

Episcopal JOURNAL

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NEWS Church of England service honors female priests



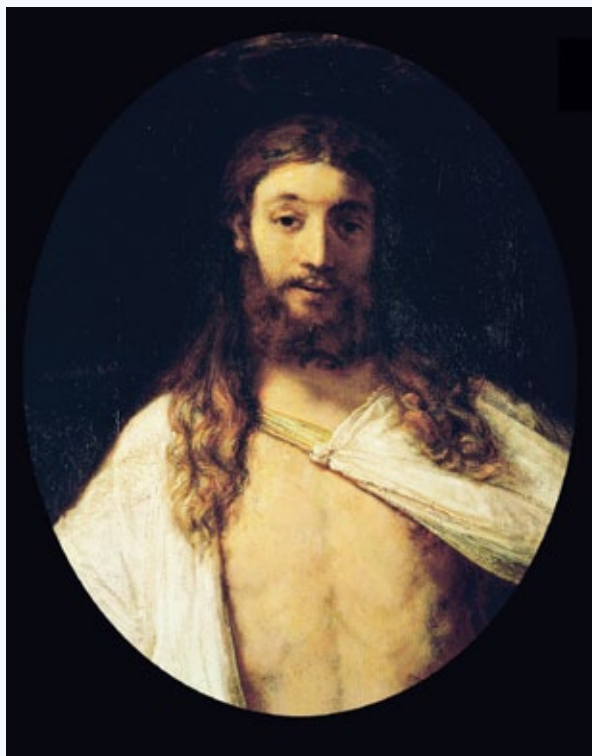
ARTS Three artists cite Abraham as faiths' patriarch



NEWS Cuban church to re-join Episcopal Church

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HE IS RISEN!



Photo/via Wikimedia Commons

An intimate Easter moment

This image of "The Risen Christ" (1658) by Rembrandt van Rijn, a portrait of the resurrected Jesus, emphasizes a personal relationship with the figure at the center of Christianity's key moment. Rembrandt painted a number of Passion scenes, including the raising of the cross, Christ's descent from the cross and Christ's entombment.

Same-sex spouses not invited to Lambeth Conference

By Mary Frances Schjonberg
Episcopal News Service

Archbishop of Canterbury Justin Welby is not inviting same-sex spouses to the 2020 Lambeth Conference of bishops.

Public word of Welby's decision came in an Anglican Communion News Service blog post by Anglican Communion Secretary General Josiah Idowu-Fearon. He wrote that "invitations have been sent to every active bishop" because "that is how it should be — we are recognizing that all those consecrated into the office of bishop should be able to attend." Those invitations traditionally come from the archbishop of Canterbury.

"But the invitation process has also needed to take account of the Anglican Communion's position on marriage which is that it is the lifelong union of a man and a woman," Idowu-

Fearon wrote. "That is the position as set out in Resolution I.10 of the 1998 Lambeth Conference. Given this, it would be inappropriate for same-sex spouses to be invited to the conference."

The Lambeth Conference is held approximately once per decade. The archbishop of Canterbury invites bishops from across the Anglican Communion to attend. The last gathering was in 2008. The July 23-Aug 2, 2020, gathering will be held, as is tradition, in Canterbury,

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Photo/Anglican Archives

Spouses who attended the 2008 Lambeth Conference of bishops pose on the University of Kent campus in Canterbury.

Episcopalians, Methodists ponder full-communion proposal

By Mary Frances Schjonberg and David Paulsen
Episcopal News Service

The United Methodist Church's recent decision to reinforce its opposition to same-sex marriage and the ordination of LGBTQ clergy has not sidetracked pending consideration of a full-communion agreement between the Episcopal Church and the United Methodist Church.

Each denomination is discerning the vote's impact as the Methodist church awaits a denominational ruling on the constitutionality of some parts of the decision.

"At this moment, we are in the same place that we were six months ago, except that we are deep in prayer for their situation," the Rev. Margaret Rose, ecumenical and interreligious deputy to the Episcopal Church's presiding bishop, told ENS.

Six months ago, the United Methodist-Episcopal dialogue committee made final edits to the full-communion proposal, "A Gift to the World: Co-Laborers in the Healing of Brokenness," that was first released in May 2017.

The dialogue committee is due to gather again in a previously scheduled meeting April 29 in Austin, Texas, during which, Rose said, Episcopalians "will hear directly from those

Plan," which did not change the UMC's position on the full inclusion of LGBTQ people in the life of the denomination but hardened some of the its current policies.

For instance, it set a minimum penalty of one year's suspension without pay for clergy performing a same-sex wedding for the first offense, and loss of credentials for the second, according to UMC News Service. And the plan reinforced the church's existing prohibition on "self-avowed practicing" gay clergy.

The delegates rejected plans that would have either eliminated all restrictions on same-sex marriage and ordination of gay clergy in the denomination's Book of Discipline or left such decisions up to individual geographic entities known as conferences.

The Special Session also approved a disaffiliation plan, sometimes called an "exit plan." It would allow congregations to leave the denomination with their property, with limitations, "for reasons of conscience" regarding issues of human sexuality. The plan's provisions would stand in contrast to the Epis-

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Photo/Paul Jeffrey/UM News Service

Delegate Shayla Jordan receives hugs after speaking in support of the One Church Plan during the 2019 United Methodist General Conference.

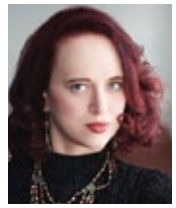
who have been deeply involved in this work and are saddened by the decision."

On Feb. 26, the United Methodist Church's 2019 Special Session of General Conference approved, by a vote of 438-384, a "Traditional

CONVERSATIONS

What are you giving up for Lent?

By Tara Isabella Burton
Religion News Service



IF YOU'RE A practicing Christian — and likely if you're not — you're familiar with the exhortation to give up something for the traditional season of penitence. The season commemorates the period leading up to Christ's passion and resurrection, and for the approximately 1 in 4 Americans who observe it, Lent is a time of sacrifice, prayer, fasting and reflection.

But, increasingly, the popular concept of Lent has been transformed into a kind of vaguely theistic detox. It's a chance not to give up earthly pleasures but to exorcise toxins.

An article published last year in U.K. tabloid *The Express*, by way of example, provides readers with a handy list of the health benefits of giving up some of the most popular fasting targets, such as smoking or chocolate, before reminding them of the upsides of giving up sex. "Abstaining over Lent might help you reconnect with your partner in other ways," the article reads, before adding: "However, you might be tempted to break this when you hear how many calories sex burns."

Modern Lent has come to have more in common with Dry January — the viral sensation encouraging New Year's resolvers to give up alcohol for a month — than with its ecclesiastic antecedents.

No wonder that it's not just the faithful who are getting in on the Lenten action. A 2014 Barna study found that American millennials, famously less likely to be religious than their elders, were nonetheless more likely than the average American to fast for Lent. And

though hard numbers are difficult to find, abundant anecdotal evidence supports the idea that a solid minority of those who observe Lent belong to the ranks of the religiously unaffiliated.

A few years ago, Monica Potts wrote in "The Case for Secular Lent," on Talking Points Memo, "I know tons of people who aren't observant Christians but who nevertheless participate in some kind of targeted fast for the religious holiday meant to evoke Jesus' 40 days and nights wandering through the wilderness."

Potts, an avowedly "non-religious" person, argues that her own regular Lenten observance is a vital part of her meditative practice. "We all need a time and space for quiet reflection," she writes, "to consider what connects us, and to wish each other well. From 'peace be with you' to 'namaste,' there's a universal desire to pull ourselves out of the everyday and set our intentions for a better life." Lent, she wrote, is "a way to consider what gave me real pleasure."

But is reflection all Lent is about? What does it mean to divorce the personal benefits of Lenten observance — even the spiritually attuned goals of increased mindfulness, a better life — from their divine referent? If we are not fasting to love God, but rather to optimize our own existence, are we not risking transforming a season of penitence into one of glorified diet culture?

In his 1978 book "Celebration of Discipline: The Path to Spiritual Growth," Quaker theologian Richard J. Foster quotes a long-term practitioner of a par-



Glasses with fresh organic vegetable and fruit juices as part of a detox diet. Many people opt to make healthier diet decisions during Lent, rather than simply abstaining from certain things.



Diners fill their plates with a variety of fried fish at the Knights of Columbus Lenten fish fry in Bay City, Mich.

ticular Lenten fast who sees the discipline as necessary for a kind of surrender to God's will, rather than a triumph of self-control.

"For the first time I was using the (fast) day to find God's will for my life," the person tells Foster. "Began to think about what it meant to surrender one's life." Foster's anonymous Christian isn't trying to exert willpower, but to explore what "will" really means in a world sub-

ject to God. This practitioner is precisely trying to focus less on the self, not more.

In giving up chocolate, say, or alcohol or sex (or even my planned abstinence: social media), we're not necessarily focusing on self-denial so much as self-improvement. We're stealth-dieting, giving ourselves another opportunity to be better (and, if we're thinner, fresher-faced and more productive to boot, then so be it).

While Lent is by no means as secularized as, say, Christmas or Easter, it's worth thinking about the way in which the Lenten season has increasingly become, as the Rev. Giles Fraser, the journalist and priest in the Church of England, put it in a 2014 article for *The Guardian*, "a second go at the new year resolutions that ran into the sand somewhere in mid-January."

Are we using a season designed for contemplation of the holy to alleviate our own insecurities about our bodies, our work ethic, our personal health? And if so, is it time, as we've done with Christmas, to take stock of what the "true meaning" of Lent really is? ■

Tara Isabella Burton holds a doctorate in theology from Oxford University and is at work on a book about the rise of the religiously unaffiliated in America, to be published in November 2020 by Public Affairs. Her novel, "Social Creature," was published in June 2018.

FROM THE EDITOR'S DESK



AS WE SEARCHED for an Easter image for page one, we encountered numerous paintings of the Resurrection. Many depicted a scene — Christ in a white robe stepping out of the tomb with a giant stone rolled to one side or Christ ascending triumphant over

the bodies of stunned or sleeping Roman soldiers.

Some paintings were portraits of the risen Christ, but usually the head and torso and with symbolic elements such as a halo, a landscape, one hand risen in blessing, a white flag with a red cross.

Rembrandt painted many Christian religious subjects, among them a scene of Christ's first appearance after his death, when he appears to Mary Magdalene at the tomb and she thinks he is the gardener. In a wonderful touch, Christ is wearing a wide-brimmed gardener's hat and is carrying a shovel.

The Dutch master created another image of the risen Christ, which we chose for this issue, and it illustrates why the name of Rembrandt has become a synonym for "artist" — one of the greats of all time.

The painting focuses on Christ's head and chest, partly covered on the figure's right side by a white garment and on its left side, by what may be a wrapping that has come apart. No hands or wounds are visible. There is no halo, no rays of glory, no triumphant flag.

It's almost shocking in its intimacy. The painter invites the viewer to look into the eyes of the risen Christ and the more we look, the more depth of expression we see. Is his mouth slightly open in what is just about to become a smile?

Are his eyes sad, rueful or compassionate? Is he inviting us, welcoming us, gathering us in to follow him, despite the brutal betrayals in his earthly life from his friends and his enemies? How is it possible that his demeanor seems so calm, peaceful and forgiving after the awful torture he's just experienced?

There are more questions and more answers as the painting becomes a unique experience for each person who looks upon the risen Christ. This one painting illustrates the reason the Journal has a faith and the arts section — for the encounter with the divine through human art. ■

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NEWS

Church of England celebrates 25 years of women's ordination

Anglican Communion News Service

A service was held March 1 in the chapel of Lambeth Palace — the official London residence of the archbishops of Canterbury — to celebrate 25 years of the ordination of women in the Church of England. On March 12, 1994, the then-Bishop of Bristol, Barry Rogerson, ordained 32 women in Bristol Cathedral, in the first of many ordinations that year. A message from Rogerson was read to the more than 80 female priests who were invited to the anniversary service.

