



**FEATURE** Lent resources available in print and online



**NEWS** Episcopalians commemorate civil rights pioneer



**ARTS** Faith at core of Springsteen's onstage memoir

## 'The church will be there,' Curry tells Florida hurricane survivors

By David Paulsen  
Episcopal News Service

The Episcopal Church has not forgotten or given up on survivors of Hurricane Michael, Presiding Bishop Michael Curry told those who had weathered last fall's devastating storm.

Curry spent Jan. 12-13 in and around Panama City, Fla., hearing hurricane survivors' stories of recovery.

"To hear what you have done and are doing, therein is hope and grace and the power of love," Curry said at Holy Nativity Episcopal Church during the first of two listening sessions organized by the Diocese of the Central Gulf Coast. With the crowd of 300 or more filling every pew and spilling over to folding chairs on the sides and a standing area in the back, he praised them for their perseverance in the face of disaster.

"I have to admit, I wish it had been a different name than Michael," Curry joked.

When the rapidly intensifying storm made landfall near Panama City on Oct. 10 with an estimated wind speed of 155 mph, some of these residents of Florida's panhandle lost everything. Even those who fared better than most awoke to a landscape forever altered and daily life upended — trees gone, homes damaged or destroyed, businesses darkened,



Photo/David Paulsen/ENS  
Presiding Bishop Michael Curry preaches at St. Andrew's Episcopal Church in Panama City, Fla.

schools closed, jobs up in the air and a coastal region facing the uneasy question of how many of their neighbors would be coming back.

Three months later, Episcopalians gave Curry a warm welcome from the moment he stepped off the plane at Northwest Florida Beaches International Airport. The airport manager is a parishioner at Holy Nativity and greeted Curry at the gate.

Curry's first stop Jan. 12 was Holy Nativity Episcopal School, a few blocks from the church of the same name in The Cove, a beach-side neighborhood filled with modest houses and

oak trees. Because Hurricane Michael passed just east of Panama City, the powerful Category 4 winds were aimed out to sea, sparing the city a devastating storm surge. But the wind did plenty of damage, including to the school.

One of the trees felled by the storm landed on the school's roof, creating a gaping hole over the school's lobby and one of its classrooms. When Curry arrived accompanied by Bishop Russell Kendrick, a new roof was in place and renovations were well underway inside.

Judy Hughes, Holy Nativity's head of school, welcomed them into the lobby and kicked off her tour with a short video about the

storm damage and repairs. A projector and screen were set up on floors still stripped to the baseboards, and the group watched the video stood under exposed rafters.

Hughes' goal is for her students to return to this school building by the fall, but their temporary accommodations are themselves an achievement. "We were the first school in Bay County to open," Hughes said. Classes resumed Oct. 29 in the hallways, courtyard and any other available spaces at Holy Nativity Episcopal Church, with additional

continued on page 6

## Episcopalians respond to federal shutdown's impact

By Mary Frances Schjonberg  
Episcopal News Service

As the effects of the longest federal government shutdown in United States history rippled across the country, many Episcopalians felt the economic pinch even as others tried to help their neighbors cope.

"I understand what's at stake. I understand that it is bigger than just my paycheck, but it is my paycheck," Episcopalian Christopher Dwyer, a veteran who works for the Department of Housing and Urban Development, told NBC News' Lester Holt on Jan. 10.

Dwyer, who is a member of Christ Church in Bloomfield and Glen Ridge in New Jersey and a seminarian at Drew Theological School in Madison, N.J., told Holt that he soon might have to find other work, saying his unemployment insurance eventually would run out. (While rules vary by state, unemployment benefits generally pay a percentage

of the recipient's salary, and federal workers reportedly will have to repay their benefits if they receive back pay.)

From school tuition deferrals to free firewood to anxiety support groups, the re-



Photo/AFGE  
Federal workers demonstrate in downtown Washington, D.C., on Jan. 9 for an end to the partial federal-government shutdown.

sponses ran the gamut in Washington, D.C., neighborhoods, on Native American reservations and in seaside communities.

The reservations were among the hardest hit because of their dependence on various forms of federal aid. That dependence was enshrined centuries ago in treaties between tribes and the U.S. government in which the tribes gave up huge territories for many guarantees, including money for services like health care and education. The Bureau of Indian Affairs provides those services, either directly or through grants to 567 federally recognized tribes. All told, about 1.9 million American Indian and Alaska Natives were affected.

Rosebud Sioux Tribe Chairman Rodney Bordeaux has said that 74 percent of the tribe's budget revenue was federal money. Bordeaux and other tribal leaders traveled to Washington to meet with lawmakers.

The Rev. Lauren R. Stanley, superintending presbyter of the Rosebud Episcopal Mis-

continued on page 7



## CONVERSATIONS

## When does welcoming become ‘sheep stealing?’

By Cole Hartin



MY FAMILY AND I recently moved to Saint John, New Brunswick, a beautiful little city on Canada's east coast. For all of its perks — ancient mountains, beautiful beaches, the presence of the Saint John River (“the Rhine of North America”) and the deep local history — there is also the difficult reality of economic struggle. Saint John was once a thriving industrial hub and now suffers from the same post-industrial malaise as many cities in this part of the country.

The situation with churches mirrors the economic landscape. They were built years ago to serve the many neighborhoods of a bustling city; churches were plentiful enough that almost anyone could easily walk from home on a Sunday morning. Since then the population has thinned and church attendance has plummeted all around. Many buildings now stand vacant or have been sold off to be destroyed or used as warehouses.

Because of the closure of many churches, I find that we have many guests from other denominations visiting our parish simply because we are one of the few still standing in the neighborhood. We welcome Roman Catholics, Baptists and United Church folk. When I meet them and hear their stories, I'm left with questions: Should I offer to help them find a parish within their previous denomination, or should I invite them to stay with us? If I encourage them to stick around, am I “stealing sheep?”

This is an especially thorny dilemma because of the ecumenical heart of Anglicanism, and indeed my commitment to ecumenism. Ecumenism is a distinctive characteristic of the Anglican tradi-

tion that cuts across theological and political divides.

This recognition that the Anglican Church is not the “Church Catholic,” but merely one part of it, affects the way that Anglicans interact with our sisters and brothers from other churches.

Whether we worship in the most Anglo-Catholic of parishes or our services are barely distinguishable from the local evangelical church, Anglicans recognize that the body of Christ extends beyond our ecclesial borders. We might differ in our opinions about how far these borders extend and to whom, but this is a question of degree only.

This ecumenical conundrum is not only an Anglican problem — for there are ecumenical Christians of all persuasions — but I think it is also most pressing to Anglicans. Generally speaking, other traditions see themselves as more fully encompassing the heart of Christian faith. To some degree, Roman Catholics recognize other churches and ecclesial communities, including their gifts, but believe unity with the Apostolic See of Rome is necessary for fullness of ecclesial communion.

Orthodox Churches vacillate in their reception of other traditions, with some completely deaf to the possibility of true faith existing outside of their communion and others who are quite open to this. And it's still common to hear of evangelicals coming to the reluctant conclusion that there are probably

true Christians in Catholic or mainline churches, but this is always despite their erroneous beliefs.

I have a difficult time imagining a Catholic priest or a Baptist pastor telling a visiting parishioner to remain faithful to a prior congregation, but this is only based on anecdotal evidence.

This moves from a theoretical ecumenism into a very practical pastoral question when we encounter those from other traditions in our parishes. My tendency is to encourage Roman Catholic sojourners to continue attending Mass at the next parish.

I'd love for them to stay here and worship with us, but I feel like this cheapens something of their beliefs, as well as the authority of their church.

When it comes to visiting Baptists, I have the same dilemma. I encourage them to continue in fellowship with the local congregation, but I'd somehow want them to move closer to the deeper apostolicity I see vestiges of in the Anglican Communion.

Some friends and I had a joke in seminary: We referred to the Anglican Communion as a halfway house because we watched many, many of our friends, in their ecclesial migrations, step through the Anglican Church for a time, only to end up somewhere else. Baptists needed Anglicanism as a stepping stone to Orthodoxy, or burnt-out Roman Catholics needed Anglicanism as temporary shelter before they moved into Pentecostalism. Anglicanism had little staying power for

them, and it did little by way of evangelization, but it proved a vital avenue within Christianity. Anglicanism seemed never to be the destination, but always an integral part of a journey.

But now, as a pastor within the Anglican tradition, I see some enduring beauty and truth in it, even in this fragment of catholicism. Is there some set of practical guidelines for hospitality toward those who are from other Christian traditions?

I hope evangelicals, without compromising their commitments, come into the Anglican fold because I believe that, despite our failures, we retain a vital mark of the church with our episcopacy. I struggle with Roman Catholics who are seeking solace amid systemic abuse. It's not that I am not privy to the abuse in our churches, but rather I think Anglicanism's ability to be self-critical, and even to admit our sinfulness in ways that have not been possible among other traditions, is truly liberating.

Is there a way to be open and inviting to those on the edges of their native traditions, while also maintaining a robust ecumenism? While our boundaries are intentionally porous — all baptized Christians are welcomed to the table — the favor is not often returned. Is there a way to gather in the wandering sheep without being perceived as a predator by other churches?

These are questions to which I don't have any concrete answers, but I believe they will only become more pressing as our churches are pressed together in world that is increasingly post-Christian. ■

*The Rev. Cole Hartin is a Ph.D. candidate at Wycliffe College, Toronto. He is also assistant curate at St. Luke's in Saint John, New Brunswick, Canada. This article first appeared in The Living Church.*

‘Is there some set of practical guidelines for hospitality toward those who are from other Christian traditions?’

## FROM THE EDITOR'S DESK



AS YOU READ this month's Journal, be sure to check out the “back of the book,” as they say in the magazine trade: i.e., the last few pages.

We have a rich range of “faith and the arts” stories, spanning several media and illustrating how church sometimes is found outside a church.

Anyone who is a Bruce Springsteen fan (which, in this corner, dates back to scoring \$5 tickets to his breakout 1975 shows at New York's Bottom Line nightclub) knows that his concerts often resemble revival meetings. Rock and roll is his salvation; his guitar is “the staff of righteousness.”

However, as the article on page 15 notes, it was only quite recently in his Broadway onstage memoir that Springsteen clearly talked about his Catholic upbringing and its effects — good and bad.

Episcopal churches often take the position that they accept seekers, searchers and doubters, but it's also the church's job to provide answers. It's the artist's job to say, “Well, that's one way of looking at it,” and to ask questions.

One of the most open-ended questions is, “Why

not?” One church that asked it is Good Shepherd, located on the Ohio University campus in Athens, Ohio.

Realizing 1) the extraordinary popularity of the BBC television show “Doctor Who,” especially among young people, and 2) the possibility of exploring the spiritual dimension of a time-traveling extraterrestrial, the church erected an iconic image from the show on its front steps.

It doesn't have a cross or stained glass on it. In fact, it's an ordinary blue British phone booth, the vehicle called a TARDIS that allows the show's characters to fly throughout centuries of time and space.

To the students, it was as powerful a sight as pews and an altar, a startling thing to find at a church and a way for Good Shepherd's clergy to open a conversation about faith.

Episcopalians rightfully love to honor their five centuries of Anglican heritage and tradition — the King James Bible, the Book of Common Prayer, the Anglican hymnal.

If the church is also flexible and adventurous enough to search for faith in unlikely places, including popular culture, then it truly will possess strength for survival. ■

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## NEWS

# U.S. churches raise funds to buy ambulance, save West Bank hospital

By David Paulsen  
Episcopal News Service

An Episcopal congregation in the Diocese of Washington (D.C.) is rallying its parishioners and other churches behind an Anglican hospital in the Middle East, located in the West Bank city of Nablus, where the loss of an ambulance could cost the charity hospital its accreditation, forcing it to close.

St. John's Episcopal Church, Norwood Parish, in Chevy Chase, Md., took a leading role last fall in raising money for St. Luke's Hospital, a ministry of the Episcopal Diocese of Jerusalem. By the end of the year, donors had pledged enough to pay for a new ambulance.

"The exciting thing wasn't so much how much money. It was more the enthusiasm of the response from people around this," said the Rev. Sari Ateek, rector at St. John's Norwood.

