

June 2, 2016

**THE LEE-JACKSON WINDOWS TASK FORCE REPORT
TO THE CHAPTER
WASHINGTON NATIONAL CATHEDRAL**

SUMMARY

After the Charleston prayer meeting massacre in June, 2015, and in the context of increasing national scrutiny around the physical legacy of racial oppression found in monuments and memorials throughout the United States, then-Dean Gary Hall of Washington National Cathedral called for the removal of stained glass windows memorializing Robert E. Lee and Thomas “Stonewall” Jackson which contained images of the Confederate battle flag. In response, the Chapter formed a Task Force to make recommendations for a way forward for the Cathedral to address the issues raised by the windows.

In developing its recommendations, the Task Force has researched, examined, prayed, and questioned, with enlightenment and challenge, and sometimes discomfort. The Task Force is unanimous in its decision that the windows provide a catalyst for honest discussions about race and the legacy of slavery and for addressing the uncomfortable and too-often avoided issues of race in America. Moreover, the windows serve as a profound witness to the Cathedral’s own complex history in relationship to race.

The windows serve as a visual reminder that Lee and Jackson fought to preserve a way of life that kept African Americans enslaved. They also provide an opportunity for the Cathedral to explore different stories; to have those honest discussions; to address those uncomfortable issues; and to examine the Cathedral’s complex history relating to race.

RECOMMENDATIONS

The Task Force recommends:

- 1.) That the windows remain at this time--their presence provides an opportunity for the Cathedral to engage a rigorous process to tell more truthful and inclusive stories about this country’s often conflicted national and ecclesiastical past relating to racial justice. At the end of this process, the Chapter should decide how the Lee-Jackson windows will live or not in the Cathedral;
- 2.) That the Chapter immediately establish a process to engage Chapter members, Cathedral staff, as well as the broader Cathedral community, in the honest discussions about race and the legacy of slavery that the windows represent, and the alternative narratives that those windows reflect;

3.) That Chapter members commit to leading the Cathedral staff and the broader Cathedral community in a long-term commitment to carry out the recommendation in paragraph 2; and

4.) That the Cathedral engage:

~In an audit of its current fabric to discern stories that are or are not being told relating to America's and the Church's racial legacy;

~In programming designed to tell more accurate stories relating to the Lee-Jackson windows; and commit itself to writing a new narrative of racial justice within the Cathedral, and joining similar efforts within the Episcopal Church and the nation at large; and,

~In partnerships with other institutions equally committed to racial justice.

Although the Task Force is not recommending a set time frame for a final decision about how the windows should live in the Cathedral, we strongly urge the Chapter to require quarterly reporting by the Dean that these recommendations are being carried out. We also strongly urge that the Chapter revisit the issue of how the windows live in the Cathedral no later than two years from the date of this report.

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The Task Force recognizes that these recommendations are being made at a time of financial constraints in the life of the Cathedral. Therefore, we strongly encourage the Chapter and Cathedral staff to work together to find the necessary funding and to partner with other organizations with similar interests to make these recommendations a reality, thereby recognizing the priority of writing a new narrative concerning racial justice in the Cathedral community.

THE TASK FORCE REPORT

Background

A young white man walked into the Wednesday night prayer service at historic Mother Emanuel African Methodist Episcopal Church in Charleston, South Carolina on June 17, 2015, and was welcomed with warmth and with gladness. As the meeting in that sacred space closed with prayer, he executed nine people – including the minister – with words that made it clear that he hated them because of their blackness, and for that reason alone.¹

In the wake of this undeniably racist horror, photos of the Confederate battle flag were found on the killer's website, a discovery that seemed to reinforce the long-held beliefs of many Americans, particularly African Americans, that the Confederate battle flag serves as a symbol of racial

hatred.²

In the context of increasing national scrutiny about the physical legacy of racial oppression in monuments and memorials throughout the United States, many venerable American institutions have begun to examine their own histories, buildings, programs, practices, customs, and traditions. They are taking a fresh look at the ways in which they have become accustomed to living with symbols and other metaphors of their institutions that have connections to slavery, the slave trade, American racial oppression, and Jim Crow, the set of laws passed after the end of the Civil War to destroy Reconstruction statutes and that sought to restore the indicia of slavery³ and what those symbols might rightly or wrongly imply concerning their present relationship to racial justice.

