

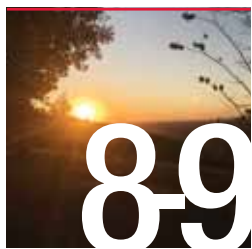
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NEWS Anglican church in Australia responds to fires



FEATURE Range of Lent resources available



NEWS Episcopalians oppose Michigan sports nickname

Episcopal Church, affiliates condemn Texas move to end refugee resettlement

By David Paulsen
Episcopal News Service

The Episcopal Church and its refugee resettlement affiliates in Texas have condemned Texas Gov. Greg Abbott's decision, announced in mid-January, to block resettlement of refugees in the state as the Trump administration steps up its efforts to hollow out the federal government's 40-year-old resettlement program.

President Donald Trump ordered a new rule this year that makes refugee resettlement conditional on local consent, allowing states and municipalities to opt out of receiving refugees in their communities. More than 40 governors, of both parties, have consented or said they would consent to continuing the program in their states, but Abbott, a Republican, announced Jan. 10 that he would end refugee

resettlement in Texas.

"Texas has carried more than its share in assisting the refugee resettlement process," Abbott said in his letter to the State Department informing it of his decision. "Texas has been left by Congress to deal with disproportionate migration issues resulting from a broken federal immigration system."

Episcopal Migration Ministries, or EMM, is one of nine agencies with federal contracts to resettle refugees in the United States. Of the 13 affiliates around the country that partner with EMM to conduct that work, two are in Texas: Refugee Services of Texas in Austin and Interfaith Ministries for Greater Houston, both in the Diocese of Texas.

They and other agencies that resettle refugees in Texas are calling on Abbott to reverse his decision before the policy takes effect on June 1.

SEEKING A HOLY LENT



Photo/courtesy of Dawn Dark Mountain

Focus on creation care

Oneida Indian artist Dawn Dark Mountain's watercolor, "We Give Thanks," is the cover image for a new book of Lenten devotionals produced by Church Publishing. The book, titled "Winged with Longing for Better Things," is intended to invite readers "into action and advocacy on the behalf of the earth and its less powerful inhabitants," according to the publisher. More information about the artist can be found at www.dawndarkmountain.com.

"Texas has been a leader in providing safety, fresh starts and open hearts for thousands of the world's most vulnerable children, mothers and fathers since the U.S. refugee resettlement program began," Refugee Services of Texas CEO Russell Smith said in a written statement. "We stand with

thousands of Texas employers who hire refugees, partner organizations, faith-based groups, such as churches, and the most loyal, committed and devoted volunteers in the nation who are deeply hurt by the governor's decision."

The Episcopal Church issued a **continued on page 6**

Churches pay tribute in stained glass to the Rev. Martin Luther King Jr.



Photo/David Paulsen/Episcopal News Service

The Rev. Martin Luther King Jr. is one of 33 black religious and historical figures featured in stained glass at St. Edmund's Episcopal Church in Chicago.

By David Paulsen
Episcopal News Service

The Rev. Martin Luther King Jr. is in good company at St. Edmund's Episcopal Church on Chicago's south side. For nearly 25 years, the late civil rights leader has held a position of prominence between the Rev. Absalom Jones, the first African American priest in the Episcopal Church, and Bishop James Theodore Holly, the first black Episcopal bishop.

They are among the 33 black religious and historical figures whose portraits are featured in the stained-glass windows above the narthex, nave and sanctuary at St. Edmunds, a church in Chicago's mostly-residential Washington Park neighborhood.

The Rev. Richard Tolliver, who led the campaign to install the windows in 1996, informally describes them all as "saints," and King is set at the front of the church by design. "In the morning when the sun rises in the east, there's something about the rays that come through that window that really illuminate him," Tolliver, the

congregation's now-retired rector, told ENS, sitting for an interview in the church's front pew.

Episcopal congregations honored King at various services and special events, and Presiding Bishop Michael Curry spoke at an annual memorial breakfast in Boston on Jan. 20, the federal holiday devoted to King, who would have turned 91 this month. St. Edmund's is one of a handful of Episcopal congregations that also have paid permanent tribute to the slain Baptist minister by depicting him in stained glass.

A window at All Saints' Episcopal Church in Atlanta that was dedicated in 1997 shows King seated with the Washington Monument in the background, evoking the March on Washington and King's "I Have a Dream" speech. The window also features Absalom Jones, Mother Teresa and Samuel Seabury, the Episcopal Church's first bishop.

Another example can be found at Boston's St. Cyprian's Episcopal Church, one of two co-founders of the city's Martin Luther King Jr. Day breakfast, now in its 50th year.

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CONVERSATIONS

For a Lenten practice, try forgiveness



By Bob Libby

IT WAS THE LAST thing that I thought I would ever do. I was on a pre-Lenten retreat at a monastery and although I was an Episcopal priest, it was a Roman Catholic establishment run by the Trappist monks in Conyers, Ga. and a place where you're not allowed to talk, or so I thought.

I came equipped to do some heavy reading, having packed both Augustine's "Confessions" and Dietrich Bonhoeffer's "The Cost of Discipleship," along with my Bible and the Book of Common Prayer. I had really set out to impress God, but the Lord had other plans.

There was no particular structure to the retreat program, beyond sharing the community's daily round of offices and meals. I couldn't seem to get interested in either Bonhoeffer or Augustine, so I browsed about in the bookstore for something to read. I came upon a tattered pamphlet on how to forgive as well as how to be forgiven.

As I read, many old hurts given and received bubbled up. I decided that this would be a good time to seek spiritual direction and perhaps even make a confession.

So I began my preparation for a full confession: prayer, self-examination, making a list of the things I had done and not done, reviewing the order for the reconciliation of a penitent in the Book of Common Prayer.

One phrase in the Prayer Book haunted me. After the priest has asked the penitent to elucidate his or her sins and to ask for forgiveness, these questions and answers occur: "Will you turn again to Christ as your Lord?" "I will." "Do you

forgive those who have sinned against you?" "I forgive them." It was the second phrase that kept bouncing around in my mind.

I went to the monastery chapel and started leafing through Scripture. I then began to make a list of the people who had hurt me or let me down in some way. I prayed about each person and prayer for each, and asked God's help in forgiving them.

Some interesting things happened as I prayed. Some of the old hurts looked silly in the light of day; others seemed to have explanations, reasons that had never occurred to me.

But the "hard core" situations, those that seemed to have neither explanation nor reason, were still there and it still really hurt to think of them. I prayed again to forgive and then took my list out and burned it. I had the same feeling of making a new beginning as I had after my first confession.

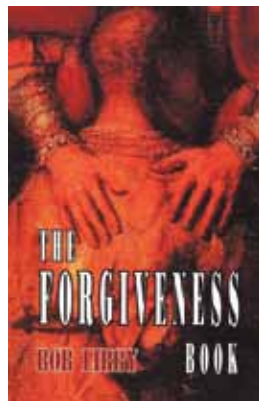
My visit to the monastery was a life changing experience. Forgiving others as well as asking God to forgive my sins had been staring me in the face every time I recited the Lord's Prayer. After the ducks on the monastery's pond and I had watched the list of negative events and relationships crumble into ashes and blow away, I jotted these words in my notebook:

When we define ourselves by the people who have hurt us, or the people who hate us, we remain in bondage to those people until we are able to forgive them. When we are unable to let go of the past, our identity is

defined by those moments of hatred and pain. But as Christians, we are called to identify ourselves by one who loves us and was willing to die on the cross that we might have life.

‘Father forgive them, for they know not what they do.’

— Luke 23:34



In my own spiritual journey, I no longer ask God to zap the people who did not like me, but rather I put them on my prayer list, asking God to help me to forgive them. Some stayed on the list longer than others.

Others became a liberating experience. It also led to the creation of "The Forgiveness Book," which contains true stories of individuals who, with God's help, were able to forgive others, forgive themselves, forgive God, forgive the dead and events in the past.

Try this during Lent: make a list of bruised, injured or broken relationships, from family to friends and co-workers, even the checkout counter clerk who just plain rubs you the wrong way.

Lift them up in prayer: "Lord, help me to want healing and forgiveness in these relationships. If I'm not there yet, help me to get back to that place where I can forgive and be forgiven and where it is possible to be reconciled to — or discover the relationship you have in mind for us."

Ask the Lord to forgive you for anything you may have done or failed to do that hurt the relationship. Ask the Lord to give you some insight or understanding of why the person who hurt you acted that way. Forgive that person very specifically for whatever they did to hurt you. Last, release the person into the Lord's keeping and pray for his or her well-being.

When you have done this, you have cut the offending person loose from the power of the hurt or evil.

In the Ash Wednesday liturgy in the Book of Common Prayer, we are reminded, first of all, that Christ spent 40 days in the wilderness with very little to eat, wrestling with his own identity and mission in life.

We are also reminded that the 40 days of Lent were first dedicated to the spiritual preparation for the baptism of new members at Easter. The converts were soon joined by "notorious sinners" who wished to be forgiven and reconciled to Christ and the life of the church.

How does all of this apply to the approaching Lenten season? Can Lent be more than giving up candy, Scotch or the f-word? The Prayer Book notes in its Ash Wednesday liturgy that originally Lent was a spiritual preparation with the baptism of new members and later became a pre-Easter time of spiritual renewal for everybody.