Ateek, a Palestinian Christian and son of an Episcopal priest, grew up in Jerusalem and moved to the United States at age 19 to attend college. He doesn't return often to his native land, though in 2014 he led his congregation on its first Holy Land pilgrimage. Afterward, St. John's Norwood began supporting the Episcopal Diocese of Jerusalem though contributions to American Friends of the Episcopal Diocese of Jerusalem, or AFEDJ, and the congregation now pays part of a nurse's salary at St. Luke's.

Last year, St. Luke's was in a bind after the breakdown of its 15-year-old ambulance, which had been making more than 2,000 emergency trips a year. Not only did it lose use of the vehicle, but the Palestinian Ministry of Health also said at least one working ambulance was required to maintain the hospital's accreditation. The Ministry of Health gave the hospital a February deadline to comply, and the hospital estimated it would cost \$110,000 for a new ambulance, equipment, licensing and insurance.

"At first I was amazed that the hospital only had one ambulance," Ateek said. "It just became very clear that this was something we needed to do."

After AFEDJ launched a fundraising campaign, Ateek wrote a letter in late November in his church's newsletter detailing the hospital's plight. He refrained from making a direct appeal to his parishioners for money, but several came forward with large donations, including one of \$20,000. Those, combined with smaller donations, brought the total from St. John's Norwood to \$37,000.

Ateek obtained a list of churches of all denominations in the Washington, D.C.,



A nurse works in the neonatal-care unit at St. Luke's Hospital in Nablus, West Bank.

Photo/AFEDJ



Photo/AFEDJ, via video

St. Luke's Hospital in Nablus, West Bank, is one of two run by the Episcopal Diocese of Jerusalem. The other is in Gaza.

area that had given to AFEDJ in the past. He went down that list and e-mailed personalized messages asking for contributions. Among them, Washington National Cathedral pledged \$10,000, and Grace Presbyterian Church in Springfield, Va., raised \$13,000, bringing the total from Ateek's ecumenical efforts to about \$75,000.

With an additional \$27,000 from the U.K.-based Anglican Communion Fund, AFEDJ had nearly met its goal for the ambulance campaign.

"People are hungry to do good work like this," said the Rev. Anne Derse, a deacon at St. John's Norwood, who served for six years as a U.S. ambassador, first to Azerbaijan and then to Lithuania.

Derse participated in the church's 2014 Holy Land pilgrimage, a "life-changing experience" that prompted the congregation to form a Holy Land Committee. Part of the committee's mission is to support humanitarian work that helps the neediest and most vulnerable residents of Israel and the Palestinian occupied territories.

The hospital in Nablus and Al Ahli Arab Hospital in Gaza are two of many humanitarian ministries led by the Epis-

copal Diocese of Jerusalem.

"Those projects are wonderful Christian witness in the Holy Land, because they're open to anyone," Derse said.

Her congregation has followed up with Holy Land pilgrimages every two years. In 2018, pilgrimage participants visited St. Luke's Hospital for the first time. That fueled the church's interest in paying for part of a nurse's salary, and it later provided additional grounding for Ateek's attempt to raise money for the ambulance.

"Honestly, the need speaks for itself," Ateek said.

"You have this hospital that we want to continue to serve the population, and we can solve this ... And we did, which is super exciting."

Even with a new ambulance, AFEDJ says, financial struggles are an ongoing challenge at the Diocese of Jerusalem's medical facilities. They face uphill battles to remain open for everyone who needs care, regardless of their ability to pay.

Those struggles were underscored in December when a building collapsed at a surgical outpatient clinic on the campus of Al Ahli Arab Hospital. The 120-year-



Photo/St. John's, Norwood  
Ateek

old building apparently was empty that afternoon at the time of the collapse, and no one was

injured.

An engineer and construction team surveyed the damage and recommended about \$150,000 in reconstruction work, the Jerusalem diocese said. Jerusalem Archbishop Suheil Dawani has launched an appeal for donations to rebuild the clinic.

"In Nablus City, we have five different hospitals. St. Luke's Hospital is the only charitable hospital and the only church hospital in the West Bank," Dr. Walid Kerry, executive director of St. Luke's, said in a video produced by AFEDJ. "We are happy to give the medical care and surgery to everyone who asks for it, especially the needy and poor patients."

The Episcopal Church long has supported and remains closely engaged with the Anglican diocese's work in Israel and the Palestinian territories. The diocese is among the recipients of grants from the Episcopal Church's Good Friday Offering, which collected a record \$414,310 in 2017 to support ministries in the Middle East.

AFEDJ, an independent and non-partisan nonprofit, supports the work of the Episcopal Diocese of Jerusalem, which covers Israel, Jordan, Lebanon, Palestine and Syria. Further information can be found on its website: [www.afedj.org](http://www.afedj.org).

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## EPISCOPAL LIVES

## Western Kansas bishop embraces rare dual role

By David Paulsen  
Episcopal News Service

**W**estern Kansas Bishop Mark Cowell had not been ordained a full month when he made his first official visit to a congregation in the diocese that he was newly entrusted to lead. He “visited” his own congregation: St. Mary & St. Martha of Bethany Episcopal Church in Larned, Kan. Cowell was vicar of the church when he was elected bishop on May 5, and he remained in both roles for his Christmas Eve visit.

Cowell also leads a second congregation, Holy Nativity Episcopal Church in Kinsley, and his list of additional part-time jobs includes municipal prosecutor in Dodge City and county attorney for Hodgeman County.

“It works for me. It just fits the way my brain works,” Cowell told Episcopal News Service. “Bouncing around from



Photo/Diocese of Western Kansas, via Facebook

**Western Kansas Bishop Mark Cowell is ordained Dec. 1 at Christ Episcopal Cathedral in Salina, Kan.**

topic to topic and bouncing around from one job to another just seems to suit me.”

Part-time bishops aren’t unusual, but Cowell is thought to be the only dual-role bishop who also serves a congregation. His predecessor, Bishop Mike Milliken, also served a parish for most of his episcopacy. No other bishops currently divide their time in the same way, said Bishop Todd Ousley, who assists dioceses with

bishop searches as head of the Episcopal Church’s Office of Pastoral Development.

Milliken likened the division of labor to parenting multiple children. “You deal with the one who needs your attention at that point, realizing that it takes some organizational skills and some planning and keeping a handle on your calendar.”

The diocese has fewer than 30 congregations, some of which only worship together once a month. Although Cowell has plenty of work to do, administrative tasks aren’t high on his list of priorities, he said. “This is not a diocese where you need to spend a lot of time in the office.”

Cowell enjoys meeting with local parishioners, whether he’s on an official visit or just stopping by to say hello and to help out, he said. “Quite frankly, we don’t do anything that formally out here. It gives me an opportunity to see

my friends who happen to be going to church at all these different churches.”

Financial constraints and the limited number of priests in Western Kansas are among the reasons the diocese opted for a part-time bishop who shares congregational duties. Though it may be the only diocese with that arrangement, other dioceses also are responding to such challenges by rethinking the bishop’s role.

Cowell said he hoped that his example might offer lessons that other dioceses can apply to their own contexts. One, he suggested, is the importance of inspiring laity to play a greater role in the life and future of their congregations.

“I don’t think we could do what we’re doing any other way,” he said. “But I also think that’s what we should be doing: continuing to teach and empower the laity to take over our churches.” ■



**Bishops and clergy gather in Salina, Kan., for the consecration of Western Kansas Bishop Mark Cowell, center.**

Photo/Diocese of Western Kansas

## ERD board chair named

**P**residing Bishop Michael B. Curry has appointed **Teri Lawver** as board chair for Episcopal Relief & Development. The first woman to hold the position, Lawver replaces Neel Lane, who served as chair from 2015 through 2018. She previously served on the board from 2008 to 2013

and continued to serve on its Advancement Committee.

Lawver is the global commercial strategy leader, global vice president, for the Immunology Therapeutic Area with Janssen Pharmaceutical Companies of Johnson & Johnson. She has more than 20 years of global healthcare and business leadership experience spanning four continents, three healthcare sectors and dozens of disease areas.

— Episcopal Relief & Development



Lawver



Photo/Sharon Sheridan

## Candlemas

*A stained-glass window at St. James Episcopal Church in Upper Montclair, N.J., depicts the presentation of the baby Jesus in the Temple in Jerusalem, as described in Luke. A holy man named Simeon, promised that he would not die before seeing the Messiah, recognizes Jesus and responds with the words of the Nunc dimittis: “Lord, you now have set your servant free to go in peace as you have promised; for these eyes of mine have seen the savior, whom you have prepared for all the world to see: a light to enlighten the nations, and the glory of your people Israel.” The Episcopal church commemorates the Feast of the Presentation of Our Lord, also called Candlemas, on Feb. 2.*

## Offering aids colleges

**P**residing Bishop Michael Curry has invited Episcopalians to dedicate offerings at observances of the Feast of Absalom Jones (Feb. 13) to support the church’s remaining historically black college and university: St. Augustine’s University in Raleigh, N.C., and Voorhees College in Denmark, S.C.

The institutions were founded in the later 19<sup>th</sup> century as a church missionary venture. Most of the students come from low-income households, and more than 40 percent are the first in their families to attend a four-year college.

“As we approach February, the remembrance of the Blessed Absalom Jones, the first African-American priest in The Episcopal Church, we have a unique opportunity to celebrate his memory and to honor the witness of two schools that continue to form new leaders,” Curry said.

— Episcopal Church Public Affairs Office



Absalom Jones

## OBITUARIES

## Harold Hopkins Jr.

Bishop Harold A. “Hoppy” Hopkins Jr., who spent a decade overseeing episcopal elections and the discipline of bishops, died Jan. 3. He was 88.

Born in Germantown, Pa., he took U.S. Navy officer’s training for two years, but left to attend seminary. He was ordained deacon and priest in 1955 and served churches in New York and Maine before serving as bishop of North Dakota from 1980 to 1988. He then returned to Maine and served as director of the Episcopal Church’s Office of Pastoral Development.

He wrote “Nominees in an Episcopal Process” and “The Interval Between Election and Consecration” and contributed to “Restoring the Soul of a Church.” In retirement in Maine, he taught English as a second language, carved wood, played banjo and repaired clocks. His wife, Nancy, died in 2018.

## John Lewis Said

The Rt. Rev. John Lewis Said, who served as suffragan bishop in the Diocese of Southeast Florida and assisted in the Diocese of Central



Hopkins

Florida, died Jan. 5. He was 86.

Born in Marion, Ind., he was ordained deacon in 1958 and priest in 1959, serving several parishes in Indiana and Florida. Said served as a missionary for the Diocese of Central Brazil from 1966 to 1969. He joined the Brotherhood of St. Andrew in 1987.

He was consecrated for Southeast Florida in 1995 and served there until 2002. In retirement, he served as bishop in residence at Church of the Nativity in Port St. Lucie.

## Donald Maynard Hultstrand

The Rt. Rev. Donald Maynard Hultstrand, Bishop of Springfield from 1982 to 1991, died Dec. 21 in Greenville, S.C. He was 91.

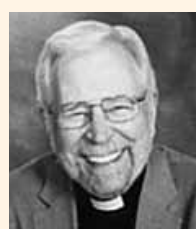
He had served as bishop in residence at Christ Church in Greenville since 2005. He was executive director of the Anglican Fellowship of Prayer from 1975 to 1979 and continued as an adviser. He was president of the Living Church Foundation from 1991 to 2001.

Born in Parkers Prairie, Minn., he was ordained deacon and priest in 1953, and served churches in Colorado, Minnesota, Missouri, Ohio and Pennsylvania. He wrote “And God Shall Wipe Away All Tears,” “Holy Living Today,” “The Praying Church” and “Revelations of Effective Prayer.”

— The Living Church)



Hultstrand



Said



## NEWS

# Grant programs offer boost to church-renovation projects

By David Paulsen  
Episcopal News Service

**W**ear and tear on Episcopal churches combined with the limited financial resources available to many congregations often translate to deferred maintenance that can leave church leaders wrestling with how to be better stewards of their properties. And then lightning can strike — literally.

“Like a message from God,” is how the Rev. Luke Fodor describes the lightning strike in 2013 that damaged the bell tower at St. Luke’s Episcopal Church in Jamestown, N.Y. He joined St. Luke’s as rector the year after the tower was damaged, inheriting a list of repairs that went well beyond what could be blamed on the lightning.

“It was kind of a clarion call: Hey, take care of your buildings,” Fodor said.