Washington National Cathedral: A Fresh Look

To walk into Washington National Cathedral, as millions have done over decades, is to be inspired and awe-struck by its majesty and simultaneously by its warmth and grace. Thus many were taken by surprise when then Dean Gary Hall of the Cathedral drew attention to the images of the Confederate battle flag in stained glass windows memorializing Confederate Generals Robert E. Lee and Thomas “Stonewall” Jackson.⁴ Many people were unaware of the presence of the windows and their images of the Confederate battle flag. Although acknowledging Lee and Jackson as “men of courage and valor,” the Dean also recognized that they fought to uphold “a nation founded on slavery” and under a flag that “many across America equate with racism, bigotry and hatred.” In the spirit of examining “our own [the Church’s] participation in systemic and cultural racism,” he called for the Lee-Jackson stained glass windows to be removed.⁵

The Dean’s call triggered a broad range of reactions from the Cathedral community and beyond. In response, the Cathedral Chapter formed this Task Force to make recommendations for a way forward for the Cathedral. As children of God we must take this opportunity to address questions of racial injustice in the history of this Cathedral and the Church and to come as close as we can to healing the racial divisions in this community in a way that is a true reflection of God’s justice, mercy and love.

The Work of The Task Force

The Task Force has five members,⁶ each of whom has come to our deliberations in the spirit of openness and candor. The full Task Force held seven meetings, supplemented by additional research and consideration by members between meetings. After much prayerful deliberation, the Task Force has come to the understanding that before any final decision can be made about whether the windows should be removed or remain, there are initial questions to be addressed: Questions such as: what stories do those windows

tell? Do they present opportunities to tell another story – a story of God’s liberation of an oppressed people? Do the windows present that opportunity if they are removed? By contrast, what opportunities are presented if the windows remain? What became apparent was that the windows could become a platform for discussions about race and the legacy of slavery in America and that they provide an opening for wrestling with the uncomfortable and too often avoided issues of race in America.

Stained glass windows tell a story or a series of stories. The Lee-Jackson windows are clear on their message of saluting heroism. Yet, they also present an opportunity to tell additional stories of the lives oppressed by the institutions Lee and Jackson fought to preserve.

The Task Force acknowledges the difficulty of discussing race. The truths of America’s racial past are uncomfortable to uncover and discuss. After Reconstruction, state and local laws were enacted to enforce racial segregation. Those “Jim Crow” laws would last at least a century after Emancipation. Many of those laws were still in effect when the Lee-Jackson windows were installed in 1953.⁷

When the National Archives commemorated the centennial of the Civil War from 1961-1965, slavery, emancipation, African-American troops, or the Freedmen’s Bureau were not mentioned in any materials or in any program or exhibit.⁸ Whether due to discomfort or not, the result was the same; the full history of a people and of a country was not told. Furthermore, the failure to explore the complex history of the Cathedral’s story in relation to race in the presence of the Lee-Jackson windows can foster a Cathedral community that can be seen as “unwelcoming” for many, especially African Americans.

The massacre in Mother Emanuel AME Church in Charleston, along with on-going racial unrest, has become the prism through which many in America are examining, yet again, America’s gravest sin – slavery and its enduring legacy. It prompted the Dean to open this worship community and this venerable institution to examine its own iconography and ask how it can confront the legacy of slavery, hatred and racism for the sake of justice in today’s world.

The Task Force has researched, examined, prayed, asked with discomfort and enlightenment and challenge, and has concluded that the windows are a catalyst to address theological and historical issues. Those windows can be viewed in the context of narratives they unearth: stories of slaves and slavery and how slavery was not merely countenanced by society at-large, it was blessed and sustained by the Anglican/Episcopal Church⁹ and sanctioned by the Church at-large. Slavery helped the Church grow and prosper.¹⁰ Inevitably, that initial prosperity nourishes the Church today.

The Cathedral's own history is implicated in the legacy of slavery. In his call to remove the Lee-Jackson windows, the Dean stated that the intent was not to "rewrite the past but to tell the past honestly."¹¹ If the nation and the Church are ever to move toward racial reconciliation and a more just society, then they must confront the truth of their past. As one of the most visible Christian institutions in the United States, the Cathedral has a significant role to play in this regard.

The Theological Mandate

Theologian Daniel Day Williams noted that, "God's justice is manifest in [God] working to put down the unrighteous, expose idols, show mercy, and achieve reconciliation in a new order which expresses [human beings'] dignity as the bearer of the divine image."¹² In other words, God's justice means a restoration of the sacred dignity of all people. It means healing the breach of sin that is injustice. Liberation theologian Gustavo Gutierrez points out, "All injustice is a breach with God."¹³ Healing this breach means nothing other than freedom from the web of sin that is the injustice of the legacy of slavery in this country.

This is a critical and decisive moment in our nation's history that has potentially far-reaching impact. It is a time where - through chaos and crisis - God is fully present, disrupting things as they are to provide a new way of being in the world, being with one another, and even a new way of being with God. The discussion that has surrounded the Lee-Jackson windows has made this "a time when conditions are right for the accomplishment of a crucial action" for the Cathedral community.