So, go ahead with Weight Watchers but consider giving up being a victim and take on the liberating power of forgiveness. Or to quote Archbishop Desmond Tutu, "no forgiveness, no future." ■

The Rev. Bob Libby is a retired Episcopal priest, a published author, a TV panelist and frequent contribution to religious publications in the U.S. and U.K.

FROM THE EDITOR'S DESK



MANY CHRISTIANS decide to "take on" something for Lent rather than give up something.

A few years ago, an Episcopal friend and I made a Lenten pact that we would work on calming our stressful responses to the anxiety triggers in our lives. We may or may not have achieved long-term success, but we did draw strength from knowing we weren't alone in lacking patience.

A friend of Episcopal Journal, the Rev. Bob Libby, in his column above advocates a profound exercise for Lent — practicing forgiveness.

Every so often, dramatic examples of forgiveness make the news. Several relatives of the nine African American churchgoers slain on June 17, 2015 at Emanuel AME church in Charleston, S.C., offered the accused gunman forgiveness at a court appearance.

The sister of one victim said, "We are the family that love built. We have no room for hating, so we have to forgive. I pray God on your soul."

In Dallas last year, the brother of shooting victim Botham Jean publicly forgave the police

officer who killed him.

Auschwitz survivor Eva Kor, who died last year at age 85, advocated forgiveness for those who committed atrocities during the Holocaust.

It's easy to confuse forgiveness and justice, that by forgiving, the perpetrator is being "let off the hook," especially if the victim was a child or was otherwise blameless in the toxic relationship. It's glib to speak of "letting go," when hurt and trauma have caused lasting pain.

Forgiveness and justice can and should co-exist. Kor didn't say former Nazis shouldn't be brought to justice, in fact she acted strongly to disseminate information about the Holocaust in the face of deniers.

But forgiveness brought a sense of personal power to her soul, even the feeling that she had triumphed over her tormentors.

There's truth in the saying that harboring resentment and bitterness is "like drinking poison and expecting the other person to die." Perhaps the most astonishing example of forgiveness occurred at the Crucifixion: "Father, forgive them..." During this Lent, we can try to push the cup of bitterness away. ■

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NEWS

Anglican Church in Australia responds to wildfire crisis

By Lucy Cowpland
Anglican Communion News Service

The Anglican Church of Australia is responding to the bushfire crisis with words and actions as they seek to bring relief. At least 25 people have died since September due to the fires and more than 63,000 square kilometers of bush, forest and parks have been burned.

Almost 2,000 homes have been destroyed, and countless wildlife killed. The fires have been worsened by 40 degree Celsius temperatures and strong winds, creating difficult conditions for firefighters. Analysts predict the crisis could cost the Australian economy \$20 billion AUD (approximately £10.5 billion GBP) in lost output.

The Melbourne Anglican Foundation Trust opened a bushfire emergency relief fund on Jan. 7 as a practical way for communities to respond to the disaster which has spread across Australia over the past few months.

Donations made to the trust will be



Photo/Tracey Nearmy/Reuters

A resident uses a garden hose to wet down a house as high winds push smoke and ash from the Currowan Fire towards Nowra, New South Wales.

directed to those in need, in consultation with the bishops of the dioceses affected.

The bishop of Canberra and Goulburn, Mark Short, released a pastoral letter in which he praised the Anglicare disaster response teams for their work in evacuation centres, and churches for opening their doors to provide spaces for reflection and refuge.

The bishop of Gippsland, Richard

Treloar, also released a pastoral letter in which he said: “we commit ourselves to a sustained relief effort, working within and beyond our churches with people of good will to support those most affected by the fires and their aftermath, and to rebuild where hope has been lost.”

The Anglican Diocese of Melbourne has included a prayer graphic on their website saying:

*All things look to you, O Lord,
To give them their food in due season
Look in Mercy on your people,
and hear our prayer for those whose lives
and possessions are threatened by fire.
Give protection and wisdom to
fire fighters and
other emergency service personnel.
Encourage our generosity to those
who suffer loss.
In your mercy restore creation and
heal our land.*

*So guide and bless your people,
that we may enjoy the fruits of the earth
and give you thanks with grateful hearts,
Through our Lord Jesus Christ.
Amen*

The global response has focused on conversations around climate change. Last year was the hottest and driest year on record in Australia.

Green Anglicans, the Anglican Communion Environmental Network, have been very vocal in calling for action against climate change, particularly in relation to the fires in Australia. They have issued a prayer for Australia on their website, which includes the lines, “in this world of changed and changing climate, God, we ask that you would help us to help those who are in immediate danger” and “call us to repent of all the ways we continue to make this world a place of death, rather than life.” ■

Puerto Rico earthquakes severely damage churches

By Egan Millard
Episcopal News Service

Several churches in the Diocese of Puerto Rico suffered severe damage from the series of earthquakes that struck the island in January, killing at least one person and injuring at least eight.

Hundreds of minor earthquakes have hit Puerto Rico’s southwest coast since



Photo/Ricardo Ortiz/Reuters

An earthquake severely damaged this shop in Guánica, Puerto Rico.

Dec. 28, according to the U.S. Geological Survey, but a 5.8-magnitude quake on Jan. 6 and a 6.4-magnitude one on Jan. 7 destroyed buildings and shut down the island’s power grid, leading to a state of emergency declaration.

Two of the diocese’s churches — Santa Cecilia in Guánica and San Juan Apóstol in Yauco — appeared to be in danger of

collapsing, according to the Very Rev. Mario Rodríguez, dean of the Cathedral of St. John the Baptist in San Juan and the diocese’s canon to the ordinary. Santo Nombre in Ponce and the Quinta Tranquila retreat center in Yauco also suffered major structural damage, Rodríguez told Episcopal News Service. Other church buildings had minor damage.

“We have been monitoring the situation closely and ... a team from the Diocesan Center, including a structural engineer, will go to the affected areas to carry out a formal damage assessment and to coordinate relief efforts,” Rodríguez said by email. “Local teams began to distribute water and meals in affected areas. These efforts will be reinforced ... by the team from the Diocesan Center.”

Puerto Rico has endured a string of crises in recent years, from the devastation of Hurricane Maria in 2017 to a massive political scandal in 2019.

“Our Puerto Rico faces again the challenge of keeping calm and moving forward with faith and hope,” Rodríguez posted on the cathedral’s Facebook page. “Certainly, we are not newbies in this, but yes, vulnerable sons and daughters of God. We face with faith this expression of our nature and trust in the God who loves us and whom we call father.” ■

Anglican Communion highlights issue of gender-based violence

Anglican Communion News Service

An end to gender-based violence and the role of faith communities in the fight for gender equality are amongst the issues highlighted by the Anglican Communion Office at the U.N. ahead of this year’s meeting of the U.N.’s Commission on the Status of Women (UNCSW).

The 64th UNCSW meeting, which meets March 9-20, will mark the 25th anniversary of the keynote Beijing Declaration and Platform for Action, which seeks to empower women globally.

In an official statement to the UNCSW, the communion office also highlighted the need for a strong response to the threat of climate change and the importance of the voices of women on the frontline of

creation care, particularly indigenous women; as well as investment in economic empowerment for women.

To support its message, the communion office is taking a delegation of eight women from across the communion to New York in March.

The statement identifies four key areas for Anglicans ahead of UNCSW64 and makes particular reference to the work that Anglicans from around the world are undertaking in their own communities within each of these key areas. It cites specific resolutions passed by the Anglican Consultative Council in the areas of gender-based violence

and climate change.

There are seven recommendations at the end of the statement. These include urging U.N. member states to:

Take urgent and accelerated action to fully implement and finance the Beijing Declaration and Platform for Action in partnership with civil society and other stakeholders, including faith-based organizations and faith leaders;

Recognize the positive role that faith and communities of faith are playing in the provision of social services, humanitarian response, building resilient communities, promoting well-



Photo/ACNS

The 2019 Communion on the Status of Women delegation meets an official representative of the Solomon Islands, Janice Mose.

being, transforming social norms, and achieving gender equality, and consider faith communities as integral partners within civil society; and

Take action to reduce gaps in and remove barriers to the full and equal representation of women in leadership and decision-making at all levels in all sectors.

Rachael Fraser, Advocacy and Research Officer for the communion office, told ACNS that this year was “a moment to celebrate how far we have come over the last 25 years, but also a moment of challenge; to reflect on how far we still have to go.” ■

AROUND THE CHURCH

Massachusetts deacon's ordination brings #MeToo moment of healing

By Tracy Sukraw
Diocese of Massachusetts

For her ordination as a transitional deacon on Nov. 10, the Rev. Gayle Pershouse Vaughan chose for the Gospel reading the passage from John 20 in which Mary encounters the risen Jesus.

"That speaks to me profoundly," she said during an interview a couple of weeks before the ordination would take place at the Parish of the Epiphany in Winchester, Mass., her home parish for the past 15 years.

"That's how far back dismissal of women goes. Mary's testimony to the apostles was dismissed. They didn't believe her," she said. "Mary encountered Jesus, she recognized him, he recognized her. She came to spread the good news, and they dismissed her because she was a woman."