One silver lining is that the very age of some older Episcopal churches can be an asset in planning for repairs, with grant money available to assist in projects

that can be categorized as historic preservation. St. Luke’s recently received \$500,000 through a New York grant program. Another Episcopal congregation, St. Peter’s in Manhattan, was awarded \$500,000 from the same grant program.

“It’s going to be an exciting year ahead for us,” said Melissa Morgenweck, senior warden at St. Peter’s. The congregation, which also is searching for a new rector, has just begun taking steps toward launching its rectory-restoration project with help from the grant money.

The grants were among \$19.5 million awarded by the New York State Office of Parks, Recreation and Historic Preservation. To receive the money, the congregations must ensure the projects are thoroughly documented to meet the state’s criteria, including the ability to



Photo/St. Luke's Episcopal Church  
*St. Luke's Episcopal Church was built in 1894 in downtown Jamestown, N.Y., and features a bell tower with working carillon.*

raise matching funds.

Grant money for historic preservation of churches is available from numerous sources, but for a grant program like New York’s that is backed by public resources, the projects must in some way benefit the public, not just the congregations. At St. Peter’s, though the rectory’s top floor is set aside as a rector’s apartment, the rest of the building is regularly used by the community for activities from photography classes to group meetings for people with substance addictions.

“Our rectory is used very much as a community space,” Morgenweck said. “It’s become a real hub for the community, but the building needs significant work.” A leaky roof and walls are just the start, she said.

Preservation of a historic building also qualifies as a benefit to the public. A 125-year-old church like St. Luke’s can offer “history that’s visible, not just history that’s tucked away in museums,” Fodor said. His church is one of 103

buildings in downtown Jamestown that are identified as contributing to the Jamestown Downtown Historic District, which is listed on the National Register of Historic Places.

Not everyone is comfortable with giving public money to faith-based organizations, even with the goal of saving important local structures, Fodor said. He initially faced pushback within his own congregation from some parishioners who questioned why state money would be used to help the congregation stabilize its bell tower and front porch, he said.

“It’s a concern both ways,” Fodor said. “How do you use public resources? What’s the best use?”

Such questions became a legal issue in New Jersey that was settled last year by the state’s highest court, which ruled against churches that were benefiting from a preservation grant program. Three Episcopal churches were among the 12 churches in Morris County listed as defendants in the suit brought by the Wisconsin-based Freedom From Religion Foundation and a Morris County resident.

One of the churches, the Episcopal Church of the Redeemer in Morristown, had received a \$294,000 grant in 2013 to restore its 1926 parish house and an additional \$272,000 in 2015 to restore the church’s slate roof.

One of the underlying legal precedents was set relatively recently, in 2017, when the U.S. Supreme Court ruled that churches should be treated like any other community organization eligible

continued on page 11

## Austin archives property sold

**T**he Episcopal Church has sold an Austin, Texas, city block it bought in 2009 to build a national archives facility, with proceeds intended to accelerate the building of a new facility elsewhere.

The church announced the sale on Dec. 14 of Block 87 in its entirety to CPG Block 87, LP, a Texas limited partnership. The Austin city block was bounded by Seventh, Eighth, Trinity and Neches streets and included a commercial parking lot. Enhanced parking-lot management generated increased revenue each year, which increased the asset value of the block, the Episcopal Church Public Affairs Office said in a release.

In 2017, the church selected Cielo Property Group to partner in developing the property to include space for the archives and an adjoining mixed-use project. In early 2018, the church and Cielo received approval from the city for the abandonment of a bisecting alleyway, which enhanced the value of the block and paved the way for the mixed-use project, the release said.

At its meeting in April 2018, Executive Council received an update on the Archives Project. “At that time, church leadership agreed that our decision to move strategically with the development of this parcel had resulted in a significant increase in value,” said the Rev. Canon Lang Lowrey III, an adviser to the church.

“While the original intent was to create a new home for the archives on this site, the appreciation on the property and the use of income from the



Illustration/GENSER

*An artist's rendering shows the previously planned archives building in Austin.*

parking lot to pay down debt presented an unforeseen opportunity: to sell the property and, with the proceeds, explore other locations and accelerate building of the archives.”

Presiding Bishop Michael Curry called the sale “a positive development.”

“It broadens the church’s opportunities and creates new possibilities for addressing the archival needs of the church,” he said.

The sale “refocuses our approach to securing a new home for the archives,” said Mark Duffy, archives director. “Developing a building in Austin Block 87 required a significant endowment to support operating costs. Unlocking the appreciated value through this sale gives us the flexibility to move ahead and explore different options for an archives of the 21st century.”

The Archives of the Episcopal Church ([www.episcopalarchives.org/](http://www.episcopalarchives.org/)) is the official repository of documents of the Episcopal Church, including General Convention, the Domestic and Foreign Missionary Society, Episcopal Church organizations, and the personal papers of its leadership. ■

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## NEWS

HURRICANE continued from page 1

space provided by St. Thomas by the Sea Episcopal Church in Panama City Beach.

Teachers and students since have moved into 15 portable classrooms on vacant land behind the Holy Nativity church. Spirits are running high again, Hughes said. The school, which teaches preschool to eighth grade, had about 285 students enrolled this year, with about 20 yet to return after the hurricane.

**Still recovering**

Curry said he visited “to remind the church you’re still here.”

“The church will be there 10 years from now,” Curry said later, during the short drive from the school to the church. The vehicle passed a man jogging through The Cove. “We’re long-distance runners. We’re not sprinters.”

If storm recovery is a marathon, these coastal communities are in the early miles of the race.

Some properties have been cleared of downed trees and storm-tossed vegetation, while others appear untouched. The smell of cut wood emanates from parts of Panama City, especially near lots that have been converted to mulching grounds.

In the initial aftermath of the hurricane, a massive amount of household debris was hauled to the curbs, residents said. Walls of junk rose along the sides of residential streets broken only by the gaps left for driveways. Now neighborhoods are beginning to look like neighborhoods again, but debris heaps remain scattered here and there, some towering taller than houses, filled with furniture, bricks, drywall, large appliances, siding and anything else that might have broken free or been damaged during the storm.

Some gas stations have reopened despite missing the roofs over their pumps. Many other businesses appear closed, either temporarily or for good. Those that have reopened display signs that say, “Yes We Are Open.”

The ubiquity of roof damage has launched thousands of homeowners on simultaneous searches for available roofers, creating a service backlog. Blue tarps are the most common stopgap until repairs can be made. Some roofs no longer exist to be repaired, either blown away or collapsed into their buildings.

Occasionally, a pile of rubble is all that remains of a building.



Photo/David Paulsen/ENS

**Storm surge from Hurricane Michael virtually wiped out the community of Mexico Beach, Fla.**

More than \$5 billion in losses have been reported in insurance claims in Florida, with most of the claims coming from Panama City, Mexico Beach and other communities in Bay County, according to the state’s Office of Insurance Regulation.

The Diocese of the Central Gulf Coast, with financial and logistical assistance from Episcopal Relief & Development, has worked closely with the eight Episcopal churches that sustained significant damage during Hurricane Michael, though all were able to resume Sunday services within two weeks of the storm.

On the day of Curry’s listening session at Holy Nativity, the roof was still clad in blue tarp and other protective materials. The session inside encompassed a mix of laughter and tears, applause and “amens,” as about two dozen Episcopalians from across the region spoke about their experiences during and after the hurricane.

They shared stories of first responders’ heroic work, of one congregation’s homeless parishioners camping out in the parish hall, of neighbors sharing information over downed fences, of students glad to return to school to see their friends, of residents chipping in any way they could to help each other and of a shared desire to return to daily life.

Curry thanked them for their stories, saying they echoed what he had heard from Episcopalians during his visit the previous month to the Diocese of East Carolina, which is recovering from Hurricane Florence, which hit last August.

“They started asking: ‘Who is our neighbor? Who may be worse off than we are?’ ... We’re kind of all in it together,” Curry said.

Curry’s visit was a tremendous personal boost for her and her family, said Anna Eberhard. Eberhard, a teacher at Holy Nativity Episcopal School and a member of the church, was displaced after the storm, forced to move more than hour away to Walton County until their house is repaired.

She and her two daughters travel back each weekday for school; but by the weekend, they are too tired of traveling to attend Sunday services, she said.

“I’m without my church home,” she said, so returning to the church and her congregation for the session with Curry gave her “the feeling of the Holy Spirit.”

**‘Serve each other’**

Curry’s second listening session was



Photos/David Paulsen/ENS

**Presiding Bishop Michael Curry and the Rev. Tommy Dwyer listen to residents share their hurricane stories at St. James Episcopal Church in Port St. Joe, Fla.**



**At left, Judy Hughes, head of school, leads Presiding Bishop Michael Curry on a tour of Holy Nativity Episcopal School in Panama City, Fla. The school is undergoing extensive repairs after being damaged in Hurricane Michael.**

ama City. When the storm hit, the family fled. When they returned, their house was gone. Connell also was left without a job because the hurricane destroyed part of the hospital.

Connell struggled to hold back tears as she told Curry about a phone conversation she had with her father after the hurricane. He told her to

held at St. James Episcopal Church in Port St. Joe, a smaller coastal community east of Panama City. On the drive there, he passed through Mexico Beach, the small community that was hit hardest by Hurricane Michael’s storm surge.

What is left of the community looked like a war zone, with buildings reduced to scrap or badly damaged. Roofs, if not missing altogether, were patched with blue tarp. Scattered piles of debris lined the main road through town, which was reduced to one lane in one section because of storm-caused erosion.

The scene in Port St. Joe was nearly as bleak, though the neighborhood around St. James is farther inland and was mostly spared the worst of the waves.

About 125 people filled the church for Curry’s listening session. Nearly 20 people shared their hurricane stories in the session, where the tone was more subdued than at the morning session.

Melina Elum, a member of St. James, told of hunkering down in her Port St. Joe home with her husband during the storm, “wondering if we were going to live.”

Elum said she prayed to God out loud and made a lot of promises while asking for protection. When the ordeal of the storm was over, “it was a relief, but it was also a responsibility when I realized what I promised,” she said. “I have more to do now because of that.”

Anna Connell, who moved to Mexico Beach with her three children about three years ago, worked as a nurse at Bay Medical Sacred Heart Hospital in Pan-

pray, so she did.

“It was the first time in my life that I ever completely gave myself to God. It was very humbling,” she said. “I still don’t have a plan, but I have peace.”

Curry thanked and hugged her.

“The truth is, none of us has the strength to do it by ourselves,” he told the gathering. “Together we can.”

The next morning, Curry concluded his visit by participating in Eucharist at St. Andrew’s Episcopal Church in Panama City. During the hurricane, trees fell onto the administrative building at St. Andrew’s, crushing part of the roof, but the roof had been rebuilt by the time of Curry’s visit.

The church itself sustained only minor damage. So, on the first Sunday after the storm, the congregation was able to return and worship there. The Rev. Margaret Shepard, rector at St. Andrew’s, invited parishioners to write on poster-size paper their emotions based on the theme “What Has Made You Sad/Angry” in the hurricane’s aftermath.

The responses included: “So much loss and destruction.” “It made my aunt go away.” “Nothing is the same.” “Fear of starting over.”

A second sheet of paper hanging in the sanctuary asked: “What Bright Spot Have You Found?”

The responses included: “Neighbors sharing and getting to know one another.”

“The deep goodness of people.” “Coming to church!” “God’s comforting presence.” ■



## NEWS

SHUTDOWN continued from page 1

sion (West) in South Dakota, and the Rev. John Floberg, priest-in-charge on the North Dakota side of the Standing Rock Episcopal Mission, both told Episcopal News Service that the tribal governments was considering shutting down parts of their operations because they lacked federal grant money.

Stanley said she received calls asking for help with electric bills and for propane. The local electric co-op was working with furloughed federal workers, but other reservation residents were getting desperate, she said. That is where the mission's Firewood for the Elders program came in. The program began distributing wood not just to older tribal members but also to any families affected by the shutdown and to furloughed workers.

People are worried about the U.S. De-



Photo/St. John's via Facebook

**In Jackson Hole, Wyo., Jackson Cupboard, a food pantry at St. John's Episcopal Church, is partnering with Wyoming Food Bank of the Rockies to host a mobile food pantry.**

partment of Agriculture's Supplemental Nutrition Assistance Program, SNAP, or EBT as it is known on the Rosebud Reservation. Recipients' January benefits were available on Jan. 10, and February money was to go into people's accounts on Jan. 20. Stanley said she worried that some people would not budget out that money to last through the end of February.

