

Callings

in Church of the Saviour

Vol 11, Issue 4 • Winter 2022

Protest at Midnight: Nonviolence in Action

On a snowy night in November, 1966, Peter Storey stood at the door of Church of the Saviour, waiting to meet Gordon Cosby. By then, Gordon had preached about the priesthood of all believers at the World Council of Churches in Geneva, Switzerland, the Potter's House was well-established with its structure of mission-groups to staff each night, and Elizabeth O'Connor's *Call to Commitment* was making the inward/outward journey a message of hope for church leaders in many places.

At age 27, Storey was heading into leadership of a multi-racial Methodist church in Cape Town, South Africa, and Gordon, then 49, was beginning to feel the civil unrest that would burst into flames with Martin Luther King Jr.'s murder. Their relationship began at a crucial time for both. In transit from a transformational stint in Australia, Storey came to find out more about how to deepen the inward and outward journey for all members of his church—something that was already part of his Wesleyan heritage.

In the years following that initial visit, Peter Storey became a prominent leader in the fight against apartheid in South Africa and he made many visits to the United States. When in DC, he preached at the ecumenical service, engaged a wider audience at the Festival Center and through the Faith and Money Network, and was a key link to Seekers' later connection with Bokamoso in Winterveld near Pretoria. And Janet Hudson, long a stalwart at Dayspring, was an associate minister of his in South Africa.

Now "retired," Peter Storey spoke at Seekers on November 12 to introduce his new book, *Protest at Midnight*. As Will Willimon writes in the introduction, "Here's an inspiring story of a man who found himself cast by God into the crucible of the death of a wicked social order and the birth of a nation, a narrative of a preacher who, by word and deed, dared to live into God's future." The book is a powerful call to be on the way with Jesus.

Early Years

As the book details, Peter Storey came from a family of Methodist ministers in South Africa. He was just nine years old when the Afrikaner Nationalists came to power in 1948. Exposed to eager black students by his father's position at a Methodist mission



school near Pretoria, Peter was aware of racial injustice, but planned for a career in the Navy. By the time he graduated from high school, his father was the Presiding Bishop of the Methodist Church of South Africa, and had denounced apartheid as slavery. Two years later, his beloved father died of a heart attack and God's call to ministry changed Peter's direction.

Ordained in 1962, Peter's first parish also came with an unexpected charge to be the chaplain at Robben Island, a newly built prison off the coast of Cape Town. Two years later, Nelson Mandela arrived to serve a life sentence. Their story is better read in *Protest at Midnight*, but a year later, Peter's security clearance was withdrawn without explanation and the bishop approved his two-year stint with a radical urban mission in Sydney, Australia. During that period he made his

first visit to Church of the Saviour.

Upon his return to South Africa in 1967, Peter was assigned to the District Six Methodist Church in Cape Town, "the most multi-racial piece of real estate in South Africa." Married, with four young sons, the family stayed in the neighborhood, and Peter became known for speaking truth to power. He developed a four-point plan for his ministry: be a gospel truth-teller; bind up the broken; shape the congregation to live an alternative vision; and join Jesus in nonviolent opposition to apartheid. Open conflict with the government soon began with District Six relocation orders which were designed to remove all black residents, destroy their homes, and move them to bleak "townships" beyond city services. Quite literally, bulldozers cleared them out and Peter posted a plaque of remorse, condemning the action.

Nonviolent Resistance

In 1972, the bishop moved Peter to the Clifton Church in Johannesburg, a vibrant youthful parish near three universities. There, people responded to Peter's preaching about everyone having a call, and they began Careways, a children's afterschool learning center for latchkey kids. While at Clifton, Peter became involved with the South African Council of Churches (SACC), working with other church leaders concerned about the draconian actions of the government. In SACC, Desmond Tutu and Peter Storey found

continued on page 3

Editor's Corner | Virgin Readiness



To be in a state of virgin readiness is to make a beginning, to be a beginning, empty of expectation, full of what might even yet be. Virgin dreams are the ones we guard and protect, pondering them quietly in our hearts, waiting to speak them aloud in circles of trust and mutual longing. To be in a state of virgin readiness is to believe in the untapped potential of each day, each moment, to believe that some part of God's dream is waiting to be embodied in us—yes, us!