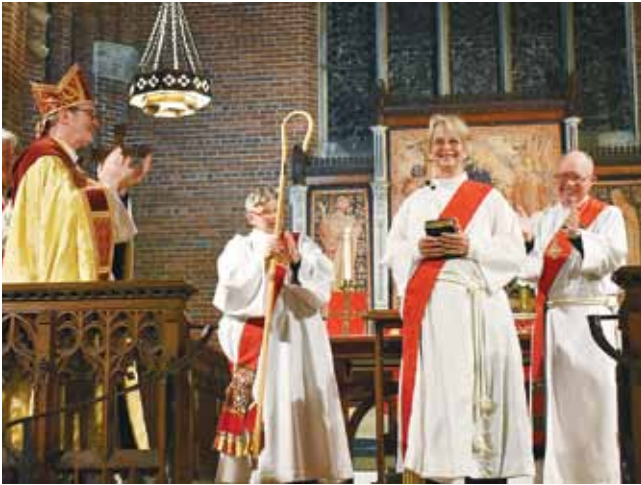
When it comes to dismissal, Pershouse knows of what she speaks, having first heard the call to ordained ministry 50 years ago, at a time when, as far as the church was concerned, there was no such thing as women priests.

Nonetheless, she followed that call through the twists and turns of her life's path over decades — years of joys and sorrows and challenges as she built a career as a teacher and academic librarian, married,

went to seminary, divorced, raised her children and remarried, happily.

"So it was halting. It didn't happen fast," she said. "But I never had any question from the time I first experienced that call. There was never any question in my mind of what God wanted."

After 20 years of clarity about her own call to the priesthood, Pershouse was finally, in 1986, endorsed for postulancy — the first step toward ordination — by her sponsoring parish, Christ Church in Cambridge. The diocesan Commission



The Rev. Gayle Pershouse Vaughan, second from right, is presented to the congregation at the Parish of the Epiphany in Winchester, Mass. after her ordination as deacon.

Photo/Tracy Sukraw

on Ministry approved her application two years later, only to have it rejected by then-bishop David E. Johnson (who died by suicide in 1995), with no explanation given.

The reason, according to Pershouse: She had refused Johnson's sexual advances.

She did not tell anyone this at the time. "I felt such profound shame over what had happened," she said.

Another 30 years on and Pershouse would at last find herself standing in front of the altar, wearing a simple white alb, about to be ordained.

But first, forgiveness.

Before the traditional presentation and examination of the candidate, before the laying on of hands, Bishop Alan M. Gates, of the Diocese of Massachusetts, removed his cope and miter, and

continued on page 5

Rector of Trinity Church Wall Street resigns

By Egan Millard
Episcopal News Service



Lupfer

The Rev. William Lupfer resigned as rector of New York's Trinity Church Wall Street on Jan. 3 after five years leading one of the most influential parishes in the Episcopal Church.

In a brief letter to Trinity's staff, Lupfer, 59, did not offer a specific reason for leaving, but Trinity spokesperson Patti Walsh said in an email that Lupfer is "discerning a new call outside of Trinity."

Lupfer wrote in his letter that he and his wife intend to "enjoy some sabbath rest to open our hearts to God's call for the next chapter of our ministry together."

"While we will miss our many friends at Trinity, we are excited to incorporate the incredible learning we have been blessed with these past five years and move energetically into this next chapter of our lives," Lupfer wrote.

Effective Jan. 6, the Rev. Phillip A. Jackson — Trinity's vicar — has been named priest-in-charge as the search for a new rector begins, the vestry wrote in a letter provided to Episcopal News Service.

Lupfer plans to "recalibrate his ministry to discern a new call that incorporates all of what he has learned at Trinity with his love for aspects of ministry that the role of rector did not allow him to fully engage: being in much closer contact to the faithful people worshipping in the pews, while continuing strategic work with global

mission partners and institutions to invest in their values," the vestry wrote.

Trinity's communications staff did not answer questions from Episcopal News Service about the timing of Lupfer's resignation, and Lupfer could not be reached for comment. As of Jan. 6, there had been no announcement on Trinity's website or social media accounts about the resignation, but Lupfer was no longer listed on its staff page.

Founded in 1697, Trinity was Manhattan's first Anglican church. As a result of a land grant from Queen Anne, it owns 14 acres in lower Manhattan and has become a major real estate developer. It had a \$6 billion portfolio as of February 2019 and acquired Church Divinity School of the Pacific, an Episcopal seminary in Berkeley, Calif., in March 2019. ■

OBITUARIES

Morgan Porteus, 11th bishop of Connecticut

Bishop Morgan Porteus, 11th bishop of the Diocese of Connecticut, died peacefully on Dec. 15 at his home in Wellfleet, Mass., surrounded by his loving family. He was 102.



Porteus

Porteus was born in Hartford, Conn. and attended public schools in Windsor, Conn. He graduated in 1941 from Bates College in Lewiston, Me. He graduated in 1943 from the Episcopal Theological School in Cambridge, Mass.

He was ordained a deacon in 1943 and a priest in 1944 at Christ Church Cathedral in Hartford, where as a boy he sang in the choir. He considered the cathedral to be the heart of his life and ministry.

He accepted a call in 1944 to be rector of St. Peter's Church in Cheshire, Conn., where he served for 27 years. In 1971, he was elected bishop suffragan in Connecticut and coadjutor bishop in 1976. In 1977, he was installed as the 11th bishop of the diocese at Christ Church Cathedral.

He served as a member of the Episcopal Church's Standing Liturgical Commission for eight years until the 1979 Prayer Book was compiled and approved by General Convention. He retired in 1981, moved to Cape Cod, and became an assisting bishop in the Diocese of Massachusetts, a position he held until 2009.

Porteus had three sons with his first wife, Martha A. Walsh, whom he married in 1944. After they divorced, he married the Rev. Joan Cottrel in 1988, a marriage that also ended in divorce.

He was an avid fly fisherman, gardener and photographer with a deep love of Cape Cod and its natural beauty.

— Episcopal Church in Connecticut

James Parks Morton, cathedral dean

The Very Rev. James Parks Morton, who led the revitalization of the Cathedral of St. John the Divine in New York in his 25 years as its dean, died Jan. 4 at his home in Manhattan. He was 89.

Morton was born in Houston. He attended Philips Exeter Academy in New Hampshire and Harvard College, where he studied architecture. He received his theology degree from Cambridge Uni-

versity before attending General Theological Seminary in New York and being ordained in 1954.

He served as a priest in Jersey City and, for eight years, was the director of the Urban Training Center for Christian Mission in Chicago.

He was appointed dean of St. John the Divine in 1972 by then-bishop Paul Moore and they "re-envisioned the church as 'a medieval cathedral for New York City' that would engage the city in all its promise and problems," according to Morton's obituary in the New York Times.

Morton and Moore opened the cathedral to arts groups, naming such "artists-in-residence" as French aerialist Philippe Petit, world musician Paul Winter and folk singer July Collins. Today, environmentalist Nicole Toutounji, who keeps a colony of bees at the cathedral, is also on the list.

Morton opened a homeless shelter on the cathedral grounds. In 1979, he announced that construction of the cathedral, which was unfinished, would resume with a program for local youth to train with master stonemasons on extending the church's towers.

"We will resume building this great house of God," he said at the time, "and revive the dying art of stone craft by

teaching it to the young people of our neighborhood." The program, which involved scores of apprentices, lasted several years before it ran out of money, wrote the Times.

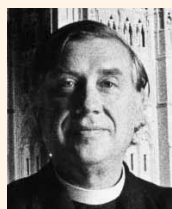
He expanded the cathedral's interfaith activities, inviting such speakers as the Dalai Lama, the Rev. Jesse Jackson and Rabbi Marshal T. Meyer. Episcopal worship services would sometimes incorporate Zen Buddhist meditations, African chants or Jewish klezmer music.

"Dean Morton was a major figure, not only in the life of the cathedral, but also in the life of the entire Episcopal Church. He made noteworthy contributions to the city and the nation, and he was a singular figure in bringing people of different religions into respectful dialogue," according to a statement on the cathedral's website announcing his funeral, which took place on Jan. 11.

He stepped down as dean in 1997 and founded the Interfaith Center of New York, which promotes mutual understanding among religions.

He is survived by his wife of 65 years, Pamela Taylor Morton; daughters Polly Morton Barton, Sophia and Maria Morton; eight grandchildren; and two great-grandchildren. A fourth daughter, Hilary Morton Shontz, died in 2010.

— Episcopal Journal



Morton

AROUND THE CHURCH

Settlement reached in cases involving Connecticut church

Episcopal Journal

The Episcopal Church in Connecticut announced that on Dec. 10, 2019, it settled three legal cases involving the former wardens and vestry members of St. Paul's Episcopal Church in Darien. The settlement will result in a withdrawal of all pending litigation, bringing to a close a

period in which the former wardens and vestry members filed five lawsuits against the diocese since 2005.

The most recent litigation began in late 2017 when the former wardens and vestry members attempted to remove the rector, the Rev. George I. Kovoov. When diocesan Bishop Ian Douglas supported Kovoov and sought to enforce the canons of the Episcopal Church concern-

ing governance, the former wardens and vestry members sued to have Kovoov removed, according to a news release from the diocese.

When the former wardens and vestry members refused to participate in church-ordered reconciliation efforts, the diocesan convention voted to put St. Paul's directly under the supervision, direction and control of the bishop in October, 2018. The former wardens and vestry members filed a second lawsuit seeking control of the church and its property. Both lawsuits were dismissed by Stamford Superior Court in 2019. The former wardens and vestry members had appealed the decisions.