While the USDA has said its Commodity Supplemental Food Program will make its planned February deliveries, Stanley said a lot of the food isn't arriving and recipients are getting rain checks to redeem when it does arrive.

"The Rosebud Episcopal Mission is committed to helping those most in need," Stanley told ENS.

And, people across the country have been asking her how they can help, offering donations of material goods, money and gift cards. Stanley is telling people that money and gift cards are best because each family has different needs.

The partial government shutdown entered its 24th day on Jan. 14, making it the longest in U.S. history, as Congress and President Donald Trump remained at loggerheads over his demand for billions of dollars for a wall on the southern border. As of Episcopal Journal's press date, Jan. 21, the shutdown had lasted 31 days.

About 800,000 federal employees, more than half of whom have continued

to work, did not get paid on Jan. 11. Congress sent Trump a bill to give those workers back pay once the shutdown ends.

Such promises, however, do not help furloughed workers' cash flow during the shutdown, so Episcopalians stepped up. St. Patrick's Episcopal Day School in Washington, D.C., for example, said that parents who were federal employees or contractors and having difficulty paying tuition and fees could defer those payments without late fees. They will have to set up a repayment plan later.

Many Episcopal schools, especially in the Washington area, no doubt experienced similar situations, said Head of School Peter A. Barrett.

For some federal employees, the needs were more basic. Eleanor Godfrey told a local television news station that the Lord's Pantry, a ministry of St. James Episcopal Church in New London, Conn., was ready to help.

"This is probably the best place to come to get food. I certainly hope the people who are involved in this shutdown don't become prideful, because [at] St. James, we're here for you and we want you to come down here," said Godfrey, the pantry's manager.

More than 7,000 federal employees work in Connecticut, and the federal government is a major employer in the southeastern part of the state where New London is home to the Coast Guard Academy. Coast Guard employees were furloughed because they are part of the Department of Homeland Security, one of the departments effected by the partial shutdown.

The pantry got the word out via social media as well.

The Community Soup Kitchen at Christ Church Episcopal in New Haven, Conn., told furloughed workers they were welcome. "St. Paul tells us in Scripture that the laborer deserves to be paid. And we hope that the government will reopen and workers who are working will be paid," the Rev. Stephen Holton told a local NBC television station. "Everyone deserves a meal, and this is a place where you can receive it. Come and be fed together."

In Jackson Hole, Wyo., Jackson Cupboard, a food pantry at St. John's Episcopal Church, partnered with Wyoming Food Bank of the Rockies to host a special mobile food pantry.

The 4Saints Episcopal Food Pantry in Fort Worth, Texas, posted this message on Facebook:

"If you are having to decide between purchasing food and pay bills due to the government shutdown, you can go to a food pantry. 4Saints is open Friday from 12-2pm. If that's not convenient or we are not close to you, check out the comment below for the 'find food' link from Tarrant Area Food Bank."

The message was shared 25 times, an unusual amount for the pantry, said Director Judy Cariker.

Meanwhile, in Georgia, the Very Rev. Alexis Chase, vicar of Holy Comforter Episcopal Church in Atlanta, took to Facebook to offer "furloughed friends" the chance for some comfort.

"Furlough Bible Study" is just one way that St. Columba's Episcopal Church in

northwest Washington, D.C., has tried to help. The Bible study, for "those with unexpected time in your day and a desire to gather with fellow sojourners," began Jan. 16. On that same day, St. Columba's Mothers' Group hosted a professionally led conversation with practical advice about how to manage anxiety and its impact.

"Some of you have told me that, even though you've lived through government shutdowns in the past, this time feels particularly scary," the Rev. Ledlie Laughlin, St. Columba's rector, told the congregation. "Others have told me that you're scrambling to figure out your finances, calculating the toll on your savings in the absence of a paycheck. This is a time to come together, to take care of one another

and to take care of our neighbors."

Laughlin said prayer should be Episcopalians' first response. St. Columba's began including all affected by the shutdown in its Sunday and daily prayers.

(Province II of the Episcopal Church has offered "a litany for those affected by the government shutdown.")

St. Columba's is also "crowdsourcing and identifying resources" for people who may be facing hardship for the first time and do not know where assistance is available for food or other necessities, he said.

And, Laughlin urged parishioners needing financial help to contact him, and he asked those with "enough to help someone else" to be in touch with him also. ■



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## LENT RESOURCES

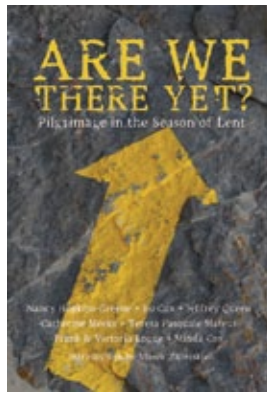
## Books, online devotionals available for a holy Lent

*Ash Wednesday, March 6, marks the beginning of Lent, 40 days of repentance and reflection that leads to Easter on April 21. Here is a selection of resources intended to enrich congregational or individual prayer and meditation during Lent.*

### Forward Movement

Episcopal resource producer and publisher Forward Movement extends an invitation “to explore and respond to how Jesus is tugging at your heart.”

While the season of Lent calls all into a particular period of reflection, people choose different journeys. “Depending upon where we are in our own seasons of life and faith, we may be called into a time of deep introspection, contemplation and prayer. Perhaps God is calling us to an outward focus on works of mercy. Or maybe we



and, in doing so, make a choice to choose Jesus.

**Pray: Pilgrimage & Praise**  
Suggested Resource: Are We There Yet? Pilgrimage in the Season of Lent

**Go: Works of Mercy**  
Suggested Resource: Meeting Jesus on the Margins

**Worship: Walk in Love**  
Suggested Resource: Episcopal Beliefs & Practices ChurchNext course

Visit [www.ForwardMovement.org/ChooseLent](http://www.ForwardMovement.org/ChooseLent) to learn more and sign up to receive weekly motivational e-mails based on the chosen path.



need a time of formation, to connect our hearts and minds as we walk in love.”

With Choose Lent: Choose Jesus, Forward Movement is offering three broad paths built around the “Way of Love,” Presiding Bishop Michael Curry’s call for practices that support a Jesus-centered life. Each path suggests a primary resource as well as many others that expand on the central theme. They are offered as guideposts in the hope that individuals will choose their own path during Lent

### Episcopal Relief & Development

Written by a collection of Episcopal Church leaders and published by Forward Movement, Episcopal Relief & Development’s 2019 Lenten Meditations bring together the wisdom from the meditations written during the last decade. These meditations are intended to help deepen faith in the risen Christ and strengthen connections to neighbors and partners around the world. They reflect Episcopal Relief & Development’s commitment to leveraging the resources of Anglican and ecumenical partners to deliver measurable and sustainable



change in three signature program priorities: women, children and climate. Visit [www.episcopalrelief.org/lent](http://www.episcopalrelief.org/lent) to order or to sign up for daily e-mails in English or Spanish.

### Episcopal Church

The Episcopal Church is producing “Life Transformed: The Way of Love in Lent and Easter” resources for the season.

“The journey through Lent into Easter is a journey with Jesus. We are baptized into his life, self-giving and death; then we rise in hope to life transformed. This Lent, faith communities are invited to walk with Jesus in his ‘Way of Love’ and into the experience of transformed life,” said the church in an announcement.

New resources for Lent and Easter include three components; additional resources from partnering organizations and churches also are available:

**Adult Forum:** This set of seven Adult Forums, suitable to diverse settings, ties the Easter Vigil readings to the seven practices of the “Way of Love.” Drawing on the ancient practice of setting aside

continued on page 9

## Ohio couple in national spotlight for aiding Haitian asylum seeker

By David Paulsen  
Episcopal News Service

Two Episcopalians, a husband and wife from Ohio, are receiving national recognition for their outreach to a Haitian man recently released from federal detention after spending more than two years behind bars waiting for a decision on his request for asylum.

Not only was Ansly Damus released while his legal case proceeds, but he also has been welcomed into the Cleveland Heights home of the couple who championed his cause, Melody Hart and Gary Benjamin. Living with the couple was one of two court-approved conditions of his release, the other being that he wear a monitoring bracelet on his ankle.

The couple’s nearly yearlong support for Damus and for his efforts to win release were detailed by the Washington Post in a 3,000-word feature story that appeared as the centerpiece on the cover of the newspaper’s Dec. 17 print edition.

“There is no question that Mr. Damus’ access to a just process was entirely the result of Melody and Gary’s relentless advocacy on his behalf,” Ohio Bishop Mark Hollingsworth Jr. said in

a written statement. “They are a model of what it means when we vow in our Baptismal Covenant to ‘strive for justice and peace among all people, and respect the dignity of every human being.’”

“It is not only Ansly Damus who has benefited from their faithfulness, but each of us,” he said. “They have held us and our justice system accountable for his treatment.”

Hollingsworth’s office and the Episcopal Church’s Office of Government Relations in Washington, D.C., offered logistical support for Benjamin and Hart, who are members of Trinity Cathedral in Cleveland. An Office of Government Relations staff member also helped transmit letters from Damus to his family in Haiti.

General Convention frequently has passed resolutions in support of immigrants, including those seeking asylum. A resolution from 2015 specifically



Photo/courtesy ACLU of Ohio via Facebook

Supporters of asylum seeker Ansly Damus demonstrate in Ann Arbor, Mich.

called for “an immediate release of detained asylum seekers.”

The Ohio couple first heard about Damus’ case from a friend involved in immigrant-justice issues, the Post reported. Hart told the Post she remembered saying, “We’ll do whatever we can.” That turned out to be quite a lot.

Damus, 42, was an ethics professor in Haiti whose criticism of a local politician with suspected ties to gangs resulted in threats of violence to him and his family. He fled, first to Brazil. In 2016, he presented himself to Ameri-

can authorities on the Mexico border and asked for asylum, following procedures outlined by U.S. immigration law.

Federal authorities incarcerated him at a detention center in Ohio, saying they considered him a flight risk. Hart and Benjamin visited Damus, and sent him dozens of supportive letters, rallying others in

their congregation and social circles to show he had a community willing to welcome him with open arms.

They brought 32 of those supporters by bus for Damus’ recent hearing in a federal courtroom in Michigan, which prompted the federal judge to remark that it was clear Damus had “a community that cared about him,” according to the Post’s report.

“I hope this shows that people in this country care about what’s happening to him,” Hart said in the Post story.

continued on page 16



## LENT RESOURCES

RESOURCES continued from page 8

Lent as a period of study and preparation for living as a Christian disciple (known as the catechumenate), the forums draw participants to reflect on salvation history, walk toward the empty tomb and embrace the transforming reality of love, life and liberation. The curriculum is available in Spanish. (Format: digital download, available at [www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019).)

**Quiet Day:** This curriculum condenses the forums into a single-day journey, offered as an option for churches and dioceses seeking an alternative to the weekly class. (Format: digital download, available at [www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019).)

**Test Kitchen:** “Living the Way of Love, Transformed.” After the 40 days of Lent, this Facebook-based platform will invite participants into a 50-day Eastertide “Test Kitchen.” People everywhere will actively “Go” with Jesus from the tomb to bless the world — and then share and inspire each other with accounts of how they are living the ‘Way of Love.’ Participants can join this closed Facebook group now to receive regular messages of support during Lent.

(Format: Multiple platforms, including Facebook group with daily prompts, and [www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019).)

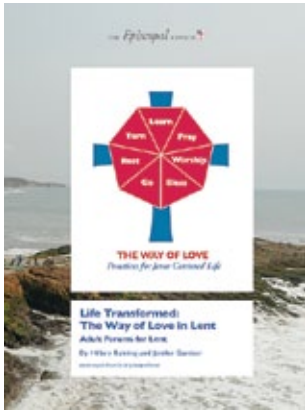
### Resources shared by partnering organizations and churches:

“Way of Love” resources ([www.churchpublishing.org/wayoflove](http://www.churchpublishing.org/wayoflove)) from Church Publishing include Living the Way of Love ([www.episcopalchurch.org/life-transformed](http://www.episcopalchurch.org/life-transformed)), a 40-day devotional by Mary Bea Sullivan, along with the recently published Little Books of Guidance ([www.churchpublishing.org/wayoflove](http://www.churchpublishing.org/wayoflove)) — one for each of the seven “Way of Love” practices.