—Kayla McClurg,

Waiting for the Light: Advent Day by Day

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Church of the Saviour
(In Memo line put "Callings")
Address: 2708 Ontario Rd. NW
Washington DC 20009

Once again, Kayla speaks to my condition—needing the promise of new life. Just when the news threatens to overwhelm my spirit, I find her tiny booklet of advent meditations just the teaspoon of trust that I need for each day.

Advent is both an end and a beginning, the waning of the calendar year and the beginning of a new liturgical year. We find that paradox in the scriptures assigned for the four weeks before Christmas: the political realm is full of warnings and threat; the spiritual realm hinting at hope and promise, inviting us to "be a beginning." Is God waiting for us? For you and me to embody something new right now?

As a church based on call and commitment to follow Jesus, this is a season of reflection and wondering what is coming to birth in our midst. For some, it will mean completing a call that has been vital and life-giving. For others, a new and risky start. For most I suspect, it will be some of both. Although Gordon used to say "There is no retirement in scripture," even he recognized that call does change form and setting down a call is an act of faith, a trust in new beginnings.

My hope for CALLINGS is always to make the variety of Church of the Saviour callings more visible. In this issue, that means featuring Peter Storey's new book, *Protest at Midnight*, an inspiration (and a roadmap) for nonviolent action in the political realm. The centerfold article highlights a new mission at Bread of Life—to support education following a prison sentence. Updates on the renovation of the Festival Center and news from Dayspring fill out this issue—signs of hope with roots in Church of the Saviour.

This comes with my personal thanks to all of you who have made contributions for CALLINGS this year. We have money in the bank for another year, and would be glad to expand the mailing list. Your generosity makes this easy. Please send additions or changes to the email address below.

With care,

Marjory

Marjory Bankson
Chair, Church of the Saviour Council
callingseditor@gmail.com

The Church of the Saviour is an ecumenical Christian community, made up of eight small churches, rooted in the radically inclusive life and teachings of Jesus Christ. We believe that in our diversity, each of us is an image-bearer of God, equally valued and loved. We welcome all individuals to join in the life of worship, fellowship and ministry in any of our small faith communities. All of us have an essential role in bringing God's love, justice and mercy to our world.

The Church of the Saviour Council

Bread of Life • Dayspring Church • Eighth Day • Festival Church • Friends of Jesus
Jubilee Church • New Community • Seekers Church

Protest, continued from page 1

common cause preaching non-violent resistance in their separate denominations.

A group of laypeople then approached Storey about coming to the Central Methodist Mission (CMM) in the center of Johannesburg. CMM was a staid white congregation, and Storey made it clear that he wanted a multi-racial congregation as a witness to the government's increasing pressures for complete segregation. He became their pastor in 1976 and led CMM to change. This was the same year Church of the Saviour birthed six small churches out of our mission group structure.

In 1978, just two years after Seekers started, Fred Taylor visited Storey's church in South Africa. Because of his work as Director of FLOC (For Love of Children), Fred was especially interested in their efforts to create a safe space for people of different racial and ethnic backgrounds to mingle in spite of government rules demanding separateness. CMM had created a "People's Centre," a hospitality space where downtown workers could meet and mingle on church ground, and Fred was eager to move Seekers in that direction.

As racial tensions heightened in South Africa, Peter Storey was elected Presiding Bishop of the Methodist Church of South Africa (MCSA) and President of the South African Council of Churches (SACC). Desmond Tutu became the Secretary of SACC. Elizabeth Storey, Peter's wife, became Tutu's assistant. The Storeys and Tutu forged close working relationships and life-long ties. As the Afrikaner Nationalist Party increased police presence, and violence threatened the stability of the country, SACC became a beacon of hope for nonviolent protest. Storey increased the range of his leadership with regular radio broadcasts until the signal was suddenly cut off in 1988.