The guests included many women who were among the first to be ordained in 1994 as well as some of the lay people who were active in the campaign for the ordination of women. Also present were female ordinands as well as a number of other female clergy.

The Rev. Prebendary Angela Berners-Wilson, the first woman to be ordained

in the Church of England, was also at the service. The Rev. Isabelle Hamley, the Archbishop of Canterbury's chaplain, preached the sermon. Amongst the five female bishops at the service was the Bishop of Derby, Libby Lane, who was the first female bishop to be consecrated in the Church of England when she was appointed Bishop of Stockport in 2015.

In her sermon, Hamley reflected on the gift of Jesus that Mary and Joseph were given, and the risks and responsibilities of nurturing it. "Let us cherish this gift where it is public and obvious, and where it is hidden, private and yet equally powerful. Together, may we witness to the gift that lives in us,



The congregation at the service in Lambeth Palace celebrates 25 years of women's ordination in the Church of England.

Photo/Lambeth Palace

parishes, but also in chaplaincies; hospitals and hospices, schools, universities and prisons and know what an innovative and positive contribution women priests have made.

"Perhaps today we might give a thought for all those women, worldwide whose vocations to the priesthood have still been neither recognized nor tested."

Berners-Wilson said that "it was an amazing thing to be — by a few seconds — the first wom-

an to be ordained to the priesthood in the Church of England. Today I've been reflecting with great gratitude on those other women who were priested alongside me, and the many hundreds of others since.

Speaking at the service, Welby said: "Many of those here today have been pioneers as they work out what it means to be an ordained woman in the Church of England — not just for themselves and their communities, but for the whole of the Body of Christ. Today let us bear witness to those who paved the way in 1994, as well as upholding those whose way into ministry has been opened up since."

In his message, Rogerson said that "over the last 25 years, I have observed and received the ministry of women in

an to be ordained to the priesthood in the Church of England. Today I've been reflecting with great gratitude on those other women who were priested alongside me, and the many hundreds of others since.

"For 25 years it has been the greatest privilege to finally be able to live out my calling, after a 15-year probationary period first as a deaconess then as a deacon. Today has been a day to celebrate all the women priests who have been enabled to grow into the fullness of who God has called them to be as bearers of Christ's good news for the world." ■

Anglican educational network founder is honored

Anglican Communion News Service

The founder of the official Anglican Communion network Colleges & Universities of the Anglican Communion, Linda Chisholm, has been awarded the organization's third Distinguished Fellowship.

The network brings together further and higher education institutions from across the Anglican Communion. It was launched in Canterbury Cathedral in 1993, with Chisholm as its first General Secretary. The honorary Distinguished Fellowship of the Colleges & Universities of the Anglican Communion is awarded to "individuals who model exceptional and active service to Anglican higher education globally."

Chisholm received her fellowship last month during a ceremony in her parish church, Grace Church in Nyack, N.Y.

"Without her vision, energy, hard work and consummate skill it was doubtful that CUAC would have ever existed", the retired Bishop of New Castle, Martin Percy, a long-standing CUAC director, said.

The fellowship's citation said that "building on her pioneering work, co-founding with Howard Barry the International Partnership for Service Learning, she fashioned a network for Anglican colleges and universities, optimizing their global community."

The current CUAC General Secre-

tary, the Rev. James Callaway, presented Chisholm with a certificate signed by Archbishop of Canterbury Justin Welby, CUAC's patron. She was joined at the ceremony by her husband, Alan Chisholm, two of their three daughters



Photo/CUAC

Colleges & Universities of the Anglican Communion (CUAC) founder Linda Chisholm receives a certificate signed by the Archbishop of Canterbury, presented by CUAC General Secretary, the Rev. James Callaway.

and a granddaughter.

She is the third recipient of CUAC's Distinguished Fellowship, following in the footsteps of Maher Spurgeon, then chaplain at Madras Christian College in Chennai, India; and Jeremy Law, Dean of Chapel at Canterbury Christ Church University in Canterbury, England.

"All three have travelled far and wide to strengthen and support Anglican colleges," Callaway said. ■



HOPE

HEALING

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AROUND THE CHURCH

Episcopal Church scholarship applications for the 2019-2020 academic year accepted

Applications are now being accepted for educational scholarships from the Episcopal Church for the 2019-2020 academic year.

The scholarships are derived from annual income of designated trust funds established through bequests to the church. A number of these scholarships support students enrolled in theological education and training.

Other trust funds provide modest scholarships for children of missionaries, bishops and clergy, and other groups covering a wide range of eligibility. When funds are available, the maximum award is \$10,000 per student.

Lists of trust funds and scholarships and other important information can be found here ([https://www.episcopalchurch.org/episcopal-](https://www.episcopalchurch.org/episcopal-church-education-scholarships)

[episcopal-church-education-scholarships](https://www.episcopalchurch.org/episcopal-church-education-scholarships)).

Applicants are strongly encouraged to read each trust and identify in the application those trust funds that best fit their own profile.

A scholarship applicant must be an Episcopalian and must have the endorsement of his/her bishop.

The application form is available in English and in Spanish (www.episcopalchurch.org/episcopal-church-education-scholarships).

Online applications are required. The deadline for applications is April 5. Only complete applications will be considered.

For information, contact Ann Hercules, associate for grants and scholarships, at ahercules@episcopalchurch.org.

— Episcopal Church Public Affairs Office

New York judge dismisses Sauls' suit

New York State Supreme Court judge on March 13 dismissed substantially all the claims in a lawsuit against the Domestic and Foreign Missionary Society (DFMS), the corporate name of the Episcopal Church, filed by Bishop Stacy Sauls, who was removed from his post as chief operating officer in April 2016.

Sauls' suit against the DFMS and an unspecified number of unnamed defendants associated with the church claimed that the church's decision to replace him as chief operating officer breached Sauls' contract, damaged his reputation and made it difficult for him to find a job elsewhere in the church.

Judge Paul A. Goetz found that Sauls' contract was not breached because he was an "at will employee;" and that "nothing in the [DFMS] handbook limits the defendants' right to terminate plaintiff's employment for any reason."

Goetz dismissed the claim of defamation because the one-year statute of limitations had lapsed. Sauls argued that the statute was retriggered by the re-publication of allegedly defamatory material.



Sauls

However, Goetz said the more recent claims did not meet the standard of re-publication because it failed to identify "the particular words complained of" nor specify "the time, the manner and the person to whom the publication was made," nor identify the person who made it.

In dismissing the claim that the DFMS had interfered with Sauls' employment prospects, Goetz wrote: "There is no allegation that defendants were aware that plaintiff had sought these employment opportunities or that they intentionally interfered with these opportunities."

The judge also dismissed Sauls' claim for compensation for legal fees related to the suit he filed against DFMS.

— Episcopal Church Public Affairs Office

TRANSITIONS

Church names evangelism officer

Jerusalem Greer has been hired as staff officer for evangelism on Presiding Bishop Michael Curry's staff, the Episcopal Church announced.



Greer

In this new full-time position, Greer will coordinate church-wide efforts to inspire, gather, equip, send, and celebrate Episcopalians for the ministry of evangelism and discipleship, especially through initiatives like the Way of Love, Episcopal Revivals, Evangelism 101 trainings and resource development.

"It was a great day at General Convention when we secured the funding and mandate for this position. It's even more of a joy to now welcome Jerusalem Greer to serve as staff officer," said the Rev. Stephanie Spellers, canon to the Presiding Bishop for evangelism, reconciliation and creation care. "She is an inspiring evangelist, teacher, preacher and lover of souls, and she brings a breadth of wisdom, creativity, organizational savvy and expertise that are beyond what we could've hoped for."

Spellers noted that "evangelism is becoming a core part of our church's life, and these evangelists are leading all of us to seek, name and celebrate Jesus's loving presence in the stories of everyone we meet," she said.

Greer began her new position on March 1 and can be reached at jgreer@episcopalchurch.org. More information about evangelism in the Episcopal Church can be found at www.episcopalchurch.org/evangelism.

Greer was most recently the minister for formation and connection at St. Peter's Episcopal Church in Conway, Ark. For the past year, she partnered with Curry's evangelism team as a consulting evangelist and as a member of the working group on the Way of Love.

Greer also served as the project evangelist for Baptized for Life: An Episcopal Discipleship Initiative from Virginia

Theological Seminary, as the creator and coordinator for Forma's Faith-at-Home resources, and as the author of multiple curricula through Forward Movement and Episcopal Relief and Development.

Greer has also written two books: "At Home in this Life: Finding Peace at the Crossroads of Unraveled Dreams and Beautiful Surprises," and "A Homemade Year: The Blessings of Cooking, Crafting and Coming Together."

— Episcopal Church Public Affairs Office

Kathryn Ryan elected bishop suffragan in Texas

The Rev. Canon Kathryn 'Kai' Ryan was elected Feb. 22 as bishop suffragan for the western region of the Episcopal Diocese of Texas.

Ryan, 54, currently serves as Canon to the Ordinary for the Diocese of Texas. She was elected to become the next bishop suffragan as lay and clergy delegates gathered at the 170th Diocesan Council in The Woodlands, Texas.



Ryan

Ryan received 283 of 441 votes cast in the lay order and 137 of 235 cast in the clergy order on the first ballot.

The other candidates were:

The Rev. Hannah E. Atkins Romero, Rector, Trinity Episcopal Church, Houston, Texas.

The Rev. Canon Glenice Robinson-Como, Canon Missioner for Outreach and Justice Ministries, Christ Church Cathedral, Houston, Texas.

By canon, a bishop suffragan will serve "under the direction" of Diocesan Bishop Andy Doyle and will have oversight of congregations in the western region of the diocese, with an office in Austin.

Ryan's breadth of experience includes working in four dioceses as well as involvement in Provincial Synod and General Convention. She also participated in the national Gathering of Leaders for young clergy and served nearly 15 years in a culturally diverse parish as rector.

Ryan will be seated and consecrated as bishop suffragan on June 1 in Austin, Texas.

— Diocese of Texas

Young adult and campus ministry grants awarded

Executive Council has approved awarding a total of \$133,150 in young adult and campus ministry grants to 21 recipients. The grants provide funding for dioceses, congregations and community college/tribal college/university campuses that are engaging or seek to engage ministry with young adults on and off college campuses.

"These grants help the Episcopal Church live into an expanded understanding of what it means to be in ministry with young adults on and off college campuses," said the Rev. Shannon Kelly, Officer for Young Adult and Campus Ministries. "This is a growing ministry, one that shows the church how to engage mission and the 'Jesus Movement' in new, innovative ways."

Campus ministry grants provide seed money to assist in the start-up of new, innovative campus ministries or to enhance a current ministry. Leadership grants establish new, restore dormant, or reenergize current campus ministries. Project grants provide

money for a one-time project and young adult ministry grants provide seed money to assist in the start-up of new ministries or enhance current ministries.

Campus ministry grants were awarded to All Saints' @The Table, Diocese of Arkansas; Canterbury@Plymouth, Diocese of New Hampshire; Episcopal and Lutheran Campus Fellowship of Macon, Diocese of Atlanta; Episcopal Campus Ministry at University of North Carolina Asheville, Diocese of Western North Carolina; Faithful Futures - Listening Post, Episcopal Church in Connecticut.

Leadership grants went to Pastoral Universitaria - Iglesia Episcopal Puertorriqueña, Diocese of Puerto Rico; Georgia Tech, Diocese of Georgia; Pittsburgh University Chaplaincy, Diocese of Pittsburgh; St. Luke's Episcopal Campus Ministry and the U R Loved Library, Diocese of Fort Worth;

Project grants were awarded to the Diocese of Northern Michigan/Canterbury House; Episcopal

Campus Ministry at Rutgers University, Diocese of New Jersey; St. John's Episcopal Church, Diocese of Ohio.