Coming in early February are a series of sermons based on the Year C lectionary readings offered by **St. Christopher’s Episcopal Church in Gladwyne, Pa.**, as well as video classes that track with the Life Transformed curriculum offered by The Hive ([www.thehiveapiary.com/](http://www.thehiveapiary.com/)).

**Additional seasonal resources include:** Ashes to Go Resources ([www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019))

Daily Devotionals from d365 ([www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019))



Lent Madness ([www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019))

Living Compass: Living Well Through Lent ([www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019))

Living the Way of Love: A 40-Day Devotional ([www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019))

United Thank Offering Lenten Calendar ([www.episcopalchurch.org/lenten-resources-2019](http://www.episcopalchurch.org/lenten-resources-2019))

Ministries who have developed a seasonal Way of Love offering may share it at [wayoflove@episcopalchurch.org](mailto:wayoflove@episcopalchurch.org).

### Journey devotional booklet

Christ Episcopal Church in Temple, Texas, extends an invitation to download Journey, a full-color Lenten devotional book with 46 daily entries. Devotions are written by Christ Church parishioners and the Rev. Justin Yawn. Journey will be available in print for a small donation or a free PDF down-



load that will be available on Feb. 22 at [www.christchurchtemple.org/lent2019](http://www.christchurchtemple.org/lent2019). Contact Christ Episcopal Church communications director Ami Hooper for more information at [ami@christchurchtemple.org](mailto:ami@christchurchtemple.org) or 254-773-1657.

### Ordinary Liturgy blog

Blogger Christina Miller is offering a daily Lenten reflection through her online website Ordinary Liturgy ([www.ordinaryliturgy.com](http://www.ordinaryliturgy.com)), which she calls “a place to reflect, rest and grow spiritually.” The reflections follow the lectionary readings and are delivered every morning via e-mail. The American Bible Society published them originally, and she is offering them to a wider audience. Her diocese, San Diego, also will include them in some of its communications. People can sign up through the blog post (they also are archived on the meditations page).

Miller writes on the blog, “I hope Ordinary Liturgy can draw you into a contemplative space through some of my own words, pictures and facilitated practices. May it accompany you on your spiritual journey. Together we can walk the pilgrims’ walk, one foot in front of the other, deeper into the heart of God.” ■



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## NEWS

# Albany bishop to appeal restriction on punishing priests for officiating at same-sex marriages

By Mary Frances Schjonberg  
Episcopal News Service

**P**residing Bishop Michael Curry has temporarily restricted part of Diocese of Albany Bishop William Love's ministry because of Love's refusal to allow same-sex marriages after General Convention in July mandated liturgical marriage equality in the church's U.S. dioceses.

Love is "forbidden from participating in any matter regarding any member of the clergy that involves the issue of same-sex marriage," Curry said in a document released Jan. 11. The restriction applies both to the Episcopal Church's formal Title IV disciplinary process and to any action "that has or may have the effect of penalizing in any way any member of the clergy or laity or worshiping congregation of his diocese for their participation in the arrangements for or participation in a same-sex marriage in his diocese or elsewhere."

The restriction appears to enable clergy in the upstate New York diocese to solemnize the marriages of gay and lesbian couples, something Love steadfastly refused to allow.

Curry also said Love's conduct surrounding the issue "may constitute a canonical offense," namely for violating his ordination vows and for conduct unbecoming a member of the clergy. Curry referred Love's refusal to obey Resolu-



Photo/Episcopal Church video

**Bishop William Love of the Diocese of Albany tells General Convention last July that passing a marriage-equality measure would force him to violate his ordination vows.**

tion B012 to Bishop Todd Ousley, the church's bishop for pastoral development and intake officer for disciplinary matters involving bishops. In the church's Title IV disciplinary process, an intake officer's role is to obtain as much information as possible about the alleged misconduct, short of a full investigation. The officer's key goal is to decide whether the facts presented, if any were true, would constitute an "offense" under the canons.

The restriction on Love will remain in effect until any Title IV process pending against him is resolved, Curry said. He added that he, or the next presiding

bishop if the process extends beyond the November 2024 end of his term, will "review the continued necessity of this restriction from time to time and amend or lift it as appropriate."

"While I am persuaded of the sincerity and good will of Bishop Love in these difficult circumstances, I am convinced that Resolution B012 was intended by the Convention to be mandatory and binding upon all our dioceses," Curry wrote.

He said that, as presiding bishop, "I am called upon to take steps to ensure that same-sex marriage in the Episcopal Church is available to all persons to the same extent and under the same conditions in all dioceses of the church where same-sex marriage is civilly legal."

Love told the diocese late on Jan. 11 that he plans to appeal and, during the appeal process, will honor the limits that Curry placed on him.

The dispute arose when Love said Nov. 10 that he would not allow same-sex couples to be married by priests in the Diocese of Albany.

Shortly after Love released his pastoral letter, Curry affirmed General Convention's authority, saying that "those of us who have taken vows to obey the doctrine, discipline and worship of the Episcopal Church must act in ways that reflect and uphold the discernment and decisions of the General Convention of the church." Curry said in his Jan. 11

statement that he spoke with Love and consulted with a broad range of Episcopal Church leaders before reaching his decision.

Resolution B012 went into effect Dec. 2. Bishops and deputies moved the authority for deciding to use the rites from the diocesan bishop to parish priests. B012 said diocesan bishops who do not agree with same-sex marriage "shall invite, as necessary," another Episcopal Church bishop to provide "pastoral support" to the couple, the clergy member involved and the congregation. Some of the eight bishops have interpreted B012 as requiring — or allowing them to require — the involvement of another bishop.

Love, who has refused to honor B012 at all, made his opposition to it clear during General Convention. In a House of Bishops debate on July 11, Love spoke for nearly 10 minutes, despite being told that he was exceeding the agreed-to two-minute individual limit. He said the passage of B012 would put him in the awkward position of violating of his ordination vows because its intent went against the word of God found in Scripture, which ordained Episcopalians vow to uphold. "There has been a lot of discussion as we have struggled with this issue over the past several years on whether or not sexual intimacy within that of a same-sex couple was appropriate," he said.

"There are many in this church who have proclaimed that it is and that this is a new thing that the Holy Spirit is revealing and that the Episcopal Church is being prophetic in putting this forward, and ultimately the rest of the body of Christ will come to understand that."

He said he did not believe "that that's necessarily true."

Love added that the church has listened to people's personal experiences and to their "feelings, their emotions, but we have not had an honest look at what God has said about this issue and how best to help people who find themselves in same-sex relationships."

Love argued in his eight-page pastoral letter from November that obeying B012 would cause him to destroy rather than "guard the faith, unity and discipline of the church," as he and all bishops vow to do during their ordination and consecration. Besides that vow, all ordained Episcopalians pledge to "conform to the doctrine, discipline, and worship of the Episcopal Church."

Love said that, while he respects the authority of General Convention "as an institutional body," his "ultimate loyalty as a bishop in God's holy Church is to God."

He also argued that obeying Resolution B012 would require him to violate his vow to uphold the Albany canons, one of which forbids diocesan clergy from officiating, participating or facilitating same-sex marriages in public or in private. ■

## Tennessee bishop recruits colleague to implement same-sex marriage rites

By Mary Frances Schjonberg  
Episcopal News Service

**D**iocese of Tennessee Bishop John Bauerschmidt announced Jan. 18 that neighboring Bishop Brian Cole of East Tennessee would "provide pastoral support" to Tennessee couples, clergy and congregations who want to solemnize same-sex marriages.

To begin that process, Bauerschmidt wrote in a two-page description of his policy, all canonically resident clergy in the diocese must notify him and assure him that the cleric's congregation agrees to their use.

Bauerschmidt, who opposes same-sex marriage, said that "where there is disagreement in teaching about the sacramental rite of marriage between bishop and clergy there can be no effective oversight of marriage by the diocesan bishop." Thus, another bishop must be available to "provide whatever episcopal support is needed for couples and clergy preparing for marriage."

Bauerschmidt said his policy applied whether the church's trial-use rites or any other marriage rite was used.

Cole will handle the canonically required episcopal permission needed in what Bauerschmidt previously called the "extraordinary instance of the remarriage of a person with a previous spouse still living."

Bauerschmidt said that the two rites for marriage, which General Convention first authorized in 2015 for trial use by both same-sex and opposite-sex couples, cannot be used in mission and chaplaincy churches of which he is effectively the rector, or in facilities for which he is directly responsible.

Before formulating his policy, the bishop issued two "pastoral teaching" essays, one on the bishop's role and one on the "church's traditional teaching on marriage." At the end of his policy statement, Bauerschmidt reminded clergy of the "obligations undertaken at ordination, and the role of the bishop as chief pastor, and commended to them the teaching on marriage."

The policy, he said in a letter that ac-



Photo/Diocese of Tennessee  
Bauerschmidt

companied it, is "intended to promote the highest degree of communion and fellowship in a time of challenge for the church. These provisions require consultation. No document can answer every question in advance."

Bauerschmidt was among eight diocesan bishops opposing the marriage rites, as were

Diocese of Albany Bishop William Love [see accompanying story], Central Florida Bishop Greg Brewer, Dallas Bishop George Sumner, Florida Bishop John Howard, North Dakota Bishop Michael Smith, Springfield Bishop Dan Martins and Virgin Islands Bishop Ambrose Gumbs.

In July, General Convention mandated liturgical marriage equality in the church's U.S. dioceses.

Gumbs now has told his clergy to offer the rites without further obstacles. Other bishops, like Bauerschmidt, have said they intend to ask another bishop to assist when congregations ask to use the rites. ■



## NEWS

# Episcopalians join range of events honoring the Rev. Martin Luther King Jr.

By David Paulsen  
Episcopal News Service

Dioceses and congregations churchwide planned events, from worship services to forums, for Episcopalians and their communities to honor the Rev. Martin Luther King Jr.

King, whose federal holiday is celebrated on Jan. 21 this year, was born on Jan. 15, 1929. As a Baptist preacher in Montgomery, Ala., and Atlanta, he was the leading voice and icon of the civil rights movement in the late 1950s and 1960s until his assassination in 1968.

Presiding Bishop Michael Curry planned to mark the holiday weekend by participating in a panel discussion during a King event at the Apollo Theater in New York's Harlem neighborhood. "Unsung Champions of Civil Rights from MLK to Today" was to feature a mix of one-on-one interviews and panels focusing on King's legacy and other civil rights figures.

Curry quoted King on "the redemptive power of love" in his much-heralded royal wedding sermon in May. "Dr. King was right," Curry said. "We must dis-

cover love, the redemptive power of love. And when we do that, we will make of this old world a new world."

Activities planned at All Saints Episcopal Church in Pasadena, Calif., for Jan. 21, included a continuous reading of King's speeches, sermons and writings over eight hours.

The Rev. Mike Kinman, rector at All Saints, said he hatched the idea for the reading marathon years ago while serving as dean of Christ Church Cathedral in St. Louis, Mo. It stemmed from his personal tradition of reading from a collection of King's writings and speeches every year on the federal holiday.

Some congregations planned to join large community celebrations. In St. Petersburg, Fla., the city's Episcopal churches were to participate in what is said to be that longest-running parade in the country to honor King.



*The Rev. Martin Luther King Jr. leads the 1963 civil rights march on Washington, D.C. where he delivered his "I have a dream" speech.*

In the Diocese of East Tennessee, eight or nine Episcopal parishes and ministries planned to march in a Martin Luther King Jr. Day parade in Knoxville, with the Episcopal School of Knoxville entering its own float. In Austin, Texas, St. Matthew's Episcopal Church was to join a downtown march on Jan. 21, starting at the King statue on the University of Texas' campus.

The Diocese of Georgia was scheduled to continue its tradition of participating in an annual parade in Savannah that typically includes a diocesan float and up to 100 Episcopalians. A post-parade Eucharist was planned at St. Matthew's Episcopal Church.

At other churches, the congregations invited the public inside for more intimate commemorations.

St. Columba's Episcopal Church in Washington, D.C., planned to celebrate King's life and legacy at its two Sunday services Jan. 20 and to follow up with the launch of a series of forums, "Instruments of Change: From White Guilt to Empowered Ally." Church of the Holy Spirit in Lebanon, N.J., intended to host a service on Jan. 21 featuring readings from King's "Letter from Birmingham Jail" as well as cello and organ music.