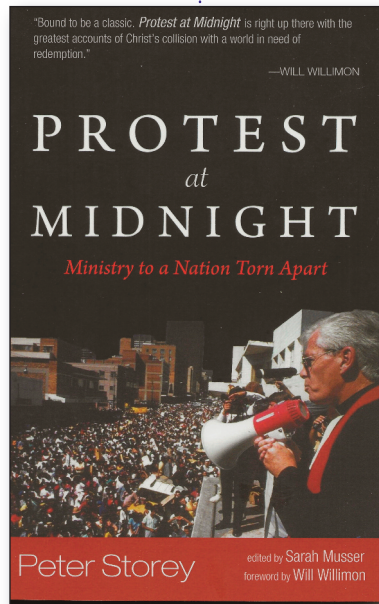
Although whites had a preponderance of wealth and weapons, blacks outnumbered them about ten to one, and violent protests were gaining momentum. As pressure from foreign governments and a world-wide movement to end apartheid grew, divestment by international corporations increased. South Africa faced increasing isolation abroad and the possibility of civil war at home. Prime Minister de Klerk held secret talks with opposition leaders and, in 1990, announced that Nelson Mandela would be released from the Robben Island prison.

Nelson Mandela and Desmond Tutu had emerged from missionary schools which provided a high quality of education to potential black leaders. Mandela's clear emphasis on peace-keeping and forgiveness gave SACC and other religious leaders the impetus for training peace-keepers and election monitors for the upcoming election. That meant training people—largely young black men who had not been to school during the chaotic time before the elections—to intervene in violent conflicts as a "thin orange line," and to train others in the difficult process of holding space for nonviolent processing of conflict and confrontation during the lengthy era of the National Peace Accord. More than 6,000 peace-keepers were trained by the time a new constitution was written and Nelson Mandela was elected President of South Africa in 1994, bringing the black majority into power. The Peace Accord dovetailed with creation of the Truth and Reconciliation Commission which followed.

Storey's leadership continued as the country struggled to absorb the sudden shift from white to black leadership at all levels of the government. Instead of "forgive and forget," Storey said, "we tried to remember and forgive." The Truth and

Reconciliation Commission was a radical choice for restorative justice. Amnesty was granted to those who would publicly confess their misuse of force, and the hard work of national healing began.

Peter Storey retired as the Presiding Bishop of the MCSA in 1997. With their children launched, Elizabeth was also ready for a change. As respite for their intense years of struggle, Calvary UMC in Nashville TN invited him to come as their senior pastor along with teaching at Asbury Seminary, and then Duke Divinity School extended their stay to nine years. During that time, Peter preached at many churches and conferences around the United States. It also gave him time to reconnect with Church of the Saviour as Gordon, then in his 80s, was pushing the sister churches to incorporate separately in preparation for his "retirement."



A Church the World Might Take Seriously

Protest at Midnight ends with two important chapters: *America the Vulnerable* and *A Church the World Might Take Seriously*. In the first, Storey names the virulent racism that resulted in the January 6 attack on the capitol. In the second, he outlines what would make the church a powerful alternative because it would view events from God's biblical perspective. In a condensed form, here is his vision:

- *The first is the issue of wealth, poverty, and good news to the poor.* A prophetic church will take economics as seriously as Jesus did.
- *The second great issue is that of flag and altar.* Being Christian means belonging to a different kin-dom. Rather than being American Christians, we are called to be Christian Americans.
- *The third issue is violence and peacemaking.* A prophetic church will question whether the overweening culture of gun ownership is an idolatry of force over faith. In all of society, the followers of Jesus should surely be those working hardest to make violence extinct.
- *The fourth issue is that of inclusion and exclusion.* They will seek to be sensitive as the Spirit continues to probe with relentless hospitality those places in the church's life where prejudice continues to pose as religiosity.
- *The fifth issue is that of seeking the forgiveness and restoration of creation.* It will expose and confront corporate despoilers of our shared planet while seeking to ensure that where the church itself has responsibility for land and properties, it will model sensitive care of creation.

As he brought his evening at Seekers to a close, Peter Storey added one more mark of a prophetic church: to call for a *grassroots demand for objective truth* and call out lies wherever they pose as truth. Peter's inspiring account shows us how to be on the way with Jesus.

Protest at Midnight (Cascade Books, 2022) by Peter Storey can be purchased through the Potter's House book service.

Heading Home Educational Fellowship

By Jeanne Marcus

Earlier this fall, the Heading Home Mission group of Bread of Life Church celebrated the creation of its Heading Home Educational Fellowship, and the announcement of the Fellowship's first recipient.

The purpose of the Fellowship is to identify and support emerging scholars returning from incarceration who have the desire, capacity, and determination necessary to successfully pursue academic studies at the university level. Each year, the Fellowship will provide financial and practical support that allows its recipient to excel academically while holding a healthy balance of employment, study, and personal responsibilities.