Young adult ministry grants went to 3rd Place - A Young Adult Ministry of the Diocese of Western North Carolina and the Presbyterian Episcopal Campus Ministry at Appalachian State University, Diocese of North Carolina; Beloved in the Desert, Diocese of Arizona; Emerging Communities, Diocese of El Camino Real; Episcopal Camps & Conference Centers, Diocese of Virginia; Johnson Service Corps, Diocese of North Carolina; Life Together, Diocese of Massachusetts; Marquette Young Adult Ministry, Diocese of Northern Michigan; Plainsong Farm & Ministry, Diocese of Western Michigan; St. Thomas' Episcopal Church - Dinner Church, Diocese of New Jersey. For more information, contact Kelly at skelly@episcopalchurch.org.

— Episcopal Church Public Affairs Office

AROUND THE CHURCH

Executive Council takes action on revenue issues

By Mary Frances Schjonberg
Episcopal News Service

The Episcopal Church's Executive Council made a number of decisions about the church's finances during its Feb. 21-24 meeting in Midwest City, Okla.

The main actions centered on revenue, including its ongoing response to dioceses that say they cannot pay the full 15 percent of their income — or the assessment — that the church's canons require they contribute to churchwide operations. Council also considered how to handle the money it earned from the sale of a city block in Austin, Texas.

At the 2015 General Convention, bishops and deputies turned the then-voluntary diocesan budgetary asking system into a mandatory assessment, beginning with the 2019-2021 budget cycle. Dioceses may ask for full or partial waivers. Without getting a waiver, a diocese that does not pay the full assessment will be unable to receive grants or loans from the Domestic and Foreign Missionary Society (the church's legal and corporate entity).

The Rev. Mally Lloyd, chair of the Executive Council's finance committee reported to the council that, by lowering the percentage that dioceses were asked to pay and adding the waiver process while requiring payment, the number of fully participating dioceses has gone from 44 in 2013 to 75 in 2019.

"We have made incredible progress," she said.

Council members agreed to give the Diocese of the Central Gulf Coast a waiver because it had submitted a plan to increase its payments over the course of the triennium. The council also granted one-year assessment waivers to the Diocese of Colombia, which will pay \$1,500 this year; the Diocese of the Dominican Republic, which will pay \$15,000; and, the Episcopal Church in Taiwan, which will pay \$3,000.

The council denied the waiver request from the Diocese of Dallas. Lloyd said the Dallas diocese has pledged to be at the 15 percent mark by 2022, but noted that its "15 percent is split between about 12 percent that comes to us and 3 percent that goes to other ministries of the church of their choosing."

"The committee felt that the assessment is not a splittable entity," she said.

The council's Assessment Review Committee has waiver requests pending from Colorado, the Convocation of Churches in Europe, Honduras, Pennsylvania, Rio Grande and Venezuela, according to Lloyd.

Albany and Florida have committed to paying less than 15 percent and have not asked for waivers, she said. Fond du Lac has also committed to less than the required amount but will be requesting a waiver. Thirteen dioceses have not yet submitted their commitments.

At its October 2018 meeting, council

members granted waivers to Arizona, Haiti, Mississippi, Puerto Rico, Virgin Islands and West Texas.

The waiver decisions came on the same day that council agreed to forgive a loan and interest of \$233,614.38 extended to the Episcopal Church in Na-

vajoland. The Episcopalians there will pay \$100 as payment in full through a deduction from its next monthly block grant payment. They also pledged to pay Navajoland's full assessment beginning this year.

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Lloyd

New translations planned for Book of Common Prayer

Episcopal Church Public Affairs Office

The Episcopal Church is developing new translations of its Book of Common Prayer 1979 into Spanish, French and Creole, according to the Rev. Juan M.C. Oliver, custodian of the Book of Common Prayer.

"For some time now, the church has been aware of the need for new translations, carried out by professional literary translators of proven ability," added Oliver.

He heads the project as chairman of the Task Force for Liturgical Translations, a subcommittee of the Standing Commission on Liturgy and Music. The 2018 General Convention mandated and budgeted the project, which will likely be completed within three years. In January, the task force met to review plans for hiring professional translators who will prepare a first draft over the next year and a half. These drafts will be sent for feedback to congregations worshipping in the target

languages, in the U.S. and abroad.

The task force is organized into three language teams who will work with the translators. Members of the teams are: French — Bishop Pierre Whalon, the Rev. Pierre-Henri Buisson and the Rev. Luk DeVolder; Haitian Creole (Kreyol) — the Rev. Nathanael St. Pierre, the Rev. Magarettie Saintliver and the Rev. André Wildaine; and Spanish — the Rev. Susan Saucedo Sica, the Rev. Frederick

Clarkson and the Rev. Juan M.C. Oliver.

The project is being widely advertised to encourage qualified persons to apply. Applicants must be native speakers of French, Haitian Creole (Kreyol) or Spanish, bilingual in English and experienced in literary translation, including poetic prose. Additional desirable, but not necessary, qualifications are experience with liturgical, biblical or theological vocabularies, as well as some knowledge of music. The application deadline is February 28.

For more information or to apply as a potential translator, please visit www.episcopalchurch.org.

Church Publishing introduces 'RitePlanning' service

Episcopal Journal

Church Publishing announced it is introducing a subscription service called RitePlanning that is aimed at helping clergy and administrators plan liturgies and create bulletins to support parish worship.

The service draws from a library of authorized liturgical texts and music that includes the Book of Common Prayer, Book of Occasional Services 2003, Lesser Feasts and Fasts 2006, the NSRV Bible, The Hymnal 1982 (including service music) and Lift Every Voice and Sing II.

Users can also save a template to make seasonal planning easier. RitePlanning also includes clip art keyed to the lectionary text of the day. Because RitePlanning is web-based, it will be regularly updated with new content.

"We have a long history of developing worship planning tools and liturgical



resources," said Mark Dazzo, senior vice president and publisher of Church Publishing. "We developed RitePlanning with our customers' needs in mind. The benefits of a web-based, easy to use interface, coupled with CPI's comprehensive liturgical library, will result in time-savings on the user's part and a richer and more engaging worship experience for the entire congregation."

RitePlanning does not require additional licenses for additional users. Rectors, musicians, and administrators can all work independently on a bulletin, from any computer. More information is available at www.riteplanning.com.

Church Publishing is the publisher of official worship materials, books, music, and digital ministry resources for the Episcopal Church, in addition to being a publisher and supplier to the broader ecumenical marketplace. For more information, visit www.churchpublishing.org.

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NEWS

LAMBETH continued from page 1

England, with most of the sessions at the University of Kent.

Idowu-Fearon said that the archbishop of Canterbury “has had a series of private conversations by phone or by exchanges of letter with the few individuals to whom this applies.”

The Episcopal Church currently has one actively serving bishop who has a same-sex spouse. Mary Glasspool is bishop assistant in the Diocese of New York and is married to Becki Sander.

Glasspool told ENS that she received a letter from Welby on Dec. 4, 2018, in which he said that he was writing to her “directly as I feel I owe you an explanation of my decision not to invite your spouse to the Lambeth Conference, a decision that I am well aware will cause you pain, which I regret deeply.”

Welby met with Glasspool and Sander



Left to right, Diocese of New York Bishop Assistant Mary Glasspool, Maine Bishop-Elect Thomas James Brown, Diocese of Toronto Bishop Suffragan Kevin Robertson

in September when he visited Trinity Wall Street. She called it a get-acquainted session, which did not touch on the Lambeth Conference.

Glasspool said she and Sander, New York Bishop Andrew Dietsche and New York Bishop Suffragan Allen Shin “have been praying about this and talking about this” since receiving the letter. Presiding Bishop Michael Curry also met with Glasspool and Sander to discuss Welby’s letter. “One of my take-aways was how can we make a positive, creative, responsive witness to the love of God in Jesus Christ our Lord,” she said about how they and the church should respond to his decision.

Both Glasspool and Sander replied to Welby in separate letters later in December. Glasspool said her two-page letter to Welby, parts of which she read to ENS, told him about her 30-year experience in The Episcopal Church “and where the church has come,” and evoked Martin Luther King Jr.’s Letter from Birmingham Jail, especially his emphasis on just and unjust laws.

“When will the church accept to it the gift of the LGBTQ community?” she asked Welby. “Young people are watching us. If they haven’t written off all of Christianity for being homophobic, they do find The Episcopal Church inviting and inclusive.”

She told the archbishop, “The important thing I want to say is it’s about love. I am talking about people who love one another and look to the church to support them in their life-long marriage where the values of faithfulness, respect, dignity, truth-telling, monogamy and the love that is our loving God’s gift to all of us are upheld.

“After a lifetime of discussion, I am relatively confident that The Episcopal Church will never again turn its back on the LGBTQ community. Will the same be said of Lambeth 2020?”

Glasspool told ENS that Sander noted in their conversation about Welby’s decision that it seems to be based in part on an apparent assumption that “spouses are simply an extension of the bishop to whom they are married, and that somehow there is a view of marriage that doesn’t quite sit well with an egalitarian or reciprocal or a mutual partnership” model.

The bishop said that she expects to attend Lambeth 2020, and she has asked Sander to come with her for support. “The issue is, will she be included in the conversation?” Glasspool said.

The Rev. Thomas Brown is due to be ordained and consecrated on June 22 as the next bishop of the Diocese of Maine. He is married to the Rev. Thomas Mousin. The diocese elected Brown on Feb. 9. Brown told ENS that he would

be ordained and consecrated on June 22 as the next bishop of the Diocese of Maine. He is married to the Rev. Thomas Mousin. The diocese elected Brown on Feb. 9. Brown told ENS that he would



Photo/Mary Frances Schjonberg/ENS

Then-Diocese of New Hampshire Bishop Gene Robinson signs copies of his book, “In the Eye of the Storm,” in July, 2008, at the Lambeth Conference Marketplace on the University of Kent campus in Canterbury.

not comment about the Lambeth Conference decision because his election is in the consent process, where a majority of diocesan standing committees and bishops with jurisdiction must sign off on each election.

In the Anglican Church of Canada, Diocese of Toronto Bishop Suffragan Kevin Robertson is married to Mohan Sharma. Robertson said in a telephone interview that Welby told him in person that Sharma would not be invited. Robertson was at Lambeth Palace, Welby’s official London residence, on Feb. 7 as part of an annual 10-day new-bishop orientation run by Canterbury Cathedral when he was summoned to Welby’s office.

“He said to me there are only two of you in the communion in this situation, you and Mary, and he said if I invite your spouses to the Lambeth Conference, there won’t be a Lambeth Conference,” Robertson said.

Welby, Robertson said, seemed to be “willing to move beyond what happened in 2008 when Gene Robinson was not invited. He was willing to invite me and



Photo/2020 Lambeth Conference

Archbishop of Canterbury Justin Welby and his wife, Caroline, are featured on the home page of the 2020 Lambeth Conference.

Mary, but that it was too much of a step to invite our spouses as well.”

Their conversation came on the same day that Nigerian Archbishop Nicholas Okoh, the primate of the Anglican Church of Nigeria and the chairman of the Global Anglican Future Conference, or GAFCON, issued a “warning” saying that he expected that Robertson “and his partner will be attending [Lambeth] and received in good standing.”

Okoh said, “With great sadness we therefore have to conclude that the Lambeth Conference of 2020 will itself be an obstacle to the gospel by embracing teaching and a pattern of life which are profoundly at odds with the biblical witness and the apostolic Christianity through the ages.”

Robertson said the refusal to invite his and Glasspool’s spouses is hurtful. He and Sharma, who have two children,

have been together for 10 years and married last December.

“I actually find it quite offensive. I know that’s a strong word, but I’m aware the Anglican Communion is not of one mind around marriage,” he said. “However, the decision to invite all the other spouses without inviting ours, I think, sends a very clear message about the way that same-sex relationships are regarded in the communion. I think that’s a troubling sign.”

Robertson said his first instinct was not to go with Lambeth without his spouse. While he has not made a final decision, he said that,

at the moment, he thinks it’s important for all of the bishops who will find themselves in this position to go so that their voices are at the table.

Spouses have typically participated in a parallel program. However, in 2020, there will be a joint program for the first time. Spouses of bishops will attend combined sessions “at key points in the overall program,” according to information here. There will also be separate sessions on the specific responsibilities of the ministry for bishops and spouses, according to the Lambeth website.