In a related action, in October, 2018, the diocese and the Episcopal Church sued three former vestry members and wardens who served as trustees responsible for holding real estate for the benefit of St. Paul's. The trustees had sold the real estate in 2011 in violation of church canons, the diocese said. This suit sought to secure the proceeds of the sale of the real estate to benefit St. Paul's and prevent the trustees from using the monies for other purposes, including to pay lawyers pursuing lawsuits against the diocese.

Under the settlement agreement, St. Paul's recovers control over the funds held in trust, and the former wardens and vestry members relinquish all claims to the property of St. Paul's. The parties have withdrawn all the pending matters, including the appeals. Further, the parties have mutually agreed not to sue each other in the future.

The settlement recognizes that St. Paul's Episcopal Church continues as a worshipping community in the Connecticut diocese. All accusations against Kovoov have been withdrawn and his status as a priest in good standing in the Episcopal Church is unchallenged.

The former wardens and vestry members have formed a separate Christian community called New St. Paul's Church. ■



Photo/courtesy of St. Paul's Episcopal Church

St. Paul's Episcopal Church in Darien, Conn.

Grant applications available

Constable Fund Grants

The application process is now open for the 2020 Constable Fund Grants, which support mission initiatives not provided for within the budget of the Episcopal Church, with a preference for work in areas of religious education. In 2019, Constable Grant awards ranged from \$20,000 to \$60,000 with \$209,000 distributed among five grant recipients.

Applications may only be submitted by: (1) one of the provinces of the Episcopal Church; (2) one of the interim bodies of the General Convention or (3) a program office of the Episcopal Church.

More information and the application form are available in English, in French and in Spanish at www.episcopalchurch.org (search "Constable Grants"). Please note that individuals, congregations, and dioceses must submit their grant proposals to their province. Each province may approve one grant application for submission to the Constable Fund grant review committee.

The deadline for applications is March 31, 2020. Applicants should check with their dioceses and provinces for information regarding provincial deadlines.

Recipients will be notified after the Executive Council takes final action on the grant recommendations in June 2020.

For more information contact the Rev. Molly James, deputy executive

officer of General Convention, mjames@episcopalchurch.org, or George Wing, chair of the Constable Fund grant review committee, winggeo@winglaw.com.

— Episcopal Church Public Affairs Office

2020-2021 Conant Grants

Applications are being accepted for Conant Grants from the Episcopal Church for the 2020-2021 academic year.

Conant Grant funds are provided for the improvement of seminary-based theological education. Specifically, the grants are directed for the support of research, writing and course development undertaken by faculty members at the recognized Episcopal seminaries in the United States.

Information, instructions, and the application form are available at www.episcopalchurch.org (search "Conant Grants"). The deadline for submitting an application is Feb. 19, 2020. Grant recipients will be announced in March.

The funds are derived from a trust fund established by a bequest from William Schubael Conant in 1953. Applications will be reviewed by the Executive Council Conant Fund Grant Review Committee members: Bishop Brian Thom, chair; the Rev. Anne Kitch; Canon Dr. Steven Nishibayshi and Bishop Dabney Smith.

— Episcopal Church Public Affairs Office

#METOO continued from page 4

facing Pershouse, said:

"To you and to the people of God here gathered, I confess the sin and abuse of power which you endured three decades ago at the hand of your bishop. On behalf of the episcopal office which I now occupy, and the wider institution which failed to prevent this abuse, I do repent, acknowledging this injustice and decrying our failure to safeguard the sanctity of the church for you and others who have looked to it with hope and trust. Of your goodness, I ask you to receive this confession, extended with genuine sorrow and a penitent heart."

"By the power of Jesus Christ who

suffers with us and whose love redeems all our brokenness, I forgive you for this abuse," she replied.

It was important to Pershouse that there be a public sacramental reconciliation before her ordination, she said.

"I can't carry anger into my priesthood. I feel it's essential, not only for my healing but for the healing of the diocese, to have that act of reconciliation embedded in what we're doing," she said. "I think that for Bishop Gates to do that shows humility, integrity and courage that are astonishing." ■

— Tracy J. Sukraw is director of communications for the Diocese of Massachusetts.



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NEWS

REFUGEES continued from page 1

statement on Jan. 11 affirming its commitment to refugees and the agencies in Texas that assist them.

“Texans have long been known for their southern hospitality and generosity of spirit,” the church said in its statement. “Additionally, many Texans are people of strong faith who take seriously the Gospel call to welcome the stranger and to help those who are fleeing religious persecution and violence. The Episcopal community in Texas shares these values.”

The state has a “long tradition of welcoming refugees,” Diocese of Texas Bishop Andrew Doyle said in an emailed statement. “Refugee resettlement embodies our Christian commitment to assisting those in need. Let us continue to pray for those seeking refuge in our state, that they might find safety and hospitality.”

EMM has resettled nearly 100,000 refugees since the 1980s, providing a range of services for these families upon their arrival in the United States, including English language and cultural orientation classes, employment services, school enrollment and initial assistance with housing and transportation.

“We stand with our faith and community partners in opposition to this decision,” EMM communications manager Kendall Martin said by email. “We remain committed to uplifting new Americans and standing for welcome.”

In addition to requiring local consent, the Trump administration limited the number of refugees to be resettled in this fiscal year to 18,000, a historic low and a sharp reduction from the 30,000 who were resettled in the United States in the previous year. For most of the past two decades, that cap had remained between 70,000 and 90,000, and President Barack Obama raised it to 110,000 during his final year in office.

The uncertainty caused by the dramatic shift in refugee policy under Trump has challenged the operations of EMM and the other eight resettlement agencies, which include Church World Service, International Rescue Committee and the U.S. Conference of Catholic Bishops. This year, they have been granted contract extensions only until June, Martin said. Then, the State Department may decide to renew all nine contracts, or it may end its work with some of the resettlement agencies.

Whatever happens to the agencies’ contracts, refugee resettlement is poised to end in Texas. Interfaith Ministries for Greater Houston said on its Facebook page it was “very disappointed” by Abbott’s decision, and the agency vowed to press the governor to reconsider.

The changes to the refugee resettlement program are the latest developments in the Trump administration’s ongoing effort to limit and reduce both legal and illegal immigration into the United States, a policy platform that was a central part of his 2016 campaign.

Smith, the Refugee Services of Texas CEO, noted in his statement that Abbott was adding to the “ongoing confusion between illegal immigration and border security and the American refugee resettlement program.”

Refugees face “the most stringent vetting process in the world,” Smith said. “Refugees who arrive in the U.S. have legal documentation, have been fully vetted and security screened, and represent one of the most resilient, hard-working, entrepreneurial, and successful segments of the population.”

The refugees who are resettled in the United States typically are fleeing war,



Photos/Reuters

People protest the Trump administration’s cuts to the U.S. refugee resettlement program, in front of the U.S. Capitol Building in Washington in October 2019.



Syrian refugee Ahmad al Aboud and his family, on their way to be resettled in the United States as part of a refugee admissions program, walk to board their plane in Amman, Jordan, in 2016.

when it met in 2018 in Austin. There, it passed a resolution that included a measure calling on governments “to expand refugee resettlement as a humanitarian response that offers individuals safety and opportunity.”

“Refugees bring immense value to communities throughout Texas,” the church said in its Jan. 11 statement. “They have invigorated the economy, brought innovation to small towns, and made communities stronger through their contributions to public life and cultural institutions. Refugees in Texas are students, entrepreneurs, dedicated employees, customers, elected officials, and community leaders — just like us. They are us.” ■

persecution and other hardships in their home countries. The Episcopal Church first began assisting refugees in the 1930s and 1940s through the Presiding Bishop’s Fund for World Relief, supporting people from Europe fleeing the Nazis. Under the State Department’s program, EMM once oversaw 31 resettlement affiliates in 26 dioceses, but now that number is down to 13 affiliates in 11 dioceses.

The Episcopal Church’s General Convention regularly expresses its support for refugee resettlement, most recently

Son of El Salvador bishop detained in Ohio, denied asylum

By Egan Millard
Episcopal News Service

The son of the Anglican bishop of El Salvador, who fled to the United States after being kidnapped and threatened in his home country, was detained by U.S. Immigration and Customs Enforcement in November, his father said. Now, with his request for asylum denied, he is in jail in Ohio awaiting potential deportation.

Bishop David Alvarado of the Diocese of El Salvador, which is part of the Anglican Church of Central America, said his 34-year-old son Josue Alvarado Guerra had to flee El Salvador because his life was in danger.

He had been working as a taxi driver in Colón, just northwest of San Salvador, one of the most dangerous cities in the country with the world’s highest homicide rate. Hundreds of thousands have fled violence brought on by the ruthless gang wars that have raged in El Salvador and the neighboring coun-

tries since the early 1990s, many of them seeking asylum in the United States.

Alvarado Guerra was “threatened, kidnapped and persecuted by one of the largest gangs operating in the country” and forced to drive them around, his father told ENS by email.