The inaugural Fellowship was awarded to Mr. Delontae Britton. Delontae successfully began college-level studies through Goucher College's Prison Education Partnership (GPEP) and completed the equivalent of an associate degree during his participation in the program. Soon after he came home, he matriculated at the University of Maryland at College Park, where he is studying toward a B.A. in Sociology with a minor in Business Administration.

In shaping the Educational Fellowship, the mission group was informed by what it was learning about the obstacles to success confronting those in situations like Delontae's. The situation has also helped deepen the mission group's understanding of the range of needs confronting returning young people seeking to undertake college studies.

Even though Delontae received a full-tuition scholarship at the University of Maryland at College Park, the costs of books, food, housing, and other necessities required Delontae to take on over 50 hours a week of outside employment. The Fellowship is designed to help cover the broader costs beyond tuition, so that a Fellow can focus more time and attention on studies than would be possible otherwise.

Delontae's solid path of academic achievement is matched by his gifts and desire to make significant contributions to the residents of the District of Columbia, where he grew up in the Adams-Morgan area. For the mission group, this was as important as Delontae's academic achievement. He is already a committed mentor for young adult men in the District's Wards 7 and 8.

But his deeper call is to work with the city's youth, especially those between ages 11 and 14. In recent conversation, Delontae described how this is an age when kids are developing real capacity for observing and thinking about their situations and their actions. But it's also a time when they are also often confronting peer alienation, and also alienation at home. Thus, they need a place where they know it's safe for them to "peak out" and show the thoughtful side of themselves and be met with affirmation and encouragement.

For Delontae, the opportunity to study in a liberal arts program at a major university provides the chance to widen and deepen ideas about the world around him, and particularly the workings of social institutions and arrangements. He's discovered that with fuller understanding, comes more awareness of the range of



Delontae Britton with the University of Maryland's mascot, Testudo, in front of the University's McKeldin Library.

different choices that could be made, and of the power of ideas. That idea of knowledge as a tool for understanding the world and for making choices for a better path is something he is passionate about passing to youth coming up.

Supporting the Heading Home Educational Fellowship

The Heading Home Mission Group of Bread of Life Church, founders of the Educational Fellowship, began in 2019 to imagine new ways of intersecting with the brokenness of the local criminal justice system and those impacted by it and of practicing radical love for those who have been caught up in it.

The core vision has been on practicing radical acceptance to those coming home from incarceration, and supporting them in facing the multiple obstacles they encounter in their efforts to re-establish themselves in the District. The group will offer practical, emotional and spiritual backing for returning individuals in the many facets of their lives.

The 2022–2023 Fellowship will require funding of \$25,000. The Mission Group and Bread of Life Church have received donations or pledges from their own members and we are inviting our families, friends, and allies to join us in making this exciting project possible.

To donate or to learn more, please contact Jeanne Marcus at ambler919@gmail.com.

Carol Martin Recalls . . .

Note: As Bread of Life Church celebrates the inauguration of the Church's Heading Home Educational Fellowship, church members remember the church's enduring heart for ministry with those who have been impacted by the incarceration system. Carol Martin recounts the beginning threads of this call:

In the 1990's, Sister Helen Prejean prophetically called the country's attention to the suffering of men and women on death row with her book, *Dead Man Walking*, and the movie adapted from it. Her travels brought her to D.C., and she came to preach at Lazarus House Church (now Bread of Life Church). Her compelling sharing developed a church call to be in accompaniment with a person on death row and we connected with Flint Gregory Hunt at the Super Max prison in Baltimore.

A group from the church accompanied Mr. Hunt in the months prior to his execution, and they wanted to be supporting witnesses for him at the time and place of his death by lethal injection. On the day set for Mr. Hunt's execution, I went with another member of the church to the prison in Baltimore.

I've never been in a darker setting. The square brick buildings were topped with razor wire. Some people there were celebrating the execution. Others protested with signs. I think there was even music. Our little group kept silence and prayed. I had a strong sense of darkness and evil that crept into my whole being.

Later, my friend and I sat the rest of the night on the front steps of the Lodge at Dayspring. We just needed to be in a place of goodness and love where our dread and shock could be absorbed and our souls restored.