In 2008, then-Archbishop of Canterbury Rowan Williams refused to invite Bishop Gene Robinson, who had become the first openly gay and partnered bishop in the Anglican Communion in 2003. He served as bishop of New Hampshire until his retirement in January 2013. ■

Bishops object to Lambeth exclusion

Episcopal News Service

The Episcopal Church’s House of Bishops said March 15 that it is “aggrieved and distressed” by Archbishop of Canterbury Justin Welby’s decision to exclude the same-sex spouses of bishops invited to the 2020 Lambeth Conference.

The bishops said they “are concerned by the use of exclusion as a means of building communion.”

Welby says on the website of the gathering of Anglican Communion bishops that he prays that “the Lambeth Conference will reinvigorate the Communion.” The website notes that Welby has invited “every eligible bishop and spouse.”

The majority of the house plans to go to Lambeth, according to the statement. The bishops said they want to continue to build relationships across the communion, “further the conversation around the various cultural expressions of marriage” and “reflect our understandings of marriage, as well as our commitment to the dignity of all human beings, including the human rights of LGBTQ+ persons.”

The statement passed on a voice vote. At least one bishop, Dan Martins of Springfield (Ill.), could be heard voting no.

Diocese of New York Bishop

Assistant Mary Glasspool currently is the Episcopal Church’s only actively serving bishop who has a same-sex spouse. The Rev. Thomas Brown is due to be ordained and consecrated on June 22 as the next bishop of the Diocese of Maine. He is married to the Rev. Thomas Mousin.

The Lambeth Conference is scheduled to begin on July 23, 2020.

The only other active bishop in the Anglican Communion to whom Welby’s decision is known to apply is Diocese of Toronto Bishop Suffragan Kevin Robertson. He married Mohan Sharma, his partner of nearly 10 years, last December.

The statement includes a statement from the Bishops Spouses Planning Group saying they “join our voices with those in the Episcopal Church who have expressed their disappointment” with Welby’s decision. “We especially stand with our fellow spouse, Becki Sander, spouse of Bishop Mary Glasspool,” they said.

“The spouse community understands that the Anglican Communion is not of one mind with regard to marriage, and that, in the life of the communion, this is a complex issue,” they said. “Exclusion of same-gender spouses, however, seems like a simplistic reaction to this complex issue.” ■

NEWS

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copal Church's canonical and legal stance that local property is held in trust for the entire denomination and thus cannot be retained when a majority of a congregation and its leaders decide to leave.

The UMC Judicial Council will rule on the constitutionality of some of the provisions related to the Traditional Plan when it meets in Evanston, Ill., April 23-25.

Deirdre Good, the Episcopal co-chair of the dialogue committee, told ENS via email, "We are all praying for, and staying in touch with our UMC sisters and brothers whilst we wait specifically for what the Judicial Council will say."

Bishop Gregory Palmer, resident bishop of the United Methodist Church's Ohio West Area and co-chair of the dialogue committee, noted in an interview with ENS that the Judicial Council has ruled that some portions of the Traditional Plan are constitutional. They include an "augmented" definition of "self-avowed practicing homosexual" and the minimum penalties provision for clergy performing a same-sex wedding.

Even if the council decides that the provisions on which the General



Florida delegates Rachael Sumner (front left) and the Rev. Jacqueline Leveron (front right) of the Florida Conference join in prayer with bishops and other delegates at the front of the stage before a key vote on church policies about homosexuality during the 2019 United Methodist General Conference.

Photo/Mike DuBose/UM News Service

recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith." The churches "become interdependent while remaining autonomous," the church has said. Such agreements are not mergers, and Rose said, they are "permissive, not proscriptive," meaning no part of either church is required to do the things that the agreement would allow.

Meanwhile, Palmer said he plans to "move full steam ahead" with the proposed agreement "across the table with our Episcopal colleagues" and within the Methodist Council of Bishops. "The basic outlines of the full-communion proposal are still essentially the same, even though many voices, including many Episcopalians, had hoped that we might become more inclusive in terms of who could be clergy and what clergy could do," including being in a same-sex marriage or performing them for others, he said.

Palmer is due to present the proposal to the Council of Bishops this May. He said he will urge them not to slow down the agreement's timeline. Some might suggest a pause, he said, adding that it will be important to discern if the hesitancy stems from the human sexuality stances of the two churches or, for example, from questions some bishops have always had about the sacramental differences between Episcopalians and Methodists.

The two churches' theologies of Holy Communion differ in matters of emphasis, according to an explanation by the dialogue committee here. Both Episcopalians and Methodists believe that Christ is really present in the Eucharist. Episcopalians officially offer the Eucharist to all baptized Christians, whereas Methodists do not require a person to be baptized. Episcopalians typically have Eucharist at least every Sunday, while some United Methodist churches celebrate Communion weekly and others do so less often. Episcopalians consecrate

wine while Methodists use grape juice.

And there is the sacramental difference over marriage. The Rev. Kyle R. Tau, the UMC Council of Bishops' ecumenical staff officer, told ENS that he thinks the dialogue committee will need "to take an honest look at the implications of the General Conference's decision for both of our communions, and what it might mean for the timing and process related to the full-communion agreement. We remain committed to working together, to staying in dialogue and to moving the goal of unity forward in whatever way we can."

Two other aspects of the UMC vote are important to note. First, LGBTQ people have not been banned from the United Methodist Church, the UM News Service said in an explainer article after the vote. However, since the 1972 General Conference, the UMC has said that while all people are of sacred worth, "the practice of homosexuality is incompatible with Christian teaching," according to UM News reports.

Second, UMC polity is very different from that of the Episcopal Church. The United Methodist Church's General Conference is an international body of nearly 1,000 delegates that generally meets every four years. Delegates are elected by annual conferences and represent all annual conferences around the world. No such body exists in the Episcopal Church, even though General Convention has deputies and bishops from outside the United States. To replicate something resembling the General Conference, representatives of every Anglican Communion province

would have to be empowered to gather and set policy for all the churches. Half of the General Conference delegates are laity, half are clergy. Bishops attend the General Conference but cannot vote. Some bishops serve as presiding officers, but other bishops cannot speak unless permission is specifically granted by the delegates.

The vote was not monolithic among all U.S. Methodist delegates. The Rev. Joe DiPaolo, pastor of First United Methodist Church in Lancaster, Pennsylvania, is part of the Wesleyan Covenant Association that successfully championed the Traditional Plan.

"I think I will lose some folks who are more progressive," DiPaolo told UM News Service. He issued a statement about the General Conference and held a church meeting to discuss the outcome. "Things are kind of raw," he said.

Michael McDowell, 21, a junior at Rice University who is planning a career in United Methodist ministry, said he had mixed feelings about the vote.

"I'm pretty conservative theologically, and a lot of young United Methodists are a lot more conservative theologically than the general discussion about them seems to be. ... I'm glad the church voted to stick with their theological guns."

But McDowell said he worries "that this pretty much means that the church is going to split."

There are 12.5 million Methodists with just more than half of them in the United States, among members of the 80-million-strong World Methodist Council. The Episcopal Church has nearly 1.9 million members and is a province of the Anglican Communion, which has 85 million members in 165 countries.

The Episcopal-Methodist full-communion proposal outlines agreements on the understanding of each order of ministry. The ministries of laypeople, deacons, Episcopal priests and United Methodist elders would all be seen as interchangeable yet governed by the "standards and polity of each church."

The Episcopal Church currently is in full communion with the Evangelical Lutheran Church in America; the Mar Thoma Syrian Church of Malabar, India; Old Catholic Churches of the Union of Utrecht; the Philippine Independent Church; the Church of Sweden; and the Northern and Southern Provinces of the Moravian Church. It is also engaged in formal bilateral talks with the Presbyterian Church (U.S.A.) and the Roman Catholic Church via the U.S. Conference of Bishops. ■



Photo/Paul Jeffrey/UM News Service

United Methodist Bishop Robert Hoshibata meets with protestors upset about the passage of the Traditional Plan, which affirms the church's current bans on ordaining LGBTQ clergy and officiating at or hosting same-sex weddings.

Conference asked for a ruling are unconstitutional, Palmer said, "it won't undo the other parts, at least in a technical sense; whether or not it will make their impact less is an unknown, but it won't take them off of the books." However, the next General Conference in Minneapolis May 5-15, 2020, could make such a decision, he said.

As it stands now, the legislation is not the official church law until Jan. 1, 2020, for churches in the United States. It takes effect in churches outside the U.S. after the 2020 General Conference, according to a UMC report.

The current timeline calls for the UMC to consider the full-communion proposal at that same 2020 meeting and for the Episcopal Church's General Convention to do likewise in 2021. The work that led to the proposal began in 2002 after General Convention authorized the conversation in 2000. Under Interim Eucharistic Sharing guidelines established by General Convention in 2006, Episcopal congregations can hold joint celebrations of the Eucharist with United Methodist churches.

The Episcopal Church defines "full communion" to mean "a relation between distinct churches in which each

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Trinity Church Wall Street acquires West Coast seminary

By Mary Frances Schjonberg
Episcopal News Service

Trinity Church Wall Street and Church Divinity School of the Pacific (CDSP) announced March 4 that the New York parish has acquired the Berkeley, Calif.-based seminary.

The Very Rev. W. Mark Richardson, CDSP president and dean, told ENS that the deal will put the school on a solid financial footing and position it for growth. CDSP and its assets now belong to Trinity, he said, and the value of those assets “will be a fund, among other resources they have, that supports the program at the school and operation.”

“It’ll be starting point of the kinds of funds we need to, say, augment faculty or to provide scholarship funding for students,” he said. “This becomes part of their assets that are poured back into the mission of the school.”

Trinity sees CDSP as part of its strategy “to present and offer the curriculum that will bring new leaders into the world that can gather communities and resource them in a way that we have not been able to do currently,” the Rev. William Lupfer, Trinity’s rector, told ENS.

Ultimately, Trinity and CDSP hope to add more faculty and an expanded curriculum that will train clergy and laity for a changing church, especially in the areas of leadership development, formation and community organizing. Making theological education more affordable is also a goal, church and seminary officials say. Both organizations hope to expand their current relationships across the Anglican Communion.

“It’s going to strengthen and enhance our programming,” the Rev. Ruth Meyers, the school’s academic dean, told ENS. “Trinity has this history of not only doing work in leadership development but [building] relations around the Anglican Communion, and I think that’s really going to enhance the work we’re doing at CDSP.”

Trinity Wall Street includes the historic church in Lower Manhattan, near-by St. Paul’s Chapel, and the Trinity Retreat Center in West Cornwall, Conn., as well as partnerships that involve housing for the elderly, the homeless and people with disabilities, among others. The parish also has a \$6 billion portfolio that includes major real estate holdings,

primarily in New York where it is both a developer and a landlord.

The church’s vestry is now the seminary’s governing body. “But our vestry will not manage CDSP,” Lupfer said. “We will have staff members supporting the folks who are currently managing CDSP.”

The Association of Theological Schools, the accrediting agency for all Episcopal Church-tied seminaries, has agreed to continue to accredit CDSP under the new governance structure. That means CDSP can continue to grant degrees.

Lupfer, Richardson and others involved in the discussions, which went on for close to 18 months and led to the agreement, told ENS that Trinity and CDSP expect to maintain the seminary’s current management, faculty and staff at the school for the near future. The current curriculum also will be maintained in the near term, they said.

Lupfer and Richardson announced the agreement in CDSP’s chapel to students, faculty and staff. That gathering began two days of meetings and question-and-answer sessions with Lupfer, Richardson, faculty and CDSP and Trinity senior staff.

Quoting the spiritual that says, “I got a home up in that kingdom, ain’t that good news,” Presiding Bishop Michael Curry said in an emailed statement that the agreement “is not simply a matter of institutional rearrangement.”

