese of Florida. Fellow lay traveler Alfredo Rodriguez represented his home church St. Thomas in this companionship endeavor.

Onward the next day to the "Oeste" End of Cuba, we flew to Havana to pay homage to the first Cross of Nails installed in Cuba at the Catedral Santísima Trinidad in 1985 at the behest of the Rev. Canon and Charlotte Spruill of Jacksonville, Florida. St. John's Cathedral in Jacksonville was Florida's first CCN Partner and around 1985 became "Companions" with Cuba's Cathedral within the then-new Cuba Companionship Ministry of the Diocese of Florida.

Lastly, the highlight of our CCN Mission! Erin Newton has been a long-term member of the Board of CCN-NA, currently serving as secretary. She hails from Pullen Memorial Baptist Church in Raleigh, North Carolina, that has maintained a long-term Companionship Ministry with the First Baptist Church of Matanzas in that city of Cuba. With months and years of collaboration with Rev. Orestes Roca and interpreter Brother Stan Dotson of Matanzas, Erin smoothed the way for First Baptist-Matanzas to be the latest Partner in the 200+ worldwide network of the Community of the Cross of Nails.

Healing the Wounds of History (continued)

Two weeks before her trip from England, The Rev. Dr. Sarah Hills blessed the Matanzas' cross at the altar of the Cathedral Church of St. Michael in Coventry and faithfully carried it to Cuba. On February 7, 2018, up to 300 multi-national and multi-denominational Christians packed the spirit-filled sanctuary in Matanzas to witness the "Liturgy for Receiving the Cross of Nails" and to commit themselves to work and pray for justice and reconciliation and to live in peace the Coventry Way.

Rev. Hills' homily focused on grief, hope, and the love of God, echoing the three-pronged mission statement of CCN. With joyful song and prayer, the third Cross of Nails in Cuba has found its home in Matanzas!

Welcome, First Baptist Church of Matanzas, Cuba, with God's blessings, to the global Community of the Cross of Nails!



GATHERED AROUND THE CROSS OF NAILS INSTALLED IN CUBA AT THE CATEDRAL SANTÍSIMA TRINIDAD.



FATHER ALFREDO NUÑO & ALFREDO RODRIGUEZ WELCOME THE CCN ENTOURAGE TO GUANTANAMO

Membership Dues

Membership dues and other gifts help fund the reconciliation ministry at Coventry Cathedral and go towards the support of our American intern. They provide a tangible way for each of us to strengthen the work of this global network.

Please return the form included in this newsletter or visit <http://www.crossofnails-na.org/> and contribute online through PayPal.

Thank you for your continued generosity and support!

CUBA PILGRIMAGE PHOTOS

Santa Maria, Santiago



SARAH, HALBERT, MARK, AND THE
CROSS OF NAILS AT SANTA MARIA,
SANTIAGO



BISHOP AGÜERO CELEBRATES AT
SANTA MARIA, SANTIAGO

Welcome First Baptist Church of Matanzas, Cuba!



AS COVENTRY'S ANGLICAN LEADER
OF RECONCILIATION AND PEACE
HANDS THE CROSS OVER TO
FATHER ORESTES, HE PROUDLY
HOLDS THE CROSS OF NAILS UP
HIGH TO A CHEERING
CONGREGATION.



PASTOR ORESTES PASSES THE
CROSS THROUGH THE
CONGREGATION SO THAT IT COULD
BE LOVINGLY CIRCULATED, HAND
BY HAND, FOR EACH TO TOUCH AND
FEEL THE LOVE OF GOD.

Photos: Marilyn W. Peterson

History, Hope, and the Communion

Article: The Rev. Robert S. Heaney

This article was first published in the Spring 2018 edition of Virginia Theological Seminary Magazine and is republished here with permission.

Photo: Virginia Theological Seminary

This year is the twentieth anniversary of the Good Friday agreement in Northern Ireland. It also happens to be the twentieth anniversary of Virginia Theological Seminary's Center for Anglican Communion Studies (CACS).

I grew up in Northern Ireland and I am undoubtedly shaped by the trauma of that conflict and the struggle for peace and reconciliation. I remember vividly the excitement, fear, and hope as we watched enemies who had been at war for twenty-five years (or it was eighty years or was it four hundred years?) agree to make peace.

Peace and reconciliation is a struggle. In the words of Archbishop Justin Welby's Chief of Staff and Strategy, Canon David Porter, reconciliation is "incredibly elusive". He should know. He grew up in Northern Ireland and was deeply involved in working for reconciliation in a violently divided country. Archbishop Josiah Idowu-Fearon, Secretary General of the Anglican Communion, grew up in a troubled Northern Nigeria. When visiting VTS in November, he reflected on the conflict within world Anglicanism: "we have very serious differences of opinion and the tensions are real..."



CACS STAFF WITH BISHOP CURRY.
LEFT TO RIGHT: HEANEY, CURRY,
MOLLY O'BRIEN, AND
HARTLEY WENSING.