Some months after Mr. Hunt's execution, the Chaplain serving death row inmates asked if we would get acquainted with Kevin Wiggins, another death row inmate. Mr. Wiggins's lawyer's advocacy in court had been so careless and unprofessional that his case had been heard by the US Supreme Court, which removed Mr. Wiggins from death row and changed his sentence to life in prison.

Bread of Life members have been committed to Mr. Wiggins ever since—about 25 years. We consider him to be a member of our church. I got to know Mr. Wiggins by mail almost 20 years ago and we've been regular correspondents all these years. Two weeks ago, he and I were able to see each other for the first time online. It was a joyous meeting—we felt like old friends even though we've never seen each other before that moment.

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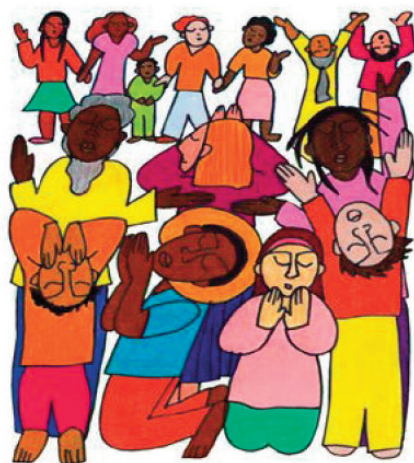
Carol Martin



Related Ministries

The following ministries have grown from churches and mission groups of The Church of the Saviour. Each is independently organized.

Academy of Hope • Becoming Church • Bethany, Inc. • Bokamoso Foundation • Caroll Café • Christ House • Columbia Road Health Service • Cornelius Corps • Cornerstone • Dayspring Earth Ministry • Dayspring Retreat Center • Dunamis Peace Institute • Earthen Hands at Dayspring • Faith & Money Network • Family Place • Festival Center • For Love of Children • Hope and a Home • Institute of Radical Reconciliation • Inward/outward • Joseph's House • Jubilee Housing • Jubilee Jobs • Jubilee JumpStart • Kairos House • L'Arche • Liberation School • Life Asset Credit Union • Life Pathways • Manna, Inc. • New Community ArtSpace • New Community for Children • O.N.E.DC • Overlook Retreat House • Potter's House • Recovery Café DC • Samaritan Inns • Sarah's Circle • Sign of Jonah • Sitar Arts Center • Wellspring Conference Center



Repair For Our World ADVENT REFLECTIONS ON REPARATIONS

Learn. Grow. Take Action. Change the world.

Our commitment to racial justice at the Festival Center begins with our commitment to tell the truth about this country's racist past. Healing and liberation are not attainable without a fierce devotion to truth-telling.

Emanating out of our commitment to honesty comes the need to seek repair for the sins of our past and the historic wrongs that have been committed against Indigenous people and people of color. Thus, there simply is no way to talk about racial justice unless we also talk about reparations. This is why I am excited to share with you this resource this Advent season: [Repair for Our World: Advent Reflections on Reparations](#).

Beginning November 27 and including the fifth Sunday which falls on Christmas day, you will read from some Christian academics, pastors, thinkers, and activists on how the coming of Jesus means we must become involved in the movement to repair our world by addressing past sins. Here is who you will read from:

- November 27: [Now is the Time for Reparations](#) by Rev. Dr. Mark Whitlock
- December 4: [Coming to the Pain](#) by Harold Dean Trulear
- December 11: [A Radical Rhythmic Shift for Reparations](#) by Dr. Renee K. Harrison
- December 18: [A Christian Call for Reparations](#) by Rev. Dr. Kelly Brown Douglas
- December 25: [Remembrance for Repairing](#) by Rev. Dr. Anthony Everett

This resource was created in partnership with our friend, Billi Wilkerson, the Managing Director of the Thurgood Marshall Civil Rights Center at Howard University. And the beautiful artwork was graciously donated by the amazing Anni Brink.

I pray this resource will both encourage and challenge you this Advent for as we anticipate the coming of Jesus we know that with his coming will also come Repair for Our World.

[Download Repair for Our World: Advent Reflections on Reparations Today!](#)

Festival Center Inc
1640 Columbia Rd NW
Washington, DC 20009
Email not displaying correctly?