“That would be news. But this is more than news. This is good news in the biblical meaning of that phrase. For this is about a creative relationship that will enable the seminary to train and form leaders for a church daring to be more than merely an institution,” Curry said. “This is about forming leaders for a Jesus movement committed to living, proclaiming and witnessing to his way and message of unconditional, unselfish, sacrificial liberating love. That movement changed lives and the world in the first century, and it can do it again in the 21st century. This new relationship helps to form leaders for that. And that is truly good news!”

The Rev. Gay Clark Jennings, president of the House of Deputies, also praised the agreement.

“I’ve just returned from serving as St. Margaret’s Visiting Professor of Women in Ministry at CDSP, where I met stu-



Photo/Church Divinity School of the Pacific

The campus of Church Divinity School of the Pacific in Berkeley, Calif., is just north of the University of California, Berkeley.

dents and faculty with the fresh energy and ideas we need in the 21st-century church,” she said in a statement emailed to ENS. “This new alliance between CDSP and Trinity Church Wall Street is a visionary and innovative way to pair that energy with resources and partnerships that span the globe, all in the service of the gospel. Our church needs just the kind of leaders that this partnership will provide.”

CDSP, founded in 1893, is one of 10 seminaries with ties to The Episcopal Church and it is not the first to face economic challenges. In 2012, Bexley Seabury Seminary was formed through a federation of two Episcopal seminaries, Bexley Hall Seminary in Columbus, Ohio, and Seabury-Western Theological Seminary in Chicago.

In 2017, Episcopal Divinity School announced it would be closing its Cambridge, Mass., campus and entering an affiliation agreement with Union Theological Seminary in New York. The new entity is called Episcopal Divinity School at Union. Earlier this year, EDS at Union said it had begun a long-term lease for its remaining Cambridge property with The Church in Cambridge. The move was the latest in a process that began in March 2008 when the seminary sought to secure its financial future by entering a partnership with Lesley University, in which Lesley bought seven of the 13 buildings EDS owned on its eight-acre campus.

Request for advice led to agreement

Trinity and CDSP did not set out to strike an acquisition deal. “It started by accident, frankly,” Richardson said. He and then-trustees chair Don White had turned to Trinity for advice when the school was considering how it might capitalize on its parking lot, one of the few nominally empty spaces in the neighborhood just north of the University of California, Berkeley.

“We seemed to have started at an inspirational moment,” Richardson said. “They knew we weren’t there to get into their pocketbook. We just really had some things we needed to do and knew they had the expertise.”

Richardson said the seminary would base any potential development on the goals of adding value to the neighborhood, providing income for the school and driving mission.

“It’s got to meet all three, or it’s not serving the school’s long-term history and needs,” he said he told Lupfer and others.

The rector replied that he and Trinity take an even broader, more holistic approach to such questions. The conversation eventually left the parking lot behind as its scope widened.

Trinity, Lupfer said, has always looked at land “as an economic opportunity that needs to be activated” for broader, missional uses. Thus, the parking lot conversation evolved into a recognition that Trinity has cash and CDSP has “all this intellectual power, and it’s aligned in the ways in which we are interested in,” Lupfer said, including leadership development, formation and community organizing.

The “inspirational” part of the agreement was striking to CDSP alumnus and trustee, the Rev. Brendan Barnicle. A stock analyst and investment banker who had seen “lots of deals over the years” before he went to seminary, Barnicle said that, as he watched “the dialogue and the way this was being done, maybe not surprisingly, I’d never seen a deal where the Holy Spirit was so apparent because there was so much new and creative about this.”

Barnicle, of St. Peter’s Episcopal Church in Portland, Ore., added, “If we expect parishioners to think about how they steward their resources, then we, as the church, need to be a model, and I

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Photo/Canticle Communications

The Rev. William Lupfer, Trinity Church Wall Street’s rector, left, and the Very Rev. W. Mark Richardson, Church Divinity School of the Pacific president and dean, announce the acquisition.

NEWS



Photo/Trinity Church Wall Street via Facebook

Trinity Church Wall Street is in the midst of a two-year renovation intended to enhance the overall worship experience, make spaces accessible, upgrade technology and infrastructure and address deferred maintenance.

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think that is what CDSP is doing by entering into this relationship.”

The faculty soon became part of the conversations about a possible deal. “This is different from some of the other seminary drama that we have had in the last few years in that the faculty are really on board,” Meyers said.

A member of the faculty sat on the CDPS board and joined in the deliberations. Input from those representatives has been “welcomed and well received by other member of the board,” Meyers said. The faculty had been “listened to and attended to” during the conversations and negotiations, she added.

Kathleen Moore, a CDSP senior whom the student body elected as ombudsperson for this academic year, told ENS she was “pretty excited when I heard about it, and I am still pretty excited.” Moore represented students’ interests on the Board of Trustees and elsewhere, and she said she told her trustee colleagues that the deal is an instance of CDSP “putting into practice what it teaches and preaches” about adaptive change.

Barnicle acknowledged, “It’s risky to make a change like this and to potentially give up some of the control and authority and what not; yet, as we think about the church going forward, being willing to take those kinds of risks are some of the things I think that we are called to do.”

Moore said she has learned at CDSP “to look at those unknowns with an open mind, an excited mind, and we have a scriptural basis for this kind of thing to go forward not knowing exactly what’s going to happen but having trust.”

The details of the new arrangement will be worked out, Richardson said, “as we stumble over ourselves and learn from our mistakes and then pick up a start again.”

Richardson said, “I think the church knows, as a whole, that we need innovation in theological education and in the church, period. Innovation, when it’s

true, is often disruptive. All of that will be part of the story moving forward.”

Lupfer agreed. “Being iterative and being open to the future and to learning together and experimenting is a critical part of today’s world,” he said. “We would not want to be with someone who had the illusion of certainty of the future.”

One of those unknowns is how alumni and other donors will react to the news. Will they think they no longer have to give because of Trinity’s wealth? “What we hope is that people will see this as a strengthening of the seminary and still be able to give to the focused programming of CDSP,” Meyers said, explaining that focus might also apply to scholarship funds and faculty chair endowments. “There’s still going to be continuing need. We are one tiny part of the Trinity budget.”

The agreement also represents a significant change in each organization’s culture. Combine one of the oldest institutions in the Episcopal Church with a seminary in the West created to serve the West and there will be “amazing contrasts,” Richardson said, including a big staff at Trinity and a “small, scrappy school that has a fraction of that.” Yet, both Richardson and Lupfer said their institutions are geared toward the missional work of the church in the world.

And, Lupfer said, Trinity is not aiming to compete with the other Episcopal Church-connected seminaries.

“We see this as additive for everyone,” Lupfer said, who spoke to ENS right after meeting with the dean of another seminary and assuring him of Trinity’s ongoing contributions to that school’s capital campaign and annual fund drive.

“If there’s any bulking up at CDSP, which of course we would expect, that would probably happen with international students or students who would not go to a residential seminary without financial aid,” he said. “We don’t see ourselves competing for students with other the other seminaries. And we see ourselves cooperating with the other seminaries around curriculum areas that we’re interested in.” ■

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Lloyd also led the council through a step-by-step recommendation about what to do with two sources of revenue. One is how to allocate the \$5.7 million in revenue from the 2016-2018 triennium that remained after expenses were covered. The other is how to allocate \$19 million netted from the sale of a city block in Austin after paying off the debt on the land.

Council had previously agreed to move \$1.1 million of the \$5.7 million extra from the previous budget into the current one because that amount had been budgeted for racial reconciliation work. The money, however, was not expended because of the program’s long startup process.

The members agreed with the finance committee’s recommendation that they allocate 20 percent, or \$920,000, to the church’s short-term reserves and keep the balance of \$3.680 million in the treasury’s cash operating account to fund various non-budgetary actions approved by council.

They also agreed to allocate \$2.88 million of the proceeds from the sale of the Austin land to the short-term reserves, bringing that account up to the \$9.5 million that the committee has said would be needed to fund three months of churchwide operations. The account has not been fully funded in a number of years, Lloyd said.

The council set up a trust fund for the \$16.34 million remaining from the Austin land sale. The church had hoped to use the city block as the site of a new Archives of The Episcopal Church, but later decided that the value of the property had increased so much that it made sense to sell the land and take more time to decide on the parameters of a new Archives building, according to a press release.

Presiding Bishop Michael Curry said the money was “being put aside for the time being” and will not “be frittered away.” He said he hopes the council members will have a report on next options for the Archives by as early as their June 10-13 meeting.

Lloyd said that the finance committee knows that it, Executive Council and General Convention must be disciplined about the existence of that money. She said there is always the temptation to go after parts of the \$420 million the DFMS has invested. The committee members discussed at length the concerns about the “slippery slope of the little nibbles here and the little nibbles there, and we as the finance committee are not going to be party to that,” she said.

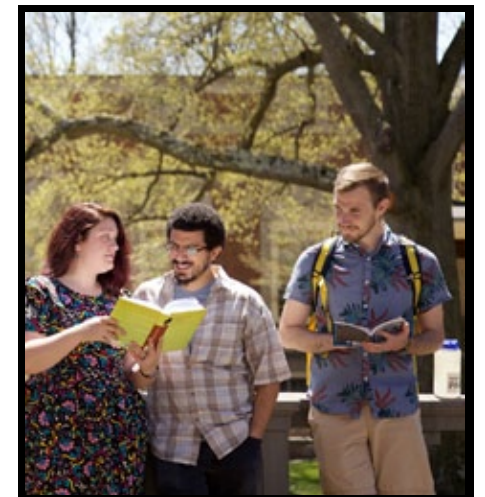
The council approved the committee’s proposal via resolutions FIN021 and FIN029 on two voice votes with scattered opposition.

Among other action at the meeting

- Council revised the 2019 budget for The Episcopal Church to increase the nongovernment refugee ministry budget; to add \$125,000 for Spanish translation of the Title IV training website; and to add \$449,000 for ongoing software development, licensing, hosting, maintenance fees and technical require-

ments of General Convention.

- Council expressed “deepest concern regarding the humanitarian and political crisis affecting Venezuela and sends greetings to our brothers and sisters in the Diocese of Venezuela,” which is part of The Episcopal Church. The country, which has been wracked by political upheaval for years, saw a huge outbreak of violence during the days of the council’s meeting. The resolution sought to assure Venezuelans “that they are not alone, that we remember them and are praying daily for their safety and well-being, and that we reach out to them in love and affection, even as we seek ways to bring peace and security to them, their families, and their churches.” ■



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FEATURE

Home sought for buffalo hide symbolizing commitment to indigenous ministries

By David Paulsen
Episcopal News Service

The buffalo hide once on display at the Episcopal Church Center in New York is an imposing artifact, expansive enough to encompass native culture, artistic symbolism, bonds of faith, 400 years of American history and a decade-old connection between a presiding bishop and a Hawaiian Episcopal leader.

The hide also is in need of a new home, displaced by construction to accommodate a new tenant in part of the Episcopal Church Center.

"The concern is that it not end up in a place where it would [be] forgotten," said the Rev. Brad Hauff, the Episcopal Church's missionary for indigenous ministries. He's "pursuing a number of possibilities" for relocating the painted buffalo hide.

That search for a new home comes as Episcopalians mourn the January death of the Rev. Malcolm Chun, the native Hawaiian who offered the hide as a gift to then-Presiding Bishop Katharine Jefferts Schori in 2008, when Chun was secretary general of the Anglican Indigenous Network. Chun, whose funeral was Feb. 23, saw the hide as a symbol of the early English settlers' colonial-era commitment to bringing Christianity to America's native tribes, the Rev. Robert Two Bulls Jr. told ENS.

"Malcolm ... was really just a big supporter of the Jamestown Covenant," said Two Bulls, who serves the Episcopal Church in Minnesota as missionary for the Department of Indian Work. He also is the artist who painted the buffalo hide at Chun's request.

Chun's vision was to replicate Powhatan's Mantle, a wall hanging said to have belonged to the chief who first welcomed the Jamestown settlers in 1607 in what today is Virginia. "I think this was his way of still keeping that connection alive," Two Bulls said.