However, he proposed that in inter-cultural exchange, through mission partnerships, and during Cross-Cultural Education Programs (CCEPs), something else is possible. Such programs, he argued, can create deeper listening skills, mutual respect, friendship, and even love. "When you come to love someone as your brother or sister in Christ you begin to see the world differently." Presiding Bishop Michael Curry, visiting VTS in February, reminded us powerfully, "we need each other and that is why we need the Anglican Communion". Drawing on the prophetic vision of the Rev. Dr. Martin Luther King Jr. he reminded us that the choice for the Communion is "chaos or community". Thus, as I reflect on a year for CACS that was entitled, "Celebrating the Communion" I cannot help but think

History, Hope, and the Communion (continued)

that the sub-title has become, "Searching for Reconciliation".

This has been a formative year for CACS as we welcomed distinguished guests and launched several initiatives. All of these initiatives center on the possibility of some kind of reconciliation. In October, a consultation in partnership with Lambeth Palace, "Reconceiving Reconciliation: Workplaces that Connect the World" will meet at VTS. This will be a gathering of early career professionals working for the government, military, diplomatic services, and for NGOs. Along with theological mentors, they will explore what reconciliation is and how it might frame and resource their careers. With partners in Liberia, Tanzania, and Israel/Palestine we continue to work on a project on how religious communities analyse conflict and work for peace. The partnership is called "Building Dialogue and Community Across Conflict" and already teams in each setting (including at VTS) have been established and have begun work on outcomes that include culturally diverse resources for practices of reconciliation. The project will end in June 2019 when participants meet for a writing workshop at St. George's College, Jerusalem.

The CACS team, including Hartley Wensing and Molly O'Brien, have done remarkable work. As a team we all know that the Communion is global but it is also always local. The final centrepiece event of our celebratory year is a presentation on July 5 at General Convention entitled, "Race in the Communion". Outstanding leaders both within the Episcopal Church and from the broader Anglican Communion will make up a panel to explore how leaders and churches in the Communion might resource the ongoing struggle for justice in the United States of America.

During the peace process in Northern Ireland, President Bill Clinton cited the poet laureate, Seamus Heaney's poem, "The Cure of Troy". The lines he cited no doubt allude to the elusive nature of reconciliation and the enduring struggle for peace. They seem apt too for our Center's twentieth anniversary as we await a Lambeth Conference in 2020.

"History says, Don't hope
On this side of the grave,
But then, once in a lifetime
The longed-for tidal wave
Of justice can rise up
And hope and history rhyme."

Racial Reconciliation in a Small Midwestern City

Article: Kresha Warnock

What does racial reconciliation look like in a small midwestern city? This is the question we at Gethsemane Episcopal Church in Marion, Indiana have been grappling with for the past ten years. The priorities of Presiding Bishop Michael Curry and the current racial situation in the United States add urgency to our situation.

We work under the basic premise that marginalized and oppressed groups are the leaders and experts when issues of racism arise. Gethsemane is primarily an historically white congregation.

About 20% of our population in Marion are people of color, and many of the African-American families have deep historic roots in our community. While Indiana is technically a northern state and did not live under Jim Crow legislation during the 20th Century, racism has overshadowed much of its history. During the antebellum period, Marion served as a stop on the Underground Railroad, but in 1930, two young black men were publicly lynched in the Courthouse Square. The lasting scars of this event still provide a background for future events in town. In addition, adjacent communities were well known as Sundown Towns, at least until the 1950's, communities where Black people were not allowed to be outside after sunset. Understanding the impact of historic

trauma and acknowledging continuing implicit bias are clear goals of our church.

Gethsemane is a small but vital congregation. We are located between two small Christian liberal arts colleges and as such, have attracted a number of students and faculty who are unsatisfied with conservative Christian responses to social justice issues. Our priest, Father Warnock, has been involved in reconciliation ministries for over fifteen years, and in 2016 our church officially became a member of the Community of the Cross of Nails. Over the years, we have held worthwhile reconciliation events, involving deep conversations on issues of the role of women, human sexuality, poverty and white privilege.

But the reality remains: years ago, when we reached out to a leading Black pastor to see if we could work together on issues of racial reconciliation, we were kindly but firmly told that he did not know if he could trust us.

We understand that the lack of trust of the privileged by the oppressed is a realistic response.

Over the years, we have made intentional steps to become a reflective community on issues of race. We have had several book studies and discussion groups, looking at aspects of discrimination. We partnered

Racial Reconciliation... (continued)

with a local Black church to have shared monthly dinners to try to build relationships. We intermittently have supported rallies against racism. Two years ago, we did a day-long seminar, focusing on issues of white privilege, which was attended primarily by college students and members of our congregation. Our rector has consistently used the pulpit to address issues of racism head on. These have all been productive activities.

And yet, as we know that racism in the U.S. and in Marion is systemic and not just an issue that can be addressed through personal reflection and change, we have been stymied on how to go more deeply into these issues. (It should be noted that individual members have been deeply involved in political efforts over the past several years.)