Service work was another common theme of Episcopalians' plans for honoring King's calls for justice.

The Diocese of Long Island's Office of

Youth & Young Adult Ministries organized a day of service work at two locations on Jan. 21. Young people were scheduled to bag about 15,000 meals for a feeding ministry at St. John's Episcopal Church in Cold Spring Harbor, N.Y. They also were to greet guests and help serve a weekly community meal at Christ Episcopal Church in Babylon.

Chattanooga, Tenn., churches planned to participate in a local Day of Service on Jan. 21, as well as the city's march and worship service. St. Matthew's Episcopal Church in Liverpool, N.Y., also planned service activities for its parishioners. Members of Trinity Episcopal Church in Swarthmore, Pa., were to spend

the morning of Jan. 21 packing breakfast bags and making hot meals for residents confined to their homes.

Such service projects coincide with the MLK Day of Service, backed by Congress and coordinated by the Corporation for National and Community Service. The message was to see the federal holiday as a "day on, not a day off."

The Rev. Jarrett Kerbel, rector at Episcopal Church of St. Martin-in-the-Fields in Philadelphia took that message a step further in a blog post this week looking ahead to Martin Luther King Jr. Day. He urged Episcopalians to see the holiday as not just a day of service but a day of action.

"King was not an advocate for more feeding programs," Kerbel wrote. "He worked tirelessly for changes to our laws that would create a more just order where feeding programs would not be so necessary. He worked to create the conditions where all people could exercise self-determination and self-sufficiency, for themselves, their families, and their neighborhoods."

St. Martin-in-the-Fields partnered with the interfaith organization POWER Philadelphia to offer activities for the MLK Day of Action, including a rally outside a McDonald's to call for a minimum-wage increase and a "teach-in" to rally behind public policies that will improve education. ■

## PROJECTS continued from page 5

for grant programs, as long as the money does not support the congregations' spiritual missions.

The New Jersey court concluded that Morris County didn't pass that test. The decision did not require the 12 churches to repay the \$4.6 million they received over four years, but the county was barred from awarding money to churches in the future.

New York's grant guidelines make such criteria clear, Fodor said.

Grants cannot be used to pay for basic repairs or routine maintenance, the granting agency says in an online document: "Work intended for the primary benefit of the worshippers which is not restoring something historic (for example adding a new elevator or ramp for persons with disabilities) is not an eligible expense and cannot be reimbursed with state historic preservation grant monies."

That's why the \$1.6 million project at St. Luke's that was awarded a state grant only focuses on shoring up the structural integrity of the bell tower and porch. Separately, the church used about \$700,000 that it raised through a capital campaign to pay for interior renovations, such as replacing a boiler and adding a bathroom, that would not qualify for public money because they only benefit the congregation.

It is easy for congregations to get overwhelmed by the task of keeping large, old buildings in good shape, Fodor said. "They don't teach you classes in seminary on how to do this work. You just have to feel in the dark."

The most important step is to face maintenance challenges head-on and develop a plan to address them, he said. "Just keep moving. Don't give up."

Public grant programs aren't the only resources available to help congregations maintain their historic buildings. Nonprofit organizations at the local and national level also award money for preservation projects, including church restoration.

In New York, for example, an organization called the New York Landmarks Conservancy offers a Sacred Sites grant program specifically for houses of worship. St. Luke's received \$45,000 in 2017 from that program to pay a consultant to conduct a full property inspection and recommend repairs. St. Peter's received \$25,000 for repairs to the church's exterior walls.

Another funding source open to churches across the country is the National Fund for Sacred Places, a program of Partners for Sacred Places in collaboration with the National Trust for Historic Preservation and supported financially by the Lilly Endowment. Partners for Sacred Places offers a "Repair & Maintenance Guide" for congregations on its website.

Within the Episcopal Church, congregations are encouraged to contact the Episcopal Church Building Fund, which offers loans and consulting services to help with building and renovation projects, "so that lives inside church buildings and out in our community are transformed through the ministry of our church, by God," the agency says on its website. ■

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## FAITH AND THE ARTS

## Bruce Springsteen confronts life and faith

By John Fea  
Religion News Service

**B**ruce Springsteen's one-man show on Broadway, which recently ended its run at the Walter Kerr Theatre and is now available on Netflix, doesn't depend much on suspense. Devoted fans know his story from reading his autobiography, "Born to Run," on which the show is based; the rest have glimpsed it in his songs of redemption, of pulling up roots, of breaking free, of a young man's desire for something more than the streets of central New Jersey had to offer.

No Springsteen fan would be surprised that he ended the show with a rousing acoustic rendition of his iconic "Born to Run." He has played this anthem virtually every night for 40 years. It's the prelude to his rock 'n' roll legend, before he was "sprung from cages on Highway 9."

What will catch even many Springsteen fans off guard is the setup to this finale. Before he launches into his signature song, the Boss leads his Broadway congregation in the Lord's Prayer — a reminder that he continues to be formed by his Catholic upbringing in the working-class precincts of Freehold, N.J.

Springsteen's show is saturated with references to the Catholic God. He describes his childhood home as "spitting distance" from St. Rose of Lima Church, the parish that shaped the daily rhythms of his boyhood. He "literally grew up surrounded by God," but was also one of St. Rose's "unwilling disciples," he said.

His real salvation, as he tells the story, came from watching Elvis Presley per-

form on the Ed Sullivan Show in 1956. His "staff of righteousness" was his guitar.

Yet, as Springsteen knows all too well, escaping a Catholic past in the Irish and Italian enclaves of working-class New Jersey is not easy. "You know what they say about Catholics ... there's no getting out ... [the priests and nuns] did their work hard, and they did it well."

Springsteen understands that the past often has its way with us — shaping us, haunting us, defining us, motivating us and empowering us. Like a priest celebrating Mass, he asks the audience to receive the Lord's Prayer as a "benediction" — perhaps a final blessing from a music legend never quite able to outrun the sound of the church bells.

Maybe this is what it means, as he wrote in "Born to Run," to "get to that place where we really want to go," where we can "walk in the sun." Maybe Bruce Springsteen was born to run home.

Over the years, Springsteen has become the darling of progressive politicians. He campaigned for John Kerry in 2004, for Barack Obama in 2008 and 2012 and (briefly) for Hillary Clinton in 2016. But when he tells his story on Broadway, he transports us back to a day when progressive ideals and the relentless quest for the American dream were not separated from tradition, roots, place, a longing for home and Christian faith.

After the success of his 1975 breakout album — also "Born to Run" — Springsteen had it all. His music was on the radio, he and the E Street Band were touring nationally, and he was on the cover of Time and Newsweek in the



Photo/Brad Barket/Invision/AP

Bruce Springsteen performs at Madison Square Garden in New York.

same week. But it wasn't enough. He eventually began to ask himself new questions, revolving around home. "I felt accountable to the people I'd grown up alongside," he wrote in his memoir, "and I needed to address that feeling."

The key to his longevity as an artist was to stay grounded and to chart a different path than the one traveled by other musicians who had "lost their way" by producing music that was "anemic," "rootless" and "displaced," he wrote.

In a recent interview with The Times of London, Springsteen mentioned that he visited St. Rose of Lima often. "You get more spiritual as you grow older," he said. "You're closer to the other world, so

maybe that has something to do with it."

It is unclear whether the regular visits to his childhood congregation are inspired by nostalgia or a desire to reconnect with the spirituality of the church of his youth, but one thing is clear: Springsteen continues to yearn for something deeper, something real and something transcendent. And we yearn with him.

As St. Augustine taught in his "Confessions," "our heart is restless until it finds its rest in thee." ■

*John Fea teaches American history at Messiah College in Mechanicsburg, Pa. He is the author of "Believe Me: The Evangelical Road to Donald Trump."*

## Time with the TARDIS enlivens campus ministry

By Episcopal Journal

*"I want to tell you, seeing the TARDIS every day this semester has been what keeps me going."* — student at Ohio University in Athens, Ohio.

Since September, a big blue box has occupied the front steps of Church of the Good Shepherd, located in the heart of Ohio University in Athens, Ohio. Fans of the long-running BBC science-fiction television series "Doctor Who" quickly recognize it as a replica of the TARDIS, the vehicle the title character uses to travel through space and time.

The church created the replica to advertise its fall "Gospel According to Doctor Who" series. More than serving as a marketing tool, the box has sparked what the church called "powerful and unexpected interactions" with members of the university community.

First launched in 1963, "Doctor Who" is a BBC television series about an extraterrestrial "Time Lord" who explores the universe — past, present, and future — with human companions. They travel in his purloined TARDIS (short for Time and Relative Dimension in Space), which resembles an old-fashioned British police call box on the outside but is a large, technologically advanced space ship on the inside.

After the TARDIS materialized outside the church, church members observed people of all ages photo-



Photo/courtesy of Church of the Good Shepherd

Ohio University visitors pose for a selfie photo with the TARDIS replica at Church of the Good Shepherd in Athens, Ohio.

graphing themselves with it. During Homecoming weekend, visiting alumni took a picture with the TARDIS, posted it with a description of the church and promoted the Gospel According to Doctor Who program on their Dayton business's Facebook page.

Among other interactions the church reported:

- Student groups who meet with the priest or use the church space asked about it, which provided a conversational way to introduce them to the Episcopal Church. A few students attended church services because they saw the TARDIS in front of the church.

- During the parish book sale, a young woman stopped by and bought two books because, when she saw the TARDIS, saying it felt like a sign that she would be welcomed. She also said she didn't think highly of churches because of news stories predator priests but that the presence of the TARDIS made her realize not all churches were bad.

- The university music department borrowed the TARDIS for a Halloween season "Hallowpalooza" music program for area school children. When the TARDIS moved, passersby expressed concern that it was leaving, and students applauded when it later was reassembled on the church steps.

"It has been a wonderful opportunity to explain that when the church is at its best, it is very much like the TARDIS: symbolizing hope, a place for help and [somewhere] bigger on the inside, which means it shows us something larger than ourselves and has room for all people," said the rector, the Rev. Deborah Woolsey. "The TARDIS has given us ... a new and surprisingly effective way to engage in campus ministry. We have been reminded that interacting with the Holy Spirit can be playful and joyful and still be holy." ■



## FEATURE

# 'Clergy in Cars' videos take faith talk on the road

By David Paulsen  
Episcopal News Service

Texas is a big state with many miles of roads, so perhaps it's not surprising that Episcopal clergy from at least two Lone Star congregations have produced separate online video series featuring priests talking in cars while driving places, sometimes to get coffee.

Think Jerry Seinfeld, but with clerical collars and no cursing.

Both video series were loosely modeled after Seinfeld's video series "Comedians in Cars Getting Coffee."

In the Diocese of Dallas, the Rev. Paul Klitzke's "Clergy in Cars" series features a rotating cast of guest priests and bishops, including one episode featuring Presiding Bishop Michael Curry.

In the Diocese of Texas (which is based in Houston), the Rev. Daryl Hay and the Rev. Matt Stone give their own faith-based takes on popular culture in "Clergy in Cars Getting Coffee," which made a special appearance last July at General Convention in Austin.

"For me, what has been important is experiencing and creating these moments when people get to see clergy and priests are real people ... the foibles and the humanity," said Stone, curate at St. Andrew's Episcopal Church in Bryan. Hay is the congregation's rector.

On Klitzke's series, those "real people" moments have included Curry talking in October about how his iPhone serves as a spiritual aid for scheduling Bible readings and reminding him of his monthly fasts.

"Anything can be used for good or ill, so our job as the people of God is to take it and let it be used for good," Curry told Klitzke, rector at Episcopal Church of the Ascension in Dallas.

The same principle could be applied to social media. Texas Bishop Andrew Doyle "encourages us to go into the spaces where people gather, and Facebook is one of the places where people gather," Hay said. He and Stone spoke to Episcopal News Service by phone — the same phone Stone uses to film the duo's videos.

"It's an iPhone 5," Stone said of his older-model device. "It's definitely a priest's phone."

The idea for the video series had been bumping around in Hay's head for a while, but "it was something I would never have done if Matt hadn't been here. He made me do it."

Stone, ordained as a priest a year ago, was a deacon when he joined St. Andrew's in summer 2017. That September, he and Hay pushed "record" on their first Facebook Live video on the congregation's Facebook page. The live viewership of that inaugural "Clergy in Cars" was tiny, but they were amazed when, over time, it amassed more than 4,000 replay views.