Recommendations

The Task Force recommends:

- 1.) That the windows remain at this time; their presence provides an opportunity for the Cathedral to engage a rigorous process to tell more truthful and inclusive stories about this country's often conflicted national and ecclesiastical past relating to racial justice. At the end of this process, the Chapter should decide how the Lee-Jackson windows will live or not in the Cathedral;
- 2.) That the Chapter immediately establish a process to engage Chapter members, Cathedral staff, as well as the broader Cathedral community, in the honest discussions about race and the legacy of slavery, about what the windows represent, and the alternative narratives that they might reflect;
- 3.) That the Chapter members commit to leading the Cathedral staff and the broader Cathedral community in a long-term commitment to carry out the recommendation in paragraph 2; and

4.) That the Cathedral engage:

- In an audit of its current fabric to discern stories that are or are not being told relating to the nation and the Church's racial legacy;
- In programming designed to tell more accurate stories relating to the windows, and commit itself to writing a new narrative of racial justice within the Cathedral, and joining similar efforts within the Episcopal Church and the nation at large; and
- In partnerships with other institutions equally committed to racial justice.¹⁴

Although the Task Force is not recommending a set time frame for a final decision about how the windows should live in the Cathedral, we strongly urge the Chapter to require reporting at its quarterly meetings that these recommendations are being carried out and that the Chapter revisit the issue of how the windows live in the Cathedral no later than two years from the date of this report. Whatever the Chapter's ultimate decision, the windows will not live in the Cathedral in the same way they have in the past.

Conclusion

The Task Force views our recommendations as the "unfinished business" of the Chapter and the Cathedral community. Appendix II outlines the Task Force's suggestions for how to move forward with its recommendations, including possible partners for collaboration in making the Task Force's suggestions a reality.

The Cathedral family is being called upon to see that there is a new way of being with God and with one another. We must live into this challenge by refusing to be content until God's justice is made real. This Task Force's recommendations are offered as but a first step in what we envision as a renewed commitment to social and racial justice on the part of the Cathedral to meet the needs of our time and our community. We hope that this overdue self-examination may set in motion a new urgency for fairness, equity, and love within our community, our nation, and our faith.

Respectfully submitted,
Kelly Brown Douglas
Eric L. Motley
Margaret Milner Richardson
Chase W. Rynd
James P. Wind

Endnotes

¹ Attorney General Lynch Statement Following the Federal Grand Jury Indictment Against Dylan Storm Roof, July 22, 2015, U.S. Department of Justice News Release.

² See generally, John M. Coski, **The Confederate Battle Flag: America's Most Embattled Emblem** (Cambridge: Belknap Press 2005).

³ Among the institutions that have been reported to be taking a "fresh look" at their own connections to slavery are: Princeton, Yale and Georgetown Universities.

⁴ Appendix I, ***History of the Lee-Jackson Bay and Windows at the Cathedral.***

⁵ Dean Hall Sunday Sermon, June 22, 2015 and Dean Hall Statement, June 28, 2015.

⁶ Task Force Members: The Rev. Dr. Kelly Brown Douglas, Canon Theologian, Washington National Cathedral, Eric L. Motley, Ph.D., former member of the Cathedral Chapter, Hon. Margaret Milner Richardson, Member of the Cathedral Chapter and Chair of the Facilities and Fine Arts Committee, Chase W. Rynd, Member of the Facilities and Fine Arts Committee, The Rev. Dr. James P. Wind, Member of the Cathedral Chapter and Chair of the Program Committee.

⁷ See Appendix I referenced in Endnote 5.

⁸ The Foundation for the National Archives, "Introduction," **Discovering the Civil War** (150th Commemoration, 2011) p. 13.

⁹ See generally Joseph Blount Cheshire, **The Church in the Confederate States, A History of the Protestant Episcopal Church in the Confederate States** (New York, London, Bombay and Calcutta: Longmans, Green and Co., 1912).

¹⁰ See, e.g., Jewell L. Spangler, **Virginians Reborn** (University of Virginia Press: Charlottesville, 2008).

¹¹ See references in Endnote 5.

¹² Daniel Day Williams, **The Spirit and The Forms of Love**, Chapter XII, "Love and Social Justice" (University Press of America, Lanham, MD, 1981).

¹³ Gustavo Guitierrez, **A Theology of Liberation**, 15th Anniversary Edition (Orbis Books, Maryknoll, N.Y. 1973, 1988) p.139.

¹⁴ See Appendix II, ***Suggestions for Moving Forward.***

APPENDIX I

History of the Lee-Jackson Bay and Windows at Washington National Cathedral

Prepared by: Diane Ney, Archives

Date: July 7, 2015

Chronology Excerpted from the Archives

- June 1931 Memo from Arthur Rudd, Cathedral canon, to Bishop