Alvarado Guerra complained to the police, but he was no longer safe in El Salvador, so he sought refuge in the U.S., his father said. Over several years, he moved undocumented around the country for work — from Los Angeles to Denver to Sacramento, Calif., and finally Ohio. It was there that he got a flat tire near Cleveland last Nov. 27. As he waited for a tow truck, the police arrived, and when they discovered he did not have proper immigration documents, he was detained.

He has been in the custody of ICE at the Seneca County Jail in Tiffin, Ohio, since then, as his petition for asylum



Photo/Diocese of Central New York

Bishop David Alvarado, at the 2016 convention of the Diocese of Central New York, El Salvador’s companion diocese.

worked its way through the courts. On Jan. 8, his petition was denied. Unless that decision is overturned by an appeal, he will likely be deported to El Salvador.

“We are sad and worried because he can be deported and he is in great danger here in the country,” Alvarado told ENS.

The Rev. Aaron Gerlach, rector of Old Trinity Episcopal Church in Tiffin,

has been visiting Alvarado Guerra in jail — where he is not allowed to receive phone calls — to provide pastoral and logistical support, along with members of his congregation. Gerlach and the Rev. Margaret D’Anieri, the Diocese of Ohio’s canon for mission, attended his hearing in immigration court on Jan. 8.

“My sense is he’s been scared from day one about being deported back to El Salvador,” D’Anieri told ENS.

Various bishops have written letters of support for Alvarado Guerra, according to Bishop Mark Hollingsworth Jr. of the Diocese of Ohio.

“We join Josue in gratitude for the support of the wider church from numerous dioceses and the Presiding Bishop’s office,” Hollingsworth said.

“I ask you first of all for your prayers to alleviate the sadness of knowing that our son is under arrest,” Alvarado wrote. “It goes without saying that we are trusting God to help us, but we also rely on people who can also help us in this situation.” ■

NEWS

Presiding Bishop joins social media campaign to counter anti-Semitism

By Egan Millard
Episcopal News Service

Amid a rash of attacks against American Jews in recent weeks — and a larger trend of violent anti-Semitism in America — Presiding Bishop Michael Curry invited Episcopalians to join him in supporting a social media visibility campaign and expressing solidarity with the Jewish people.

The American Jewish Committee, the advocacy organization also known as AJC, organized #JewishandProud Day on Jan. 6. Curry participated by sharing a photo with Rabbi Noam Marans, AJC's director of interreligious and intergroup relations.

"On Jan. 6, Jews around the world are expressing their Jewish identity using #JewishandProud. I invite everyone who follows Jesus and his way of love to stand with our Jewish brothers, sisters and siblings," Curry said in a statement to Episcopal News Service.

The AJC campaign was a response to recent attacks, including the killing last month of four people at a kosher grocery store in Jersey City, N.J., and the stabbing last week of five people at a Hanukkah celebration in Monsey, N.Y.

It was also a reaction to the fear many American Jews are experiencing as more anti-Semitic hate crimes are reported. The number of hate crimes against Jews reported to the FBI jumped 40 percent between 2014 and 2018, and 2019 saw another large increase in anti-Semitic assaults.

In an October survey of American Jews, AJC found that "31 percent avoid publicly wearing, carrying or displaying things that might help people identify them as Jews, and 25 percent avoid certain places, events or situations at least some of the time out of concern for their safety or comfort as Jews."

"Enough is enough. We will not shy away from publicly displaying, celebrating our Jewish identity and faith," said AJC CEO David Harris in an announcement for the campaign. "The most visible of our

brethren, Jews who are easily identifiable because they proudly wear yarmulkes and traditional clothing, have become the number one targets, but if any Jew anywhere is attacked for being a Jew, we must all respond in total support and solidarity," said Harris.

So, for #JewishandProud Day, AJC is encouraging Jews around the world to wear items of clothing that "exhibit [their] Jewishness publicly and proudly" — such as a kippah or anything with Hebrew or Jewish symbols on it — and post a photo to social media using the hashtag #JewishandProud, with a sen-

tence or two explaining why they are proud to be Jewish. AJC also offers a sign that participants can print and display.

#JewishandProud Day is not only for Jews who want to express their pride, but also for non-Jews who wish to show solidarity.

"People who are not Jewish also are encouraged to participate, posting photos and comments in support of the Jewish community in this perilous time, and sharing on AJC.org/jewish-and-proud what they will be doing in 2020 to support the Jewish community," AJC wrote in its announcement.

Marans, AJC's director of interreligious and intergroup relations, suggested some creative ways that non-Jews can use the hashtag:

"I stand with my friends who are #JewishandProud."

"Jews around the world are expressing their Jewish identity today using #JewishandProud. We should all stand with our Jewish brothers and sisters."

"I am not Jewish, but today I stand with all who are #JewishandProud. No community should have to live in fear."

"We cannot stand silent before this fresh outbreak of anti-Jewish terror," the Episcopal bishops of Long Island wrote in a statement of solidarity with the Jewish community after the attack in Monsey. "We call on our fellow Episcopalians now to boost our own spiritual solidarity with our Jewish sisters and brothers. An-



Photo/Michele Tantussi/Reuters
People wait to attend the illumination of a menorah in front of the Brandenburg Gate for the Jewish holiday of Hanukkah in Berlin in December, 2019.

ti-Semitism is a problem of special concern, not to be overlooked, to Episcopalians and all Christians. ... Episcopalians should become a prayerful presence in the face of the fear and vulnerability created by these incidents threatening the Jewish community."

Curry encouraged Episcopalians to participate in #JewishandProud Day and help counter the rhetoric of hatred with a Christian message of love and support.

"Acts of violence in religious settings are also acts of intimidation and fear," Curry said. "An attack on one of us is an attack on all of us." ■



Photo/Office of the Presiding Bishop

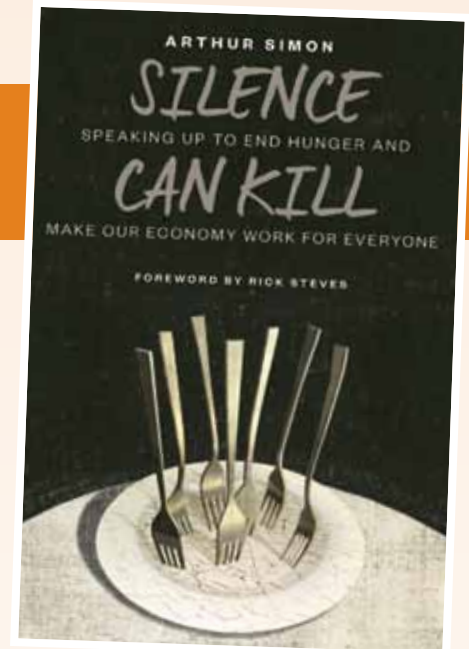
Presiding Bishop Michael Curry joins Rabbi Noam Marans, the American Jewish Committee's director of interreligious and intergroup relations, as Jews around the world express their Jewish identity on #JewishandProud Day, Jan. 6.

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Arthur Simon is founder and president emeritus of Bread for the World. His books include *The Politics of World Hunger*, coauthored with his brother, Paul Simon, the late U.S. Senator from Illinois.

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LENT RESOURCES



Ash Wednesday, Feb. 26, marks the beginning of Lent, 40 days of repentance and reflection that leads to Easter on April 12. Here is a selection of resources intended to enrich congregational or individual prayer and meditation during Lent.

Living Well Through Lent 2020: A Living Compass Seasonal Resource

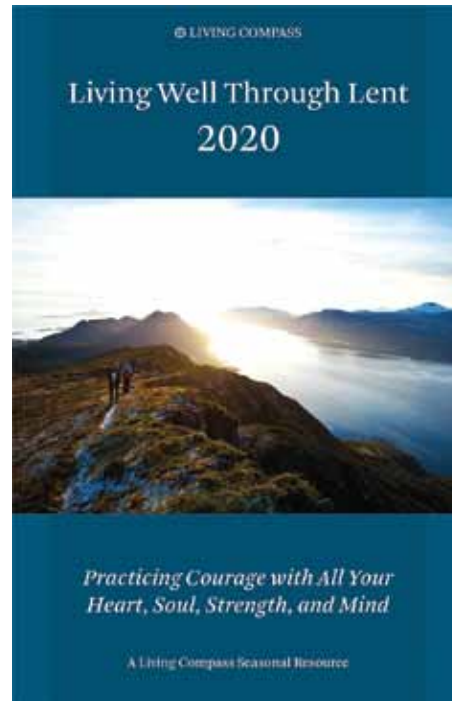
Practicing Courage With All Your Heart, Soul, Strength, and Mind

Designed for use as an individual reflection or for group study, this daily devotional provides a foundation for seeking a deeper experience of Lent, an experience that will help prepare us for the true meaning of Easter.

Includes reflections from:

The Very Rev. Dominic Barrington, The Rev. Theodora Nmade Brooks, Bishop Mariann Edgar Budde, Anna Fitch Courie, The Rev. Jenifer Gamber, The Rev. Heidi Haverkamp, The Rev. Jan Kwiatkowski, Bishop Samuel Rodman, and The Rev. Dr. Scott Stoner

Available in both print and electronic editions, with a free downloadable facilitator guide for group use. The Living Compass Wellness Initiative creates tools and resources to support meaningful conversations about growth change for adults, teens, parents, and families. The initiative happens in a variety of settings, including faith communities. Living Compass is supported by the Samaritan Family Wellness Foundation. To learn more, go to www.livingcompass.org.