The congregation's Facebook page also has increased its "likes" by about 25

percent over that period, which Hay attributes to the videos. (Those likes now are nearing 450, though the priests have since spun off the video series into its own Facebook page, which boasts nearly 300 likes.)

Though Hay and Stone sometimes invite guests along for the ride, including for special episodes of "Clergy Carpool Karaoke," most videos feature 10 to 15 minutes of the pair's own priestly banter as they drive to Sweet Eugene's, a coffee shop in College Station. Stone generally handles the technical side of things, with his iPhone stuck to the windshield, while Hay drives.

"For us, it's been a way to engage popular culture and build some bridges," Stone said. An early episode referenced movies, from "Star Wars" to "Love Actually."

"We want to

Klitzke and the Rev. Rebecca Tankersley, associate rector at Episcopal Church of the Transfiguration in Dallas, were driving back from a preaching conference when their discussion turned to the topic of what constitutes a typical clergy-to-clergy discussion.

"We were having these great theological conversations ... everything from serious theology down to fun whatever," Klitzke recalled. That's when he first hatched the idea for "Clergy in Cars," thinking: "Why not try to capture what this looks like?" And my hope was it

but the episode featuring the presiding bishop went "viral" and topped 20,000 views. Interviewing Curry was "a joy," Klitzke said. He also clearly had fun asking Dallas Bishop George Sumner in the show's second episode whether the bishop preferred tacos or BBQ after three years in Dallas.

"I really, really like the tacos," Sumner said. "However, after three years, I've liked them too much, and I am on my low-carb phase. ... It's all brisket right now."

After that light-hearted opening, Klitzke and Sumner got deeper into theological discussion, a format that the show has repeated with Episcopal priests and a diverse lineup of clergy from other faith traditions.

One question Klitzke tries to ask all his guests is what they see as the preeminent social issue facing people of faith today.

"It was something I had been wrestling with," he said. "I have found the variety of answers to be really meaningful."

Sumner's answer addressed the spiritual cost of technology.

"I think that one of the great issues of our time is the way in which technology continues to mean that machines intervene between us as we try to relate to one another as humans," Sumner said. "These machines will actually change our brains, but I think they also affect our souls."

The fact that such dialogue happened in a car instead of a church may be irrelevant to the clergy on camera, but, by sharing with his audience, Klitzke hopes to breathe new life into "the way we do formation," he said. He and his guest model theological reflection, in a way, for those who may be interested in doing the same, he said. "To me, it's an extension of preaching and teaching."

And if anyone thinks the resemblance to Seinfeld's much-more-polished Netflix production might be a coincidence, Klitzke has no problem setting the record straight.

"It's a complete knockoff," Klitzke said, adding there is at least one obvious exception: "I tell people, I can afford a cup of coffee, but I can't afford a film crew." ■



Photo/Diocese of Dallas

*The Rev. Paul Klitzke, right, and Presiding Bishop Michael Curry go on the road in the "Clergy in Cars" video series.*

*At left, Dallas Bishop George Sumner, far left, films an episode with the Rev. Paul Klitzke.*



would make the whole church more accessible to people."

Unlike Hay and Stone, Klitzke prerecords his videos rather than stream them live. His gear is a windshield-mounted GoPro camera. After some complaints about the audio quality, he also invested in a better microphone.

After launching the series in August with the Rev. Leslie Stewart of Resurrection Episcopal Church in Plano as his first guest passenger, Klitzke scheduled one 15-minute episode a week, posting every Tuesday to YouTube and Facebook. More recently, he averaged about one new episode a month.

Most of the videos have a few hundred viewers, sometimes a thousand,

help people build bridges between their faith and their everyday life," he said.

Facebook Live offers the added benefit of allowing real-time engagement, and they invite viewers to join them at the coffee shop when the camera stops recording, creating an opportunity for real-world connections, Stone said.

There is no regular schedule for the videos at this point, though at minimum they are seasonal, the clergy said. They aired an episode for Advent and plan to release another around Ash Wednesday for Lent.

One of Stone's favorite moments wasn't gabbing in a car but rather interviewing Doyle at General Convention and getting the bishop's impression of Big Tex, a 50-foot statue and icon of the State Fair of Texas.

"It was just wonderful," Stone said. "Getting behind the curtain with a bishop — for me that was something really unique and special. We're letting people see something they might not otherwise."

Klitzke shares his cross-Texas counterparts' interest in social media experimentation as a tool for spiritual enrichment and evangelism. He also sees his video series in Dallas as a window into what clergy talk about with each other — in cars.

And clergy in Texas spend a lot of time in cars.

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## BOOK REVIEW

# Book probes the spirituality of body image

By Jacob Lupfer  
Religion News Service

As a teenager, J. Nicole Morgan was fond of her reflection in the mirror. She liked her eyes and her smile. But then she looked at her arms and stomach and reminded herself that she was not pretty and could not possibly be the person God made her to be.

God doesn't want you to be fat, she told herself. Fat can't be beautiful.

It's a message that stuck with her for years, said Morgan, author of a new book, "Fat and Faithful: Learning to Love Our Bodies, Our Neighbors, and Ourselves."

Part memoir and part theological reflection on body image, community and food, Morgan's book challenges congregations and people of faith to think about what it means to embrace one another as created in the image of God.

The book is not just for the evangelicals she grew up with, said Morgan. They taught her that God did not want her to be fat. But progressive churches also can have an anti-fat bias. Her conversations with people across the religious spectrum indicate that most traditions fail to teach or embody fat acceptance, though few are deliberately malicious.

"It's more ignorance and misguided good intentions that actually do damage," Morgan said.

Take the case of megachurch pastor Rick Warren, who once wrote a Christian weight-loss book after the experience of baptizing fat people, lowering them into the water and raising them back out again.

"I literally felt the weight of America's obesity problem, and I thought, 'Good night, we're all fat!'" he told The Wall Street Journal back in 2014.

Morgan recalls feeling anxiety over her own baptism. Warren's book, she said, sent a message that something was spiritually wrong with her.

"Warren used a sacrament that welcomes us as beloved children into the family of God to issue judgment on the very people he pronounced new life over as he lifted them from the water," she said.

In addition to offhand jokes, body shaming from the pulpit and a stream of "diet devotionals" sold in evangelical bookstores, Morgan critiques a particular trend among popular pastors a few years ago: publicly celebrating their "smoking hot" wives.

As a teenager, she said, she believed that inner beauty mattered most for Christians. If she loved God, she'd find a

godly man who loved her soul.

Churches offered classes on relationships and dating, but Morgan was convinced she did not need them. She assumed nonreligious men would be superficial and thus not interested in her. Godly men would be drawn to her inner beauty, unconcerned about her size.

Reality did not conform to those expectations. Bad relationship stories colored by mistaken ideas about both fatness and faith fill out Morgan's narrative.

"Part of it," she said, "is that fat girls don't have as much practice [with dating]. They don't get the attention early. They don't learn what's good and what's bad."

Morgan noted that pre-industrial societies associated fatness with high socioeconomic status. And she draws a distinction between gluttony and being fat. Gluttony, one of the seven "deadly sins," is about disordered appetites and consumption, not body size, she said.

"To direct the fault of that sin in the sole direction of fat people is to make a mockery of the Imago Dei present in each human," she said.

Being overweight can lead to health concerns. Morgan devotes a chapter to this issue, advocating that health should be assessed in "weight-neutral" ways. She concedes an obvious correlation between weight and health but says health-care providers can be obsessed with weight loss to the exclusion of other health indicators.

**Fat and Faithful:  
Learning to Love  
Our Bodies, Our  
Neighbors, and  
Ourselves**

By J. Nicole Morgan

Fortress Press  
246 pages, \$18.99



She pushes back against the idea that fatness results principally from an individual's poor habits and discipline: Food deserts, lack of time to prepare healthy food, and inadequate access and time for recreation and physical activity all play a role.

"We need to change the way as a society that we take care of each other," she said.

Morgan's not the only person in the pew to struggle with body image. Readers — even if they don't consider themselves fat — can relate to the insecurities she describes.

And all people of faith can imagine the distance between where they are and where God wants them to be. But Morgan shows convincingly that, no matter our body mass, our theologies of weight and size are much too thin.

Faith communities should "open their doors and their hearts a little wider," Morgan said, in order that they might love their neighbors and their enemies and all God's children better. ■



Photo/Faryl Ann Photography  
Morgan

## Missionary a point of light on island hell

Review by Shelley Crook

A heroic Episcopal priest is just one of the colorful characters in "Damnation Island," a history of what is now known as Roosevelt Island in New York's East River but once was called Blackwell's Island.

In the 19<sup>th</sup> century, the island was the site of a lunatic asylum, a workhouse, an almshouse, a hospital for the poor and a penitentiary.

The story of Blackwell's Island proves the adage that the road to hell is paved with good intentions. Conceived as a shining beacon to the world, the island was purchased by the city of New York in 1828 in an attempt to relieve overcrowding at Manhattan's Bellevue Hospital.

"Their idea was to move the sick, mad and punishable away from the general population and into the more humane, stress-free and healthful environment of this lush, pastoral island," Horn writes. "The inmates would get all the benefits of modern science and a chance at a future."

The noble experiment didn't work out. As Horn details, the island soon descended into a dank, overcrowded, seething cesspool of humanity. To say conditions were unsanitary is an understatement. Disease, mistreatment — and death — were rife.

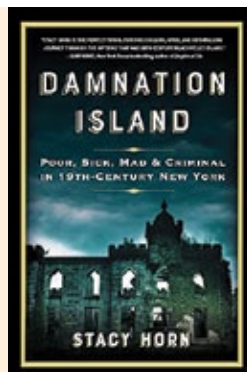
Intrepid undercover reporting by Nellie Bly and William P. Rogers (from the lunatic asylum and the workhouse, respectively) on behalf of the New York World provided contemporary firsthand accounts of conditions.

Bly relayed that asylum inmates were forced to bathe, one after another, in a

**Damnation  
Island:  
Poor, Sick, Mad,  
and Criminal  
in 19th-Century  
New York**

By Stacy Horn

Algonquin Books  
304 pages, \$27.95



tub without a change of water "until the water is really thick" and were "continuously dosed with chloral to keep them quiet." Rogers detailed how inmates of the workhouse bakery, charged with making bread for all Blackwell's institutions, were "thoroughly infested with vermin."

This is not a happy book — it is litany of terrible suffering, injustice and cruelty — but Horn presents a fascinating history of a neglected aspect of the past. The story is crammed with colorful characters and the events that led those char-



Photo/New York City Department of Public Finance

City Hospital, Blackwell's Island, 1933

acters to a place that, if not quite hell, was certainly hell-adjacent. Exhaustive in detail and meticulously researched, the book nonetheless moves along at an entertaining clip.

The Rev. William Glenney French is a rare beacon of light in this dark tale. From 1872 until 1895, French was the Episcopal missionary to Blackwell's Island, visiting every institution each day except Saturday (his day off), holding church services, running errands for inmates, establishing and improving libraries in every institution and paying out of his own pocket for such supplies as warm clothes, paper and envelopes.

He lived out his calling with an intense sense of compassion and justice, advocating for the people sent to the island. Writing of the poor single women sent to the island hospital to give birth,

he said they were "often more sinned against than sinning" and were "in a most pitiable condition, knowing neither where to go, nor what to do."

His story is central to this book, making it an especially compelling read for Episcopalians. His presence on Blackwell's Island proves there always are angels, even in the darkest of times and places.

The deplorable conditions on Blackwell's Island continued to the very end. The penitentiary was demolished in 1936, making way for a new, improved institution — again, conceived with the best of intentions. The prison on nearby Rikers Island has turned out to be a case of history repeating itself.

As Horn writes: "Rikers is now recognized as one of the worst prisons in the United States ... After only three years, it was already so crowded, unsanitary and dangerous [that] a Bronx court declared it 'nearly unlivable.'"

It is apparent from reading this book how far we've come in terms of treating the poor, the disabled, the disadvantaged and the criminal, but in a thought-provoking epilogue, Horn also forces us to confront how much work remains to do. ■

Shelley Crook is a New York-based writer.