Cocoa & Carols

Wednesday, December 7 at 5pm
In front of the Festival Center
1640 Columbia Rd NW, Washington DC



Dear Friends,

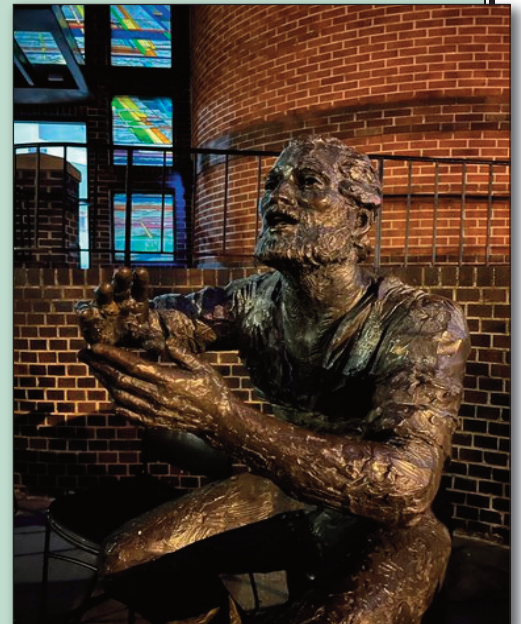
This Advent season, 8th Day Faith Community is inviting Church of the Saviour communities to welcome our newest immigrant neighbors with donations to The Family Place, a Church of the Saviour mission founded in 1979. The Family Place serves families with children ages 3 and under, and has become a haven for immigrant families in Washington DC. Family Place has seen a significant increase in the families seeking services since the buses of new immigrants have begun arriving in our area.

This Advent season, as we prepare to receive Christ anew in our lives, let us share from our abundance by welcoming women and babies with much needed items, especially as winter approaches. Here is a list of the most wanted items:

- Women's clothing (especially for winter: all sizes from XS to XL are needed, with an emphasis on size M and L. Socks, underwear, gloves, hats and other winter items also needed.
- Children's clothing (including socks and underwear) – infant sizes as well as for kids 3-5, 6-8, 10-12 & 14-16
- Diapers are in high demand, especially for sizes 5, 6, and 7
- Toiletries: Deodorant, Toothpaste, Toothbrushes, Hairbrushes, Body Wipes, Shampoo, Soap, Skin Lotion, Sanitary Pads, Lip Balm

To contribute, please bring donations, or have donations delivered, to:

The Family Place
3309 16th St NW
Washington DC 20010



Family Place contact is Yinzu Nairuz - ynairouz@thefamilyplacedc.org

Special Events

On Sunday afternoons Dayspring Earth Ministry hosts gatherings of Wild Earth Spiritual Community (formerly Church of the Wild of Metro DC), a diverse, inclusive and inter-spiritual community. These gatherings combine contemplative spiritual practices with songs and chants, drumming, silent wandering and fellowship which invite us to live in deeper relationship with Earth, Divine Presence and each other. There is no charge for this offering, but we invite you to register the week before at <https://www.wildearthspiritual.org/upcoming-events>

- December 18 at 2:30
- January 8 at 2:30
- February at 5 3:00
- March 5 at 3:00



Bokamoso Youth Centre Drama/Dance Group from Winterveld, South Africa:

- ◆ Sunday 22 Jan – Worship service at Seekers followed by a circle conversation
- ◆ Sat 28 Jan – Bokamoso brunch at St Andrews Episcopal School, 11am--1pm
- ◆ Sun 5 Feb – Worship service at Westminster Presbyterian Church 11am – 12:15pm

December 6 @ 10:00 am - 4:00 pm EST

Ember Days at Dayspring Retreat

Reviving the ancient Christian tradition of quarterly Ember Days, these one-day retreats offer time, silence, beauty and Sabbath rest at the hinges of the year.

December 13 @ 9:00 am - 5:00 pm EST

Self-Guided Retreat Day at Dayspring Retreat

Self-guided retreat days allow individuals to structure their own day retreat. On these days up to six individuals are welcome to use the Lodge, in silence, between 9-5.

December 20 @ 10:00 am - 2:00 pm EST

Quiet Day at Dayspring Retreat

Quiet Days offer time for silence in community, sacred space for opening to the Spirit. A leader will begin the retreat with a brief reflection leading into the silence.