Episcopal Relief & Development's 2020 Lenten Meditations

Episcopal Relief & Development celebrates the spiritual lives of children and how they inspire the spiritual lives of adults in its 2020 Lenten Meditations, available in English and Spanish at www.episcopalrelief.org/lent.

In September 2019, the organization embarked on a three-year fundraising campaign, "One Thousand Days of Love," in order to expand its global work with children.

"As we save children, we save ourselves, we save our world," said Presiding Bishop Michael Curry, Presiding Bishop and Primate of The Episcopal Church. "This Lent, I invite supporters to join Episcopal Relief & Development in focusing on the spiritual lessons we can learn from the children in our lives and around the world."

Through a partnership with Grow Christians, the 2020 Lenten Meditations focus on the gifts of children in the poignant and joyous recollections and reflections of educators, caregivers, parents and grandparents from around The Episcopal Church.

"More than a decade ago, General Convention asked Episcopalians to remember and support Episcopal Relief & Development during Lent. Since then, our annual observance of a holy Lent has been made more meaningful by remembering their lifesaving work around the globe,"

said the Rev. Gay Clark Jennings, president, House of Deputies, and a contributor to the Lenten Meditations. "Each year, I am grateful for the daily meditation booklet and online devotional that forms part of my Lenten discipline and for those across the church who contribute to it."

Globally, 155 million children under the age of six are not able to reach their full potential because of inadequate nutrition, health care and other critical essentials. The first three years of life are critical to form a foundation for future learning, good health and well-being. Episcopal Relief & Development partners with communities to ensure children have access to food, clean water and quality health care. The 2020 Lenten Meditations support One Thousand Days of Love to expand the organization's programs that focus on children.

The meditations are available as printed booklets, daily email meditations and as audio podcasts available on Apple Podcasts, Google Play and SoundCloud. To have printed copies of the Lenten Meditations by Ash Wednesday, Feb. 26, orders must be received by Forward Movement by Feb. 5. Orders may be placed by visiting www.ForwardMovement.org or calling 1.800.543.1813. Lenten booklets and other resources including hope chests, pew envelopes, bulletin inserts and special prayers are available.

Supporters are also invited to sign up for daily email meditations in English and Spanish and to subscribe to the meditations as podcasts.

Episcopal Relief & Development works with supporters and partners for lasting change around the world in its three signature program areas: women, children and climate.

Church Publishing

New books for Lent include:

"God be in my Head: The Sarum Prayer" by Ken Wilson is a step-by-step introduction to the prayer that fosters conscious contact with God. With 40 short meditations, it draws the reader into the different aspects of the prayer each day and can serve as a guide for Lent.

"Living the Way of Love: A 40-day Devotional" by Mary Bea Sullivan contains 40 brief reflections that follow the practices of the Episcopal Church's Way of Love — Turn, Learn, Pray, Worship, Bless, Go, Rest. It includes a guide for creating a personal rule of life and a downloadable facilitator's guide.

"Sense and Sensibility: A Lenten Exploration" by Sam Portaro is an exploration of the five physical senses — one for each week in Lent — as pathways to a fuller awareness of ourselves and our relationship to God.

More information is available at www.churchpublishing.org.

continued on page 9



A Spring in the Desert

By Frank Logue & Victoria Logue

Jesus stepped out of the water of baptism into uninhabitable wilderness, emerging forty days later to offer the water of life for those thirsting for God's presence.

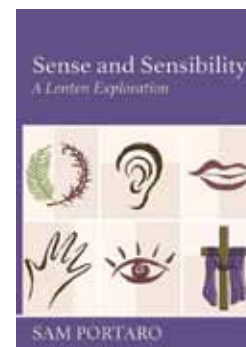
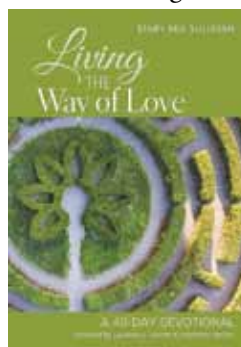
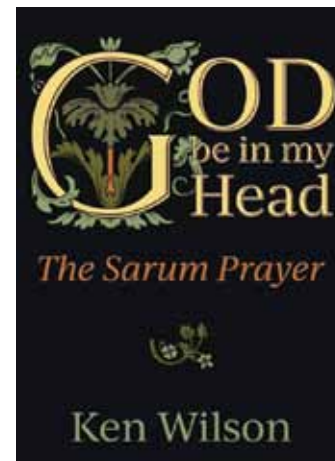
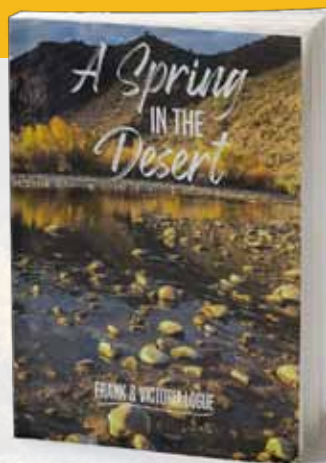
Frank and Victoria Logue offer a Lenten journey inspired by the many passages of scripture that use images of water in the desert as a sign of the healing and wholeness that come through God alone.

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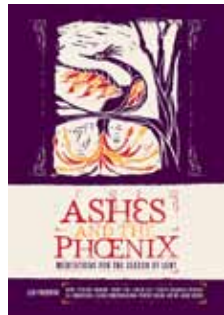
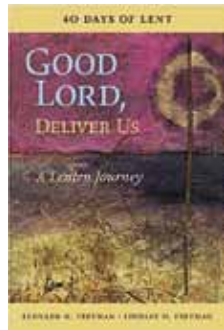


LENT RESOURCES

LENT continued from page 8

Forward Movement

“Good Lord Deliver Us: 40 Days of Lent” by Lindsay Hardin Freeman and Leonard Freeman offers daily reflections for the Lenten journey guided by the heart and vision of 32 petitions from Thomas Cranmer’s Great Litany. The Freemans offer strength and encouragement for the walk to the cross as they look at the many ways in which deliverance arrives. Their reflections speak of human frailty and holy grace, of the longings and aspirations of our human



hearts, and of the transformative power of God’s abiding love.

“Ashes and the Phoenix: Meditations for the Season of Lent,” edited by Leonard Freeman, features reflections by such esteemed writers as Cynthia Cannon, Mary Cox, Jason Leo, Teresa Pasquale Mateus, C.K. Robertson, Porter Taylor, and Glenice Robinson-Como. Highlighted by Free-

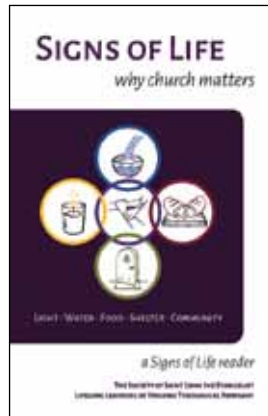
man’s poetry and guided by the collects for Lent and Holy Week, “Ashes and the Phoenix” seeks to lead the reader through the emotions, symbols, sights, sounds, and scents of Lent. It featuring original woodcuts by artist Jason Sierra.

For more information, go to www.ForwardMovement.org.

Society of Saint John the Evangelist

The Massachusetts-based community has announced that for Lent, it invites individuals and groups to “explore the riches of our worship traditions, liturgy and sacraments, and the art and architecture of our worship spaces, revealing the full meaning of these signs, deepening our experience of Christian vocation and guiding us toward ongoing conversion.”

A free five-week offering, entitled “Signs of Life: Why Church Matters,” was designed and produced by the society, a religious order for men in the Episcopal Church, and by Lifelong



Learning at Virginia Theological Seminary in Alexandria, Va.

The five sections are titled Light, Water, Food, Shelter, Community. The course may be accessed online at www.ssje.org and www.signsoflife.org. There is a complete forum curriculum

and reader available. In addition, a Signs of Life Lenten calendar of daily practices is available that invites the user to connect Scripture, liturgy and practice through the signs of light, water, food, shelter and community to follow the Way of Love. ■

Silence & the Grace of Lent

St. Mary’s Sewanee: The Ayres Center for Spiritual Development is hosting a weekend-long silent retreat at the start of Lent, beginning Feb. 28 and ending March 1.

“Every Lent, people are called to go apart, to enter into silence, and allow grace to flow more freely within and through themselves. This Lent, consider participating in a weekend-long silent retreat that includes two hours of centering prayer daily, the practices of lectio divina and visio divina, daily prayerful movement/yoga, celebration of the Eucharist, and the opportunity to meet with retreat leaders Mary Ann Best, Carolyn Goddard, and LeAnn Billups.

St. Mary’s is located in Sewanee, Tenn. More information is available at

www.stmaryssewanee.org. Contact Mary Beth Best at reservations@stmaryssewanee.org. ■



St. Mary’s Sewanee is the site of a weekend Lenten retreat.

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Live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. - Ephesians 5:2

EJ20E

LOVE GOD, LOVE NEIGHBOR, LOVE THE WORLD

This Lent, we invite you to join with congregations and friends as they support **ONE THOUSAND DAYS OF LOVE** and our work with children.

Visit www.episcopalrelief.org/Sunday



NEWS

Michigan Episcopalians favor retiring high school's 'Redmen' nickname

By David Paulsen
Episcopal News Service

Episcopalians in Michigan's Upper Peninsula are joining calls for a local high school to change its nicknames, which many consider derogatory toward Native Americans.