## MOVIE REVIEW

# 'The Green Book' teaches about race in America

By Jeffrey Salkin  
Religion News Service

I finally got around to seeing "The Green Book," and I liked it immensely. Yes, much of it was clichéd and predictable; you could almost smell the plot turns as they were coming around the bend.

But, nevertheless, the movie has something very powerful to teach about race and class in America.

"The Green Book" is the true story of the unlikely friendship between two men. Don Shirley, played by Mahershala Ali, is a black classical and jazz musician. (His father was an Episcopal priest.) He dwells in a palatial apartment atop Carnegie Hall. He is well-spoken, an aesthete and well-educated.

He hires a working-class, tough-talking bouncer from the Bronx, Tony Vallelonga, played by Viggo Mortensen, to drive him on a tour of the Deep South in 1962.

Dr. Shirley is an elitist. He channels Professor Henry Higgins and tries to teach Tony how to speak with more sophistication. He then plays Cyrano de Bergerac and dictates love letters to Tony's wife, who is waiting for him, with their extended Italian family, back in the Bronx.

Despite his high culture, Dr. Shirley suffers the daily indignity of racial segregation (there are other things that contribute to his otherness).

He disdains "typically" black cultural markers — fried chicken, and rhythm and

blues. When he has to stay in the seedy hotels reserved for blacks in the South (as found in "the green book," a travel guide that located services for black Americans), he seems to want to distance himself from his fellow blacks.

By contrast, Tony talks like an extra from "The Sopranos." He has a violent streak. Uncultured, ill-educated, profane, he is the exact opposite of Dr. Shirley.

How does "The Green Book" teach about race and class?

Consider that moment in the film when a Southern bigot learns that Tony is an Italian-American. He tells Tony that he is "half black." Tony is enraged.

This scene illustrates a barely remembered historical truth. There was a time when "native" white Americans believed that southern European immigrants, especially Italians and Greeks, were barely white. The same was true of eastern Europeans.

As Eric Goldstein noted in his book, "The Price of Whiteness: Jews, Race, and American Identity," many Italian-Americans conceived of themselves in similar terms — as a race apart.

In his heart of hearts, Tony might have understood that.

Tony goes one step further. "I feel closer to the 'hymies' in the Second Avenue Deli than I do to these people," he tells Dr. Shirley, using an ethnic slur for Jews.

By "these people," Tony means not



Photo/courtesy Universal Pictures  
Viggo Mortensen, left, and Mahershala Ali star in "The Green Book."

only the racist hooligans that they encounter. He also means the "nice," "refined" white Southerners who eagerly flock to Dr. Shirley's concerts but insist that he eat elsewhere.

In fact, as Eric Goldstein noted, there was a time in America when Jews were not considered white — and some Jews did not really believe that they were white either.

Goldstein reproduces a startling photograph that is almost worth the price of the book.

It is a photo from 1925. It depicts a group of Jews at a show, sponsored by the Atlanta chapter of Hadassah, and held at the Progressive Club, one of Atlanta Jewry's elite gathering places.

The photo is of a minstrel show. The Jews are in black face. The caption says, in part: "They [the Jews] frequently embraced black culture as a temporary escape from the pressures of conformity in white America."

I suddenly remember elderly Southern Jews telling me that there was a very subtle, almost subterranean internal pecking order: the "white Jews" (the ones who were wealthy and who blended in, most likely the German Jews) and the "black Jews" (the ones who did not assimilate to Southern culture).

I offer these insights to illustrate the depth of "The Green Book." It demonstrates the subtle interplay of

class and race in America

There are the white Americans. There are the black Americans. Somewhere in the middle, there are ethnic minorities, like Italians and Jews.

It is very difficult to remember that — largely because Jews and people of other ethnicities have done their best to melt into American culture. But there was a time when that wasn't so clear.

As we once again engage in often heated conversations about Jews, blacks, whiteness and privilege in America, "The Green Book" makes the nuances of those conversations even more powerful.

During the month of the Rev. Dr. Martin Luther King Jr.'s birthday, the conversation is even more urgent, and even more timely. ■

*Rabbi Jeffrey K. Salkin is the spiritual leader of Temple Solel in Hollywood, Fla., and the author of numerous books on Jewish spirituality and ethics.*

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## Episcopal JOURNAL

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### Feast of the Epiphany

Traditionally celebrated on Jan. 6, Epiphany celebrates the revelation of God incarnate as Jesus Christ and marks the visit of the Magi (or wise men) to the Christ child. This representation of the three kings' visit is a Byzantine mosaic, c. 565, in the Basilica of Saint-Sauveur in Nîmes, France. Only and named during the 18th century. Epiphany also includes the Magi in Persian clothing which includes beards, capes and Phrygian caps.

### National Cathedral marks Apollo 8's in the beginning' message and mission

Bishop Michael Curry told a large crowd gathered at Washington's National Cathedral on Dec. 11, "I wonder if, at some level, God whispered in their ears and said, 'Behold, the world of which you are a part. Look at it. Look at its beauty. Look at its wonder.'" Curry said.

In addition to Curry, the Spirit of Apollo program at the cathedral featured Rev. James A. Lovell Jr., who flew on Apollo 13, Gemini 7 and Gemini 12; Jim Belton, NASA administrator; Elmer B. Starn, director of the Smithsonian's National Air and Space Museum; and the Very Rev. Randy Hollerith, dean of the cathedral. The five were invited to explore the spiritual meaning of exploration and the unity created by the mission's Christmas Eve broadcast and the iconic "Earthrise" photo taken by Anders.

Curry said, "The program at the cathedral is one of a series of 'Apollo 50' events leading up to a five-day celebration, July 16-20, 2019, at the National Air and Space Museum and on the National Mall to commemorate Apollo 11 and the first moon landing. The museum received \$2 million from the Boeing Corp. to help pay for the cathedral event and all of the commemorative activities."

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## NEWS

# Red Letter Christians gear up for U.K. launch

By Rosie Dawson  
Religion News Service

**T**he evangelical movement known as Red Letter Christians, still a relatively little-known, left-leaning counter to the Christian right in the United States, is breaking new ground at the invitation of Christian activists in Britain. Next summer, the group's founders will help launch a new branch of the movement in the United Kingdom.

Named for its stated commitment to living out the radical social-justice message of Jesus — its name is derived from the practice of printing Jesus' words in red in many American Bibles — Red Letter Christians was formed in 2007 by Tony Campolo, a liberal evangelical writer and professor of sociology at Eastern University in Philadelphia, and Shane Claiborne, the leader of a communal Christian group, also in Philadelphia, called the Simple Way.

The two men already reach a Brit-

was talking about," Campolo said.

Noted Barker, "There are so many resonances between the work of Red Letter Christians and activists here that it hasn't been difficult to get a core group together to instigate the movement in the U.K. We're just looking forward to seeing what God will do with us."

Plans for the U.K. launch include rallies in major British cities including London, Manchester and Edinburgh.

The Rev. Ian Paul, an Anglican priest and member of the Church of England's General Synod, expressed concern that bringing the Red Letter Christians to the country could increase divisions between Christians in Britain, which so far have been generally less acute than in the United States.

"I think there's a danger that the assumptions the Red Letter Christians are bringing will make us more polarized, and I don't think that's helpful," he said. "We do see the glimmers of polarization in the Brexit debate, where some have complained that it seems all church leaders think Brexit [withdrawing



Photo/Jack JenkinsRNS

Attendees of the Red Letter Revival gather to pray over Red Letter Christians leader Tony Campolo in Lynchburg, Va., on April 6, 2018.

involve acts of "prophetic witness," patterned after Claiborne's Simple Way, such as melting down semi-automatic rifles and refashioning them into garden tools, a reinterpretation of God's promise through the prophet Isaiah to turn swords into plowshares.

Sally Mann, a Baptist minister in East London, said she would plan a similar act to protest the epidemic of knife crime that is afflicting her community in London.

"In Newham, we have a really serious knife problem. We've already approached our mayor to help us get



Photo/courtesy of Tony Campolo  
Campolo

knives from a weapons amnesty and melt them down," said Mann. "We thought we'd create forks and trowels, but she suggested we make a new mayoral chain of office. We think that's a beautiful expression of the difference that the message of Jesus can make in a community."

British Red Letter Christians will find ways to make the movement their own, and in that they have an advantage, Campolo said. "The first thing is that no one will know who you are. That's an asset. You have the privilege of defining who you are." ■



Photo/courtesy of Ash Barker/Twitter

From left, Ash Barker appears with Tony Campolo and Sally Mann on a Premier Christian Radio program in Britain in December 2018.

ish audience through a radio program, Across the Pond, which is broadcast every week by Premier Christian Radio.

Plans to expand their presence in Britain took shape just before Christmas, as Campolo and Red Letter Christians' executive director, Don Golden, joined a group of 40 Christian activists at a retreat center in the Peak District in central England. The two were invited by Ash Barker, a 49-year-old Australian who first heard Campolo speak when Barker was 18.

Campolo's words inspired him, Barker said, to spend 25 years working in inner-city Melbourne and another 12 living in a slum in Bangkok. Four years ago, Barker came to England to run a ministerial-training center in Birmingham.

The Red Letter Christians, unlike most prominent U.S. evangelicals, have been vocal in their criticism of Donald Trump. In 2018, the group issued a challenge to two of the president's most ardent fans, Jerry Falwell Jr. and Robert Jeffress, by holding "revivals" in their home cities of Lynchburg, Va., and Dallas.

"There's a sense that Christianity has been hijacked and given a cultural meaning that doesn't come close to what Jesus

the United Kingdom from the European Union] is a bad idea and they're disconnected from ordinary views, but we certainly don't want to exacerbate that."

But the Red Letter Christians' allies in the United Kingdom say they are alert to those dangers.

"That was one of our big concerns throughout our discussions," said Deirdre Brower Latz, principal of Nazarene Theological College in Manchester and the group's theological adviser. "We've wrestled with how we make RLC work in the U.K. The situation is not as toxic as in the USA, but on the other hand we would be fooling ourselves if we don't think we have some of the same issues."

Naomi Bennett, a student from Birmingham, says RLC U.K. won't be a carbon copy of its American parent. "It won't be a direct transplant. It will be its own entity, reflecting British issues and values."

"Christianity is defined by what it fights against and whom it is willing to stand with, and the reason Red Letter Christians is coming here is because we feel a calling to be a voice for an expression of Christianity that isn't getting heard at the moment."

Besides rallies, the June 2019 launch of Red Letter Christians U.K. will in-

DAMUS continued from page 8

"He has to believe that he's come to the right place."

The judge delayed a ruling that day on Damus' prolonged detention, but federal authorities decided to offer a deal for Damus' release rather than wait for a ruling, the Post reported.

Now Benjamin and Hart are Damus' official sponsors, allowing him to live with them as he and his lawyer continue to pursue a victory on his asylum request.

"Today I am so happy," he said on the day of his release, as Hart and Benjamin prepared to drive him home.

The plight of asylum seekers has become a hot-button political issue in the United States, with the Trump administration seeking to limit the number of such immigrants allowed into the country. On Dec. 20, the Department of Homeland Security announced it would require asylum seekers at the Mexican border to wait in Mexico while their claims were reviewed. It wasn't immediately clear if such a policy would apply to a case like Damus'.

"Aliens trying to game the system to get into our country illegally will no longer be able to disappear into the United States, where many skip their court dates," Homeland Security Secretary Kirstjen Nielsen said in a news release that provided no specifics on how widespread such cases are.

The U.S. is dealing with a backlog of more than 786,000 pending asylum claims, the release said.

President Donald Trump also was criticized last fall for using and amplifying language that demonized a migrant caravan from Central America in the run-up to the congressional midterm elections. Trump's claims that asylum seekers were invading the United States were widely seen as a misleading tactic intended to drive conservative voters to the polls.

The Office of Government Relations has called on Episcopalians to raise their voices on such issues based on General Convention's resolutions on immigration policy. "The U.S. has a responsibility to respond to those seeking asylum in a humanitarian way that complies with international law. Deterring asylum seekers or turning them back is unlawful and inhumane," it wrote in an October fact sheet on the Central American migrants.

Damus also was the lead plaintiff in a lawsuit filed by the American Civil Liberties Union that contested the Trump administration's detention policies. A judge ruled in July that detainees like Damus could not continue to be held arbitrarily after clearing certain hurdles in the asylum process, and said that the government must conduct case-by-case reviews to determine if "humanitarian parole" is warranted, according to an NPR report. ■