The first Jamestown Covenant was a double-edged sword. For more than two centuries, America's native peoples suffered a prolonged genocide at the hands of British colonists and their descendants, who saw the American Indians as "savages." But those colonists also brought with them a mandate from King James I to preach the Christian Gospel to all they encountered in this "new world."

"Thus the Anglican commitment to



Photo/Geoffrey Smith

This buffalo hide was painted by the Rev. Robert Two Bulls Jr. to replicate the design of Powhatan's Mantle, a 400-year-old relic made from deer skins and shell beadwork.

preach and plant the true word of God among the American Indians was firmly established with the first permanent English settlement in America," Owanah Anderson wrote in her 1988 book "Jamestown Commitment." Anderson, who served as the church's missionary for Native American and indigenous ministries, noted the most prominent early convert was Powhatan's daughter, Pocahontas, who was baptized while "being held hostage aboard an English ship at anchor in the James River."

The church's commitment was renewed nearly 400 years later with the signing of the New Jamestown Covenant in 1997, launching the church on a "Decade of Remembrance, Recognition and

Reconciliation." Jefferts Schori participated in a 2007 procession and Eucharist at the Jamestown historic site marking the start of a second decade affirming the covenant.

The original Powhatan's Mantle is on display at the University of Oxford's Ashmolean Museum of Art and Archaeology in England. Although it once was thought to be a cloak, it more likely was a wall hanging, according to

the museum.

It was made from four deer hides sewn together and decorated with white shell beadwork depicting a human figure flanked by two animals, likely a deer and a mountain lion or wolf. The more than 30 beaded circles may represent settlements and tribes, the museum said. Powhatan may have given it as a gift for King James I, according to one theory. It later ended up in possession of the 17th-century Englishman whose collection became the founding collection of the museum.

Powhatan's Mantle was Chun's inspiration when preparing the gift for Jefferts Schori.

Chun, born in 1954 in Honolulu, was an indigenous studies scholar with degrees from colleges in Hawaii, New Zealand and Canada, and he wrote several books and articles about native Hawaiian culture, beliefs and practices. One of his projects was "Na 'Euanelio Hemolele," described by the Diocese of Hawaii as "a lectionary-size book containing the gospels of Matthew, Mark, Luke and John, in the Hawaiian language."

He was ordained a deacon in 2011 and a priest in 2012, but his involvement in the church's indigenous ministries predated his ordination and included service on the Council on Indigenous Ministry, the Indigenous Theological Training Institute Board and the Anglican Indigenous Network.

Chun died on Jan. 20, 2019, at age 64. His funeral was held the following month at the Cathedral of St. Andrew in Honolulu, where he had been named an honorary canon in 2018.

Two Bulls, a Lakota originally from Red Shirt, S.D., was serving in the Diocese of Los Angeles more than a decade ago when he first met Chun.

"He was just a great guy once you got to know him," said Two Bulls, who recalled talking to Chun by phone a week before he died. "We were making plans to do some other work," Two Bulls said, including producing a new issue of the Indigenous Theological Training Journal.

Their partnership on the buffalo hide began when Chun acquired it from a "purveyor of such products" and asked Two Bulls to paint it, using Powhatan's Mantle as his model. Two Bulls conducted some research on the original, including contacting the museum. While aiming to stay true to the spirit of the original, he "took a little bit of artistic liberty," such as his addition of color and placing a cross on the chest of the person depicted at the center of the hide.

The hide, stretched out and tethered to the edges of a wooden frame, was presented to Jefferts Schori at a time when she, as presiding bishop, had been in discussion with Chun and others with the Anglican Indigenous Network about maintaining the church's commitment to indigenous ministry, according to an Anglican Communion News Service article from 2008.

Jefferts Schori, in an email to ENS, praised Two Bulls' art as "always strik-



Photo/Diocese of Hawaii

The Rev. Malcolm Chun was secretary general of the Anglican Indigenous Network when he gave the buffalo hide to Presiding Bishop Katharine Jefferts Schori in 2008.

ing," and she recalled his buffalo hide painting as "a powerful piece."

"It would be a gift to many if it were more widely seen," she said. "I hope it doesn't get lost."

A hardware store is moving into the ground-floor space where the hide previously was on display at the Episcopal Church Center. The church's Chief Operating Officer Geoffrey Smith asked Hauff to look into finding an appropriate new home for it.

"It is a teaching tool, so having it in a place where it can be viewed easily/widely would be first and foremost the main criteria for finding a place to house it," Two Bulls told Hauff recently by email. "I am pretty sure that this would be what Malcolm would want." ■



Photo/Ashmolean Museum

The 400-year-old wall hanging known as "Powhatan's Mantle" is displayed at the Ashmolean Museum in Oxford, England.

Miniature Washington Cathedral to be created with Lego bricks

By Adelle M. Banks
Religion News Service

With boy choristers singing their version of “Everything Is Awesome,” the Washington National Cathedral on Mar. 1 unveiled the foundation of a Lego replica of the cathedral that will be built as a fundraiser over the next several years.

The “Let There Be Lego!” initiative was inspired by a similar project at Durham Cathedral in England. It aims to help the District of Columbia cathedral raise the \$19 million still needed to pay for the \$34 million in damages from a 2011 earthquake.

The compact church will be constructed with an estimated 400,000 bricks and will weigh about 1,350 pounds, planners said. There will be 112 Lego gargoyles, and it will take 9,000 bricks to make the cathedral’s signature “Creation” rose window. While the stone building took 83 years to build, officials predict the model will take between two and three years.

Charles Fulcher, director of the cathedral’s visitor programs, said the project is a new way to welcome the hundreds of thousands of people who visit the Gothic edifice every year.

“This is a way for visitors to be hands-on in the life of the cathedral,” he said.

At the unveiling, Fulcher recalled stories of people who saw the blocks of Indiana limestone outside the real edifice as it took shape.

“They never actually picked up those blocks of limestone and put them on the building,” he said.

He envisions visitors purchasing bricks — at \$2 each, small or large — and placing them in the model before heading into the sanctuary for a guided tour and seeing the real location of the spot they built in miniature. Volunteers will place bricks purchased by people online in the model, located in a room once used for a rare-book library.

The completed Lego cathedral will be 7 feet tall, 13 feet long and 8 feet wide — about the size of a minivan.

Washington Cathedral Dean Randy Hollerith said he hopes that the cathedral, an Episcopal congregation that bills itself as a “house of prayer for all people,” can be a place for fun even as people learn more about it and help to restore it. The project, he said, will



Photos/Adelle M. Banks/RNS

Washington National Cathedral Dean Randy Hollerith, at the podium, announces the start of the “Let There Be Lego!” fundraising project at the Washington National Cathedral on March 1, 2019. A miniature replica of the cathedral will be built with about 400,000 Lego bricks.

At right, the comparison figures between the Washington National Cathedral and the Lego replica.

LET THERE BE LEGO!		FACTS & FIGURES	
WASHINGTON NATIONAL CATHEDRAL		MODEL CATHEDRAL	
built of Indiana limestone		built of LEGO® bricks	
528 FEET	length of building	13 FEET	length of model
301 FEET	height of building	8 FEET	height of model
150,000 TONS	weight of building	1,350 POUNDS	weight of model
300 POUNDS	weight of average stone	0.09 OUNCE	weight of 2x4 brick
BUILT BY DONATIONS		BUILT BY DONATIONS	



Image/courtesy Washington National Cathedral

A computer-generated view of the altar area for the new “Let There Be Lego!” project to build a miniature, 13-foot-long scale model of the Washington National Cathedral out of 400,000 Lego bricks.

fill the cathedral with joy.

“Faith without joy, as far as I’m concerned, is no faith at all,” he said. “So we are really excited about this project.”

The mini-cornerstone-laying ceremony was an unusual mixture of the holy and the humorous, as Teddy, the mascot of the Washington Nationals baseball team, stood by cathedral clergy, grinning, clapping and evoking memories of President Theodore Roosevelt at the laying of the cornerstone of the real

cathedral.

Hollerith and the Rev. Jan Cope, cathedral provost, walked around the foundation of the model — paid for with early donations — and blessed it with holy water using boxwood branches.

The Rev. Dana Corsello, vicar of the cathedral, uttered the blessing for the occasion, asking for divine guidance for each hand that lays each brick from “God the architect, Jesus the carpenter

continued on page 13

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COMMENTARY

Traveling exhibit gathers art from the Abrahamic faiths

By Paul-Gordon Chandler

In today's climate of increasing prejudice and stereotyping, resulting in what some are calling a new tribalism, it may seem that religion is more of a divisive force than ever. The rise in anti-Semitism and anti-Muslim sentiment in the West seem to confirm this impression — from a Jewish cemetery in France recently being vandalized with swastikas to the recent New Zealand mosque massacre. Now, more than ever, it is essential that creative demonstrations of dialogue be developed.

CARAVAN, the East-West peacebuilding arts non-profit, is launching a touring exhibit that aims to demonstrate artistically that religion can be a force of unity. Titled “ABRAHAM: Out of One, Many,” the exhibit is presented in partnership with the Episcopal Church Office of Ecumenical and Interreligious Relations.

Referring to the United States' traditional motto of *E pluribus unum* (“Out of many, one”), “ABRAHAM: Out of One, Many” is an art exhibition that reminds us that Christians, Muslims and Jews all have the same family heritage, our ancestor Abraham, and focuses on what we can learn from his life and faith about living together harmoniously.

Abraham is a spiritual figure of distinct significance within the three primary monotheistic faith traditions, whose followers are all referred to as “children of Abraham.” The patriarch has much to teach us about welcoming and embracing the “other.” In these three faith traditions, the figure of Abraham is seen as a model of hospitality — of welcoming the stranger.

The exhibition involves three acclaimed Middle Eastern contemporary artists from Muslim, Christian and Jewish faith traditions: Sinan Hussein, Qais Al Sindy and Shai Azoulay. Each artist has created five paintings that interpret specific themes from Abraham's life for our contemporary context.

For artist Qais Al Sindy, a Chaldean Christian from Iraq, participating in the exhibition has special significance. Reflecting on his artwork in the exhibition, Qais said, “Abraham was a Chaldean as well, coming originally from Ur of the Chaldees, which is now called Nassiriya, a governorate in Iraq situated along the banks of the Euphrates River, about 225 miles southeast of Baghdad. I bought an old Nassiriyan shepherd's cloak made of sheep wool. Then, I cut the cloak into pieces and pasted some of them on the canvases for Abraham's clothes. I wanted to bring the spirit and soul of this great prophet through the material of his native land.”

The imaginative art of Sinan Hussein, an artist also from Iraq but of Muslim background, leads the viewer to reflect deeply on Abraham's contemporary significance. About his painting titled “Abraham and Ishmael's Birth,” Sinan said, “In my painting, I am attempting to move beyond the traditional understanding found in the Qur'an and the other monotheistic religions, into its contemporary meaning for us now. This is what I am trying to do in my depiction of Ishmael's birth.”



Hussein

Sinan Hussein, Abraham and Ishmael's Birth, mixed media on canvas.



Azoulay

Shai Azoulay, Abraham's Circle of Love, oil on canvas.

‘Art cannot change events. But it can change people.’

— Leonard Bernstein

represents something that connects people from all backgrounds and breaks down all walls. In a circle we become one. This is something Abraham teaches us.”

Leonard Bernstein, the renowned late Jewish composer and conductor, said, “the point is, art never stopped a war ... Art cannot change events. But it can change people. It can affect people so that they are changed — they then act in a way that may affect the course of events...by the way they behave, the way they think.”

“ABRAHAM: Out of One, Many” will begin its 20-month tour of sacred spaces on May 3, 2019 in Rome at the historic church of St Paul's Within the Walls (Episcopal). It will be then be showcased over the summer in France at the American Cathedral in Paris and in Edinburgh at St. Cuthbert's Church, as part of the Just Festival during the Edinburgh Art Festival. In the fall of 2019, it will begin touring cathedrals and sacred spaces in the U.S. through 2020, with the first two venues being the Tri-Faith Initiative in Omaha, Nebraska and St. Paul's Episcopal Cathedral in Boston. In each venue, the exhibition will serve as a catalyst for the local Christian, Muslim and Jewish communities to

work together and develop programming focused on what we can learn from Abraham on living together peacefully. ■

The Rev. Canon Paul-Gordon Chandler is an appointed mission partner of the Episcopal Church and president/CEO of CARAVAN.