During the past few months, two events have given us a chance to “walk the walk and not just talk the talk”. In April, a young Black man, who is acknowledged to have mental health problems, was arrested in Marion. He was, in fact, only partially clothed and did have outstanding warrants. However, he was videotaped being held down by five white officers, hit, and apparently not handled humanely. When his family and the Black Ministerial Association met with city officials, they were told only that investigations were ongoing, no details to be discussed. Our priest attended the first meeting with city officials and, as the only white clergy member

present, was invited to participate in further meetings and negotiations. At this point, some mediation has been accomplished, though the outcomes are still not entirely clear for the community. Through standing with the Black community in this situation, our church was able to play some small role in the process of systemic change that may eventually lead to reconciliation through trust-building.

A few weeks later, the white president of our school board “liked” a racist meme on Facebook. When confronted, she apologized and some members of the white community were quick to say we should, as Christians, just forgive her mistake. Further research on her Facebook page, however, verified that she had a pattern of supporting anti-immigrant, anti-Muslim and racist posts. Again leaders of the Black community asked for her resignation. They were told that they were the only ones who had complained and that the problem had been resolved. Because she was an elected official and still an active member of the school board, we at Gethsemane again felt that action needed to be taken to support Christian values of equity. So at the ensuing public school board meeting, we were able to bring out a sizable number of members of our congregation to stand with the Black community. The member in question did soon resign and we are hopeful that this event gives Marion the prodding it needs to

Racial Reconciliation... (continued)

look more deeply at how these issues impact the lives of families and children in our community.

We, at Gethsemane, continue to struggle with our ongoing role as a reconciling parish. What is our role in terms of changing the hearts and minds of those in the white community whose knowledge and understanding of racism are limited, but whose action or lack of action often support discrimination and bias? None of us has been invited to speak at a royal wedding, but is it our first responsibility to speak out against injustice and racism as Bishop Michael Curry has done in this politically charged environment? We live in a time in

which the impact of racism and other biases are more and more evident in both individual and policy actions in the U.S. and around the world. We can never do enough to support the oppressed, but how does our faith community and reconciliation team react? Is it ethical to support only individualistic, incremental change at a time when families are being torn apart and whole large groups of people are living in psychological and physical risk every day, in our country alone? What systemic changes is the faith community able to impact and what is our responsibility in that area? We will continue to struggle with these issues as we move forward.

CHECK OUT OUR WEBSITE!

On our website, you'll find the latest news from the Board of Directors and our Partners as well as resources and links and stories!

Just uploaded:

A video created by four Virginia Theological Seminary students who visited Coventry Cathedral in January 2018 as part of a Cross-Cultural Education Program (CCEP) on theologies of peacemaking and reconciliation.

SHARE YOUR STORIES!

We would love to hear about the work of reconciliation you are doing in your community! Please share them with us and we'll include them on the website, Facebook and in the annual newsletter!

We would also love to share your favorite tools, books, go-to websites, or articles for teaching or learning about reconciliation.

Email stories, resources, and tools to The Rev. Mark Pendleton at mpendleton22@gmail.com

Coventry Youth Gathering 2018

Article and Photo: Lydia Pendleton

The Community of the Cross of Nails (CCN) Youth Gathering in late July/early August brought together an incredibly diverse group -- 20+ languages spoken from pilgrims from South Africa, Germany, Austria, Poland, Mauritius, India, England, Scotland, and myself from the USA.

Throughout the week we learned that we are all called to be reconcilers in Christ and we all respond to this call of reconciliation in different ways; as we each hear it differently based on our life experience and personal contexts, we all respond differently. In a world of war and at a time when one can easily feel there is no hope, this opportunity to learn from others around the world showed me there is hope -- hope that we can all be ambassadors for reconciliation and share what we learned with people in our own contexts.

We were on a pilgrimage together and asked tough questions such as: Can we forgive when there is no repentance? Who has the power -- the perpetrator or the victim? Is it possible to have peace without repentance? I was moved by everyone's willingness to share, their respect for each other's experiences and emotions, their desire to actively listen, and for the many moments of joy and laughter we shared despite these difficult conversations.

We were shown how reconciliation is like a dance around a table, though our perspectives and contexts change, we are all still united by what stands in the center.

As Pope Francis once said, "Unity is when we



all agree to walk the way together", and even when it is hard, that we stand together.

There was no better place to be than the Coventry ruins and new Cathedral. Every day at 12pm noon, we would gather in the new cathedral. One of my favorite moments was standing in the ruins to pray the Litany of Reconciliation one last time together with my new friends from around the world. An incredible way to gather and remind ourselves why we are here -- to respond to the call of reconciliation.

I believe I can speak for the group in saying we learned more than we ever thought possible in our short six days together. I am very thankful to my new friends around the world, to Coventry Cathedral and the Reconciliation Team, and to the CCN for teaching me the guiding principles for reconciliation: working to heal the wounds of history, learning to live with difference and embracing diversity, and building a culture of peace.

CCN NORTH AMERICA: BOARD OF DIRECTORS

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