Northern Michigan Bishop Rayford Ray wrote a letter Jan. 3 to the school board in Marquette calling for an end to the use of "Redmen" and "Redettes" at Marquette Senior High School.

The Rev. Lydia Kelsey Bucklin, Ray's canon to the ordinary for discipleship and vitality, spoke in favor of changing the nicknames at a school board meeting on Jan. 6.

"The 'Redmen' and 'Redette' nicknames are not only hurtful to indigenous members of the community, but to all who believe in human dignity, freedom and justice," Ray said in his letter. "We are called to recognize an injustice, to educate each other about the nature of this injustice and to follow the lead of local indigenous leaders who recognize how to heal this unnecessary trauma."

Of the 12 federally recognized Native American tribes based in Michigan, five are in the state's sparsely populated Upper Peninsula. Marquette, overlooking Lake Superior and home to Northern Michigan University, is the Upper Peninsula's largest city, with a population of about 21,000, though only a few hundred Marquette residents report Native American heritage, according to census data.

Last year, the Marquette school board asked a special committee to research the high school's nicknames. The committee collected evidence that the nicknames were offensive, harmful to Native American students and not universally embraced by the student body, and it recommended changing the nicknames.

"A change to a culturally appropriate nickname and mascot common across all seven schools within the Marquette Area Public Schools might serve as a rallying point and a point of pride," the committee said in its report, presented to the school board on Dec. 16.

Dozens of people attended the board's next meeting on Jan. 6, and they reportedly spoke for more than three hours, some defending the nicknames and others opposing them.

Defenders argued that "Redmen" originated not as a racial slur but as a tribute to the crimson red of Harvard University, which was a former superintendent's alma mater. Even so, the school long embraced the racial connotations of "Redmen" by featuring an Indian chief's head as its logo, until that image was phased out a few years ago and replaced with a bold red "M." Opponents say the nicknames need to be retired as well.

"For us, it really is just this basic recognition of the need to respect the dignity of every human being," Bucklin told Episcopal News Service, referencing the baptismal covenant in the Book of Common Prayer.

Bucklin's comments at the Jan. 6 school board meeting in opposition to the nicknames also were rooted in her personal history. The Diocese of Northern Michigan is based in Marquette, and Bucklin attended Marquette Senior High School in the 1990s, when her father, the Rev. James Kelsey, worked as the diocese's ministry development coordinator. He later served as bishop until his death in 2007.

In 1998, during Bucklin's senior year, she was editor of the student newspaper.

She and her fellow students devoted one issue that year to questioning the appropriateness of the "Redmen" mascot and nickname.

That year, the school board voted to retire the logo, but the decision didn't last long. A backlash in the community led to the election of new board members, Bucklin said, who voted to reverse course and keep the "Redmen" nick-



Photos/Marquette Area Public Schools via Facebook

A photo shared to Marquette Area Public Schools' Facebook page in 2015 shows a sign that features Marquette Senior High School's nicknames and its former Indian chief logo. The logo has since been phased out.

Left, a photo on the Marquette Senior High School website shows the school's current logo, a bold red "M."

name and logo.

The ongoing debate in Marquette echoes conversations happening across the United States over Indian mascots. While some communities are reluctant to give up such mascots, critics argue they glorify racial stereotypes, objectify indigenous people and amount to a form of cultural identity theft by teams and fan bases that often are largely non-native.

The most widely discussed case is that of the NFL's Washington Redskins, whose owners have refused to stop using a word often used as a racial slur as the team's name despite protests and pressure from Native American groups and their supporters. Other professional teams have been somewhat responsive to such complaints. The Cleveland Indians baseball team, while keeping its name, chose after the 2018 season to retire as its mascot a Native American caricature known as "Chief Wahoo."

Colleges generally have phased out references to Native Americans in their mascots and nicknames since a 2005 NCAA ban on the practice. The University of North Dakota in Grand Forks, for example, is now known as the Fighting Hawks after deciding to end the use of its Fighting Sioux nickname in 2012.

"Rather than honoring Native peoples, these caricatures and stereotypes contribute to a disregard for the personhood of Native peoples," the National Congress of American Indians, an advocacy group, said in a 2013 report. "Widely consumed images of Native American stereotypes in commercial and educational environments slander, defame, and vilify Native peoples, Native cultures and tribal nations, and continue a legacy of racist and prejudiced attitudes."

Such arguments also apply to American high schools, where mascots have commonly drawn on Native American imagery. A USA Today Network report

on Wisconsin school mascots noted in 2018 that dozens of schools had eliminated Indian mascots since the 1980s, but 31 such mascots remained in the state.

A Capital News Service report in 2013 counted at least 63 high schools in the country that still call themselves "Redskins," and one of those schools is Paw Paw High School in lower Michigan. Last year, the American Civil Liberties Union of Michigan filed a complaint over the school's mascot, and the U.S. Department of Education is investigating, according to MLive.

The ACLU's complaint warned that the use of the nickname was creating a "racially hostile educational environment."

In 2017, a state senator from Detroit proposed legislation that would have banned racially insensitive mascots in Michigan, but the bill appears to have stalled after being referred to a Senate committee.

In Marquette, the school district's student body is nearly 90 percent white, and only about 3 percent of Marquette Senior High School students reported Native American heritage, according to demographic data collected by the U.S. Department of Education.

After the research committee presented its findings at the school board's Dec. 16 meeting, high school senior Roxy Sprowl was among those who spoke in favor of the committee's recommendation of a new nickname, according to a Mining Journal story on the meeting.

"In my experience as a Native American student at Marquette Senior High School, I have been told that I don't deserve anything as a Native person when I step out and say that I don't support the mascot," Sprowl said. "I am told that I don't deserve to be here."

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FAITH AND THE ARTS

WINDOWS continued from page 1

At St. Cyprian's, King is portrayed in a minister's robe above the words "I Have a Dream," and his stained-glass panels are positioned next to panels featuring abolitionist Frederick Douglass. The church's windows honor a total of 16 "black heroes," in the words of parish treasurer Josephine Mitchell.

Mitchell, 67, has attended services for 48 years at St. Cyprian's, in the Roxbury neighborhood south of downtown Boston. As a native of Belize, she wasn't fully aware of the United States' history of racial segregation before immigrating in 1972, but her husband shared with her stories of growing up in segregated South Carolina.

She thinks the stained-glass windows offer a valuable lesson in black history. "It's not just for the ambiance and beautification of the church, but really, it's a source of education," she said in a phone interview.

Mitchell also feels a personal connection to King, since she shares his birthday, Jan. 15. She listens to his "I Have a Dream" speech every year.

"Every time I hear that speech, it just resonates with me, and it just brings chills to me, because he was such an influence in the community," she said. "And he didn't just reach out to blacks, he reached out to everybody."

Before Tolliver became rector of St. Edmund's in Chicago, he spent several years in the 1970s as rector of St. Cyprian's in Boston. The Boston congregation's King window was already installed at the time, and Tolliver oversaw the installation of additional stained-glass windows, including one honoring Massachusetts Bishop John Burgess, the Episcopal Church's first black diocesan bishop.

The Boston and Chicago congregations were founded around the same time in the early 20th century but under different circumstances. St. Cyprian's has long been a congregation with a large number of West Indian immigrants,

who began worshipping together in 1910 because they weren't welcomed at that time by white congregations in Boston.

When St. Edmund's formed in 1905, its parishioners were mostly white. By the 1920s, membership had dwindled

due to white flight as more black residents moved into the south-side Chicago neighborhood, Tolliver said. Those new residents helped St. Edmund's grow and transition into a vibrant African American congregation.

In 1948, when the neighborhood's Greek Orthodox congregation moved to the suburbs, it sold its church building to St. Edmund's, which has worshiped ever since in the church.

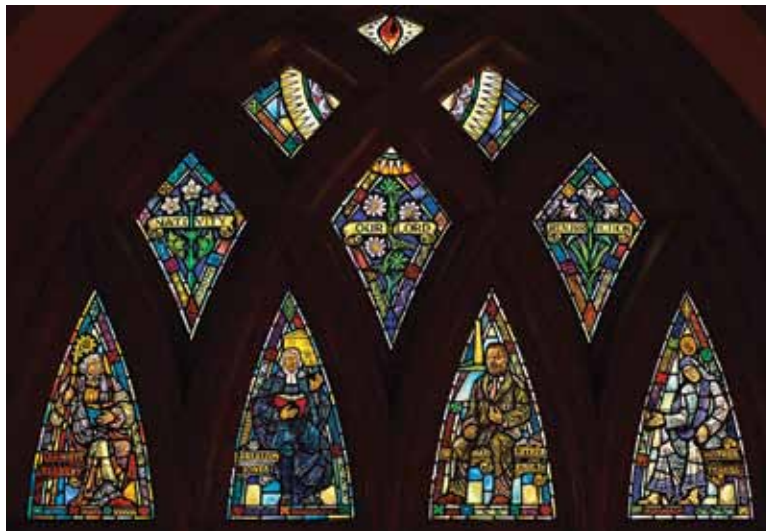
The worship space hadn't changed much by the time Tolliver joined the congregation in 1989. "All of the iconography and paintings reflected a Greek Orthodox facility," he said, "so we wanted to have more cultural symbols and images in the church that reflected the congregation of the day."