For more information on ABRAHAM: Out of One, Many, see: www.oncaravan.org/abraham



Al Sindy

Qais Al Sindy, Abraham and Isaac, detail of a sketch-oil on fine art paper.



Shai Azoulay, a celebrated Jewish artist who was previously featured at the Frieze Art Fair and was awarded The Moses Prize from the Jerusalem Artist House, has brought his heritage and contemporary culture into some of his work. His style moves playfully, albeit mystically, back and forth between the figurative and the abstract. In his artistic depiction of Abraham's sacrificial love for God and others, Shai's energetic painting shows the patriarch on a flying carpet observing a large circle dance whose participants illustrate the diversity of our world. About the painting, Shai remarks, “Circle dancing is very much part of Jewish culture. For me the circle

FAITH AND THE ARTS

Rothko's stark vision graces Houston chapel

By Dennis Raverty

Upon entering the Rothko Chapel in Houston, one is immediately aware of a quiet, contemplative ambience unlike either the noisy city outside or the typical atmosphere in a gallery or a museum, where paintings by the mid-century abstract artist Marc Rothko (1908-70) are more likely to be seen. Dimly lit by a concealed skylight and entirely without windows, the space has the hushed air of a sanctuary. It is only after your eyes have adjusted to the lower level of light that you notice the huge monolithic black paintings that dominate every wall of this octagonal space.

The building had originally been planned by members of Dominique de Menil's family as a functioning Roman Catholic chapel that would have served the nearby campus of St. Thomas University. But as the idea for the chapel evolved under three successive architects and as Rothko became involved, it turned out to be nondenominational, thereby aspiring to universal appeal, in accordance with the wishes of Rothko, who was Jewish.

Lacking the central focusing element of an altar (Christian), *be-mah* (Jewish) or *mihrab* (Muslim), the visitor is surrounded on all sides by huge, imposing black paintings lacking any hierarchy of importance. This lack of orientation is furthered by the way neither of the entrances to the interior is positioned toward any one of the walls. As with the Byzantine Church of San Vitale in Ravenna (also an octagonal structure), the visitor must reorient in the transition from the narthex to the interior, which suggests that to seek the Eternal, one needs to change orientation or perspective.



Photos/Runaway Productions

The Rothko Chapel in Houston features large paintings with subtle nuances of black.

Fourteen canvasses, some hung in clusters of three like traditional triptychs (as in a Christian altarpiece), tower over the visitor, yet without any one of the triptychs dominating the interior. The other walls have single canvasses. All of the paintings are large, and all of them

ful looking, vague, rectangular, cloud-like shapes emerge out of the blackness, and you realize that these paintings are in the same style as Rothko's mature work, his often brightly colored signature paintings, but with the color saturation turned down so low as to be nearly imperceptible. You cannot really see these paintings until you slow down and look at them deeply. The subtlety of the nuanced, extremely muted color contrast renders these paintings virtually unphotographable.

Beneath layers and layers of dark color lies a smoldering, saturated Venetian red underpainting, almost imperceptible in the final work but muted behind stained and scumbled veils of colors that render the final reductive surface as essentially black, a strangely luminous darkness that seems to be faintly lit from deep within.

These works could easily be mistaken for minimalism, fashionable at the time. Minimalist paintings, like those of younger artist Frank Stella, were described by that artist as *What you see is what you see*, indicating absolutely no message, no hidden significance, no romantic search for the sublime or sense of mystery and awe.

These paintings by Rothko, on the

other hand, although superficially resembling the work of Stella, are their almost complete opposite. "There is no such thing as a good painting about nothing," Rothko quipped. The cycle of paintings in the Rothko chapel are no exception; they are not about nothing, but rather, address the nothingness at the core of our existential situation, void of intrinsic meaning.

These paintings are often interpreted as a solemn meditation on human loneliness and suffering — the void, as alluded to in Sartre's *Being and Nothingness*, in which all are free but tragically alone and set adrift in a meaningless universe. As in the traditional Catholic sacramentalism of the Stations of the Cross, Rothko's 14 dark icons seem to focus exclusively on suffering, that sense of abandonment and betrayal evident in the desperate cry of Jesus from the cross: "My God, my God, why have you forsaken me?"

In his 60s during the years he worked on the cycle, Rothko suffered from bouts of severe, clinical depression exacerbated by prescription tranquilizers and alcohol abuse. With his health failing, he hired assistants to execute the work under his direct supervision. He separated from his wife and moved into his studio in 1969. The work for the chapel ended up being both his final series of paintings and his swansong. After completing that work, the artist committed suicide in his New York studio. The chapel was completed and opened to the public the next year.

Twelve years earlier, in 1958, at the height of his fame and artistic powers, Rothko delivered an address at Pratt Institute and laid out seven principles that guided his art. Foremost among them was the artist's awareness of his mortality: "Tragic art, romantic art ... always deals with our knowledge of death." But the seventh and final principle was "10 percent hope" to "make the tragic endurable." Ultimately, these imposing, black canvasses may be iconographically empty in the same hopeful sense with which Christians regard the emptiness of the tomb on Easter morning. ■

Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries. This article was first published in The Living Church.



Some of the paintings in the Rothko Chapel are hung in traditional triptychs.

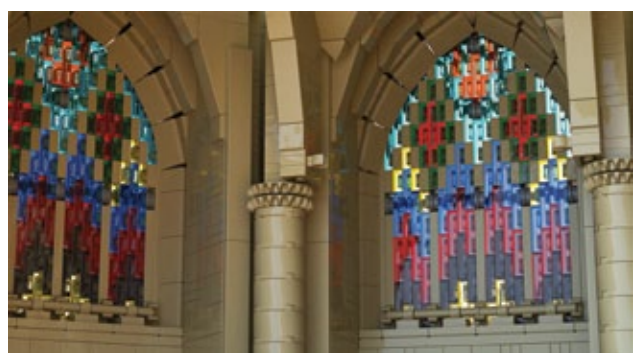
appear to be painted black.

Upon careful observation, however, the viewer begins to notice that the surface, which appeared at first glance to be just flat, matte black, has very subtle nuances of cooler and warmer blacks. Within a few minutes of sustained, care-

LEGO continued from page 11

and the Holy Spirit illuminating your majesty from within and without."

"Everything is awesome," she concluded, voicing the oft-repeated refrain



Image/courtesy Washington National Cathedral

A computer-generated view of stained glass windows for the "Let There Be Lego!" project at the Washington National Cathedral.

featured in "The LEGO Movie."

Ed Diment, creative director of Bright Bricks, a United Kingdom-based company that partnered with the cathedral on the project, said the digital process of designing the model was comparable to playing with actual Legos. Volunteers will be guiding visitors with instructions similar to those provided in sets sold in stores.

True to the design of the actual cathedral, Diment said, the model, being built in the room next to a gift shop, will include a tiny version of the model itself. So there will be "a cathedral inside a cathedral." ■

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BOOK REVIEWS

Book traces ancient time of upheaval before Jesus

Reviewed by Helen F. Goodkin

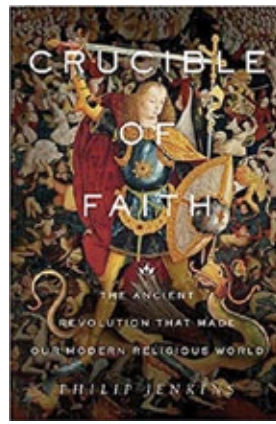
Following the division of the Greek empire after the death of Alexander the Great, Jerusalem sat at the crossroads of Greek culture, strategically located between the Ptolemys in Egypt and the Seleucids to the east. The religious life of the Jewish people was torn between keeping the old traditions of the Temple and the new Greek culture and learning, and their political life was fragmented between those who sought to accommodate their overlords and those who chose to rebel and fight for freedom and independence, such as Judas Maccabeus.

It was this time of dissidence and upheaval between roughly 250 and 50 BCE that gave birth to the rise of apocalyptic thinking. A vast literature, known as the Pseudepigrapha, testifies to the swirling intellectual activity of the period. Pseudepigrapha simply means “falsely attributed” because most authors chose

to sign their work with the name of an older important Biblical figure, such as Noah, Abraham, and even Adam and Eve.

Most of this literature remains outside the canon, though works such as the Old Testament Book of Daniel and the later section of Zechariah and the New Testament Book of Revelation speak in a similar voice.

The author, who is a professor of religion at Baylor University, calls this period the “crucible of faith,” the time in which many of the ideas that strongly influenced Christianity were forged—heaven and hell, good angels and Satan, the notion of a final judgment, and the resurrection of the body. In a masterful way, he has brought historical context and serious textual study together to create a much-needed book on the period after the Old Testament Canon closes and the time of Jesus begins. During this period, he writes,



Crucible of Faith: The Ancient Revolution That Made Our Modern Religious World

By Philip Jenkins

Basic Books, 2017
336 pages, \$19.99

there was a “fundamental shift in assumptions that affect most or all of the belief systems” that influence us today.

Of importance, according to Jenkins, is the apocalypse *1 Enoch*, probably written originally in Hebrew or Aramaic, (Aramaic fragments were found at Qumran) but now only available because the Ethiopian church has preserved it in Ge'ez as part of its Bible. *1 Enoch* speaks of a messianic Son of Man who will sit

on a throne in judgement; it reflects the concerns of an oppressed people trying to reconcile their understanding of divine justice and goodness with the evil perpetrated on them and their religion by pagan regimes. Enoch and others in this genre speak of a final tribulation in which the suffering of the righteous will be redressed and the evil will be punished. As my professor in seminary said, apocalypses are not written by happy people.

This book is an excellent introduction to the period, but it is a serious read. Those who take it on will, however, be richly rewarded with new understanding of the world to which Jesus came and the ideas that he preached. ■

Helen F. Goodkin is a member of the Church of the Epiphany, New York, and a regular presenter in churches on Biblical topics. This review was first published in the Episcopal New Yorker newspaper.

Heiress saved Jewish children in Nazi-occupied France

Reviewed by Rick Hamlin

Suzanne Spaak would seem to have unlikely makings for a saint. She was a rich Belgian heiress living in occupied Paris during World War II in a sumptuous Palais Royale apartment (upstairs from the writer Colette) that was filled with paintings by her friend the surrealist Magritte. Spaak raised her son and teenaged daughter—the latter a possible inspiration for Colette's *Gigi*—with little financial help from her bouncer of a husband, as all the while she was rescuing hundreds of Jewish children from the Nazis.

Reading about Spaak's heroism in Ann Nelson's magisterial *Suzanne's Children*, you wonder, “Why didn't I ever know about this woman before?” Some of Spaak's obscurity was surely due to her own humility, not to mention the fluidity of her aristocratic social position, al-



Suzanne Spaak

lowing her to do her dangerous work in full view and yet undercover. “She was always an outlier,” Nelson writes, “a Belgian amid the French, an atheist amid the believers, an independent among the militant.”

In the last months of her life when caught and imprisoned by the Germans, she filled the walls of her cell with quota-

tions that hint at her rich inner life. She didn't have any books to refer to, only her memory. Nevertheless, she could quote Socrates (“My enemies can kill me. But they cannot harm me”), Shakespeare (“Melodious nightingale, sing a song to close my eyes”), Kipling (“Where the mothers are, the children should be, so they can watch over them”) and Piaf (“I regret nothing”).

As the extent of the crisis grew and the awareness of what would happen to the children when in the Nazis' clutches became clear, the dangers only increased. One of the most poignant moments in Nelson's book comes when Spaak realizes she needs to find a safe place—quickly—for dozens of children in the Jewish orphanages. She reaches out to the nearby Protestant church, the Oratoire du Louvre, and the pastor readily agrees that they can find temporary shelter in the church's soup kitchen.

“God created man in his own image,” he preached to his congregation that Sunday. The best way to serve God, he argued, was to help one's fellow man, starting with persecuted Jews.

Finding the Parisian women who could take the children out for “their weekly walk” while spiriting them away to safety would have seemed a daunting task for any other woman, but Spaak took to it as though she was arranging a benefit for her favorite charity. She also put much of her inherited money into the cause—to her husband's disgruntle-



Suzanne's Children

By Anne Nelson

Simon & Schuster
336 pages, \$17.00

ment—providing funds for the French families that took in the children. As she made clear to her daughter, money was nothing unless it was used for good.

Nelson does a wonderful job of filling in the background that led to this moment in history. Paris was not Berlin, and she helps you understand what tradeoffs the French had to make while living in an occupied country. Colette, for instance, was often accused of being a collaborator or at least alarmingly passive, but she supported Spaak's work as she hid her Jew-

ish husband in the attic of the Palais Royale.

Nelson's interviews with the survivors as well as with Spaak's children provide vivid details. Their last communication from their mother was a letter she wrote from prison. She commented on the New Testament, one of the few books she was allowed to read. She told her daughter, “I would like you to read a few verses from time to time, my darling, and reflect on them well. Even if you don't believe in God you can try to exercise Christian morality, which seems admirable from every point of view.” Sometimes it is so-called atheists who best exemplify that morality. ■

Rick Hamlin is a member of St. Michael's Church in New York and serves on the Episcopal New Yorker editorial advisory board. This review was first published in the Episcopal New Yorker newspaper.

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NEWS

Church leaders offer prayer and solidarity after New Zealand mosque attacks

Anglican Communion News Service

Anglican and Episcopal leaders spoke out after a gunman on March 15 attacked two mosques in the New Zealand city of Christchurch, killing 50 people and wounding 39.

According to police, 41 people were killed at the al-Noor mosque and seven at the Linwood Islamic Center. Another person died at Christchurch Hospital. Suspect Brenton Harrison Tarrant was taken into custody.

The Bishop of Christchurch, Peter Carrell, said, “church leaders are absolutely devastated at the unprecedented situation in Christchurch ... and our hearts and prayers go to all involved.

“We are praying for our Muslim brothers and sisters, for those injured and those who have lost loved ones, for the police, ambulance and other emergency services, and for all in the city of Christchurch who are feeling distress and fear due to this event.

“We are upholding you all in our prayers. We pray too for the shooter and their supporters, because for any person to do this, they must have such hatred in their hearts, such misalignment of the value of human life, that they too, need our prayer.”

The Christchurch Inner-City Christian Ministers’ Association, an ecumenical association which unites the leaders

of 10 Christian churches in Christchurch City Centre, including Christ Church Cathedral, published a letter “to the Muslim Community of Christchurch.”

In it they say: “In the face of today’s horrific shooting, the combined inner-city Christian ministers and their congregations wish to extend our love to the wider Muslim Community of Christchurch and assure them of our friendship and support at this time of great loss.”

The Archbishop of Canterbury, Justin Welby, expressed “profound sympathy for the victims and relatives of the New Zealand terrorism. Let all Christians pray for healing of people, interfaith relations and New Zealand itself. Jesus calls us to welcome strangers and love our neighbor, however different.”

In the U.S., Episcopal Church bishops were meeting at the time of the attacks [see related story, page 6].

Diocese of San Joaquin Bishop David Rice, speaking at the opening of a session, called the attacks “an unprecedented act of terrorism.”

Rice was the bishop of the Diocese of Waiapu in the Anglican Church in Aotearoa, New Zealand and Polynesia when he was called to San Joaquin. Born and raised in North Carolina, Rice was a Methodist pastor for eight years prior to

his ordination in the Anglican Church.

He began his Anglican priesthood in the Diocese of Christchurch. “I find myself as I stand here before you — and



A still taken from a television report shows the police response to the terror attacks on mosques in Christchurch, New Zealand.

Bishops Against Gun Violence who were at the meeting gathered for the group’s weekly Facebook Live prayer service. The vigil included remarks by Presiding Bishop Michael Curry.

The Anglican Assistant Bishop of Wellington, Eleanor Sanderson, and local Roman Catholic priest Father Ron Bennett, Christian co-chairs of the interfaith group the Wellington Abrahamic Council of Jews, Christians, and Muslims, led a group of church representatives to the headquarters of the Federation of Islamic associations of New Zealand (FIANZ).

In a statement, the group said that it: “condemns the violence against the Muslim Community in Christchurch today. While the situation is still unfolding, it is clear that many innocent people have been killed — may they rest in peace.”

The Chief Executive of FIANZ, Sultan Eusoff, responded: “We want to thank you all for your prayers and coming here today. It’s important we stay together at this time of sadness. It’s good to know we have friends supporting us in all of this.

“Most importantly we must remain united and are glad of people of other faith groups coming together with us and praying for us, which brings us great solace and comfort at this time.” ■

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NEWS

Cuban church celebrates final synod before Episcopal Church reintegration

By Lynette Wilson
Episcopal News Service

The Episcopal Church of Cuba celebrated its 110-year history during its final synod as an autonomous diocese in anticipation of its official reintegration with the Episcopal Church in 2020.

“For 50 years the Episcopal Church has been isolated,” said Cuba Bishop Griselda Delgado del Carpio, at the close of the Feb. 28-March 3 General Synod held at Holy Trinity Cathedral in Havana. Reintegration, she said, “is a way to be part of a big family.”

Delgado’s strong leadership drove the reintegration, said Archbishop Fred Hiltz of the Anglican Church of Canada, who serves as chair of the Metropolitan Council of Cuba. The council has overseen the Cuban church since its separation from the Episcopal Church



Archbishop Fred Hiltz of the Anglican Church of Canada and Cuba Bishop Griselda Delgado del Carpio stand outside Holy Trinity Cathedral in Havana.

in the late 1960s.

“I mean every word when I say, she’s a visionary, she’s a hard worker,” said Hiltz, in an interview with ENS. “She will do anything to promote the interest, well-being and resource capacity to support the ministry of this church. She’s steadfast, she perseveres, and it’s not always been easy for her.

“Not everybody was thrilled with the idea of returning to the Episcopal Church, but she just plodded along consistently, she’s worked with the clergy, the laity. I watched her prepare for the special synod last year to decide what province they would belong to, and just

the careful way she made sure there was conversation all the way across the church here in Cuba. They came into the synod with the decision, and that’s a huge credit to her style.”

The Diocese of Cuba is set to join Province II, which includes dioceses



Photos/Lynette Wilson/ENS

Episcopal Church of Cuba clergy and guests gather with Bishop Griselda Delgado del Carpio outside Holy Trinity Cathedral in Havana at the 110th General Synod.

from New York and New Jersey in the United States, the Convocation of Episcopal Churches in Europe, Haiti and the Virgin Islands.

The Cuban church’s reintegration with the Episcopal Church was one of many topics discussed during the synod, which brought together clergy and laity from across the island.

“We are indeed so happy to welcome the church in Cuba back into the Episcopal Church; there is so much that we can learn from their creative approach to ministry and mission,” said the Rev. Charles Robertson, canon to the presiding bishop for ministry beyond the Episcopal Church.

The House of Bishops on July 10, 2018, voted unanimously to readmit the Cuban church as a diocese, with the House Deputies concurring. The actions of the 79th General Convention accelerated the reintegration process first set in motion four years ago.

In March 2015, two months after the United States and Cuba agreed to reestablish diplomatic relations following a 54-year breach, the Episcopal Church of Cuba’s synod voted 39 to 33 in favor of returning to the church’s former affiliation with the Episcopal Church. That summer, the 78th General Convention called for closer relations with the Cuban church and a lifting of the decades-long U.S. economic embargo against Cuba.

The Episcopal Church of Cuba traces its origins back to an Anglican presence that began on the island in 1871. In 1901, it became a missionary district of the Episcopal Church. The two churches separated in the 1960s, after Fidel Castro seized power following the 1959 Cuban Revolution and diplomatic relations between the two countries disintegrated. The Episcopal Church of Cuba has functioned as an autonomous diocese of the Anglican Communion under the authority of the Metropolitan Council of Cuba since the separation in 1967. The primates of the Anglican churches of Canada and the West Indies and the Episcopal Church chair the Metropolitan Council.

The synod marked the final time Hiltz, who has served as the chair of the Metropolitan Council for 12 years and is set to retire later this year, would attend.

“It’s mixed emotions — great joy that things have come thus far. I would have felt really awkward ending my time as the chair of the Metropolitan Council if things hadn’t been as far along in terms of the reintegration,” said Hiltz. “It’s been just really wonderful to watch that process unfold since 2015. I’m really happy to see it coming to fruition.”

Pending alignment of the Cuban and the U.S.-based Episcopal Church’s constitutions and canons and signoff from the Executive Council of the Episcopal Church, next March, the Diocese of Cuba will hold its first convention along with a celebration and visit from Presiding Bishop Michael Curry.

“We are deeply thankful to Archbishop Hiltz, to the Metropolitan Council (of Cuba) and the Anglican Church of Canada for their years of faithful partnership and support to the church in Cuba,” said Robertson.

On Feb. 27, the Episcopal Church announced a campaign to raise pension funds for retired and active clergy in the Episcopal Church of Cuba. The average priest’s salary in Cuba is \$55 per month; the Cuban government doesn’t recognize religious employment, rendering clergy ineligible for state pensions or social security. Over the last 50 years, clergy have had to forgo pensions. The establishment of a pension system provides some security to clergy who can now rely on the church into old age, said Delgado.

The Cuban church has 23 clergy members serving 10,000 Episcopalians in 46 congregations and missions across the island. At the time of the official announcement, The Episcopal Church already had raised more than half of the targeted one-time amount of \$800,000. The money, to be managed by the Church Pension Fund, makes up for the absence of contributions during the separation and addresses an injustice. ■

United Thank Offering organizing Camino pilgrimage

By Episcopal Journal

The United Thank Offering, an Episcopal Church grantmaking organization and the Diocese of Northern Indiana are offering a

pilgrimage that will take place Oct. 5-14, 2019, combining portions of walking the Camino de Santiago in Spain with visits to UTO grant sites in Madrid and Northwest Spain.

The Camino de Santiago or way of St. James, has been for centuries a journey, mainly on foot, across the Spanish countryside to the village of Santiago and specifically the Cathedral of Santiago de Compostela.

The pilgrimage, called UTO Pilgrims on the Camino, is for walkers and non-walkers and is intended as both a spiritual adventure and an opportunity to raise awareness and funds for the planning of an Anglican Pilgrim Centre in Santiago, Spain. The center is intended to be a home for all Christians, especially Anglicans, to receive communion at the end of their travel along the Camino.

Two options are available to participants:

- A five-day walking pilgrimage from Sarria to Santiago via Palas de Rei, Arzua, and Pedrouzo, a distance of 100 km.

- A five-day grant site pilgrimage with visits to UTO grant sites in Salamanca, Leon, Astorga, Molinaseca, and Arzua. This group will reunite with the walking group for the final mile of the Camino.



Photo/Delmi Álvarez via Wikimedia Commons

A pilgrim walks the Camino de Santiago in Spain.

All pilgrims begin together with welcome and touring in Madrid, Avila, and Portomarin, hosted in part by Bishop Carlos López Lozano, bishop of Spain. The last two days of the pilgrimage will be spent in Santiago.

Pilgrimage leaders include López Lozano, Bishop Douglas Sparks of the Diocese of Northern Indiana and UTO Board President Sherri Dietrich.

Registration is now open. Participation is limited to 15-20 persons for the walking pilgrimage and 15-20 persons for the grant site pilgrimage. Cost is \$4,295 with single supplement of \$800, not including airfare.

For further information on travel arrangements, itinerary and pricing, go to www.unitedthankoffering.com or contact Michelle Walker at miwalker@episcopalchurch.org ■