Drawing on his experience at St. Cyprian's in Boston, Tolliver envisioned converting the unadorned windows at St. Edmund's into stained glass, featuring King and other prominent black figures. He presented his idea to the congregation at the 8 a.m. service one Sunday morning and asked if any parishioners would be interested in sponsoring one of the 33 windows, each costing about \$2,000.

Tolliver had 29 volunteers from that

early service alone, and after the 10:30 a.m. service, another four had come forward to sponsor the remaining windows. Their names are featured on a plaque in the narthex.

Today, the King window is a particu-



Photo/Parlee Teague

The Rev. Martin Luther King Jr. is depicted in a stained-glass window at All Saints Episcopal Church in Atlanta, along with Samuel Seabury, Absalom Jones and Mother Teresa.



Photo/St. Cyprian's via Facebook

The Rev. Martin Luther King Jr. and Frederick Douglass are paired in stained-glass windows at St. Cyprian's Episcopal Church in Boston.



Photo/David Paulsen/ENS

The Rev. Richard Tolliver, 74, who retired in 2017 as rector of St. Edmund's Episcopal Church in Chicago, talks about the stained-glass windows that were installed during his time with the congregation.

lar source of pride for longtime parishioners like Doris Howell.

"He was an inspiration for me," said Howell, a 92-year-old retired teacher. She also felt it was important for her students to learn about King's legacy. "Dr. King was part of what I wanted to impart to the children."

Howell remains active in the congregation and continues to sing every Sunday in the choir, which takes its seat to the right of the altar, just below the windows featuring Jones, King and Holly. The windows around the church are positioned high above and grouped in threes, with 15 on the right side of

the church and 15 on the left. The other three are found in the narthex, near the church's front door. Each features a simple portrait and a name.

Howell said she sometimes sits in the choir pews and looks up at the light coming through the faces of all those well-known men and women, and in that moment, "I feel like the Lord is shining through them on me," she said. ■

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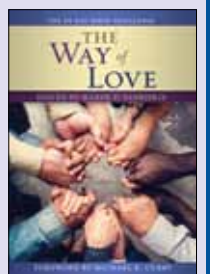
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Primates commit to walk forward together

By Mark Michael
The Living Church

Archbishop Justin Welby praised the Jan. 13-15 Anglican Primates' Meeting in Amman, Jordan, as "the most constructive and creative" he has led, speaking at a news conference held at the close of the gathering.

The tone, he suggested, pointed the way for next summer's Lambeth Conference to "draw a line under some of the inward-looking approach of the past," and added that the large number of new primates weren't "bringing along with them some of the baggage of previous meetings."

There was, Welby said, "a real sense of people trying to walk together, to build up the life of the church and to look forward together." Archbishop Michael Lewis of Jerusalem and the Middle East, the host primate, described it as "a grown-up meeting," adding "it has not been bland. People have spoken from the heart and from the head."

Thirty-three of the leaders of the Anglican Communion's 40 provinces gathered at a hotel near the traditional site of Jesus' baptism in the Jordan. The primates of Nigeria, Uganda and Rwanda refused to attend and the others were not present "by virtue of vacancy, illness or other difficulty."

In a communique on the final day, the primates said that they "were acutely aware of the ongoing tensions within the Anglican Communion. However, we were also profoundly conscious of the Holy Spirit in our midst, drawing us to walk together."

The primates, Welby said, "accepted and welcomed" a report from a task group commissioned among their members in 2016 to "maintain conversation among ourselves with the intention of restoration of relationship, the rebuilding of mutual trust, healing the legacy of hurt, recognizing the extent of our commonality and exploring our deep differ-



Photo/Jordan News Agency

Anglican Communion primates meet Jan. 13 with the King of Jordan at a conference center near the site of Jesus' baptism, at the start of their gathering.

ences, ensuring they are held between us in the love and grace of Christ." They commended it for consideration by next summer's Lambeth Conference and by the Anglican Consultative Council's next gathering in 2022.

The report's contents have not yet been released, but Welby said that it "looks at how we can strengthen the bonds of affection across the Communion," and noted that "it enabled different voices to be heard." The primates' communique focused on the task force's summons of churches across the communion "to set apart the Fifth Sunday of Lent (March 29) as a day to focus on the prayers of repentance produced by the task group."

Archbishop Philip Freier of Australia, a member of the task group, told the Church Times that the report also recommends "the possibility of a communion-wide eucharistic liturgy as a way of embodying our unity," and "affirms work that has been done in a number of places to better describe the theological characteristics of Anglicanism."

The Primates' Task Group had taken up its work after the 2016 meeting outlined "relational consequences" for the Episcopal Church after its decision to allow same-sex marriage in violation of

Lambeth Resolution 1.10. The determination that the church "should not take part in decision making about issues pertaining to doctrine or polity" or have representation on Communion-wide faith and order bodies was extended to the Scottish Episcopal Church at the 2017 primates' meeting.

But similar consequences were not handed down by the primates in the aftermath of the Episcopal Church of Brazil's similar actions in June 2018. In response to a reporter's question about the conservative group GAFCON's recent consecration of a missionary bishop to serve traditionalist Anglican congregations in New Zealand, Welby indicated that the primates had not shown much interest in such disciplinary and boundary-defining action.

"We didn't specifically discuss the formation of churches like that church," he said. "Funnily enough, there was very little discussion or desire to discuss some of those negative aspects." He said later in the news conference that the meeting's agenda had been developed through a consultative process with all the primates.

Lewis added that the primates had engaged in a "clear and honest" discussion of several aspects of Anglican identity, including "the fact that Anglicans are those who are in communion with the See of Canterbury." This principle was at the root of the 2017 statement by the primates, "It was confirmed that the Anglican Church of North America is not a province of the Anglican Communion." Lewis hinted at a more conciliatory approach, noting that the primates had also discussed "how to be as generously inclusive of all who would claim the name of Anglican within the framework just outlined."

The communique also noted that the primates had granted approval to the creation of a 41st province out of what is now the Communion for Anglicans in Egypt, North Africa, and the Horn of Africa. It will be called the Province of Alexandria, taking its name, like its mother province of Jerusalem and the Middle East, from the ancient patriarchal see of the region. Because the creation of the province had already been

approved by the Standing Committee of the Anglican Consultative Council, steps toward the inauguration of the province can now proceed.

There has also been progress, the communique said, toward developing a province of Sri Lanka, where two Anglican dioceses currently form the semi-autonomous Church of Ceylon. When British colonies in South Asia were partitioned in the mid-twentieth century, Sri Lanka's Anglicans were not deemed numerous enough to constitute their own province. Currently the Church of Ceylon, along with a few other Anglican dioceses widely dispersed around the world, remains under the nominal oversight of the Archbishop of Canterbury.

The communique mentioned extensive discussion of a number of challenges faced by Anglicans in different parts of the world, including the effects of climate change and concerns in many places about the safeguarding of vulnerable children and adults. The plight of persecuted Christians was highlighted, and the primates affirmed that "we are, as a body, strengthened by the resilience and faithfulness of these, our brothers and sisters." They expressed particular concern about the unwelcome takeover of the historic Anglican mission foundation Edwardes College by the local secular authorities in the state of Khyber Pakhtunkhwa, Pakistan.

The agenda for the Lambeth Conference was discussed by the primates at length, and they also strategized about how to effectively communicate the conference's themes in their home regions. The communique explained, "We explored how the bishops, gathered together in conference, might 'invite' the church and the world to join us as we collaborate in God's mission of building God's Church for God's world."

Archbishop Justin Badi Arama of South Sudan said at the news conference that he and his fellow bishops were "looking forward to the fellowship, coming together as bishops from all over the communion. It will be a great encouragement to each bishop that as we stay together and worship together, each bishop will go back energized, with a new energy to continue in the mission." ■

MICHIGAN continued from page 10

Chris Swartz, tribal council president of the Keweenaw Bay Indian Community, also spoke at that meeting. "It's time to change the name," he said.

The school board has yet to act on the committee's recommendations. The issue wasn't on the agenda of the Jan. 6 meeting, though residents flooded the meeting to comment about it anyway.

"I think that input is so incredibly important and we need to see and do what is best for our students, and I think this is a great opportunity as a community to really show what we stand for and to show how you can work on complex issues and resolve those issues," School Board President Rich Rossway told WLUC-TV after the board's Jan. 6 meeting. Its next scheduled meeting is Jan. 27.

Bucklin told ENS that the debate in Marquette comes at a time when the Diocese of Northern Michigan is stepping

up its efforts to confront the Episcopal Church's historic complicity with systematic oppression of Native American tribes. The diocese and its churches also have worked to build closer relationships with the tribes that are based in the Upper Peninsula.

In 2018, the diocese received a United Thank Offering grant of \$30,000 for an initiative called "Walking Together: Finding Common Ground Through Racial Reconciliation." The initiative entails "listening and learning sessions" with tribal members as well as a traveling exhibit focused on Native American history.

In listening to tribal members, Bucklin said, Episcopalians have learned firsthand of their opposition to Indian mascots and nicknames. "For this local issue [at Marquette Senior High School] to bubble up in the midst of all of that feels like it's really appropriate for us to speak out in favor of changing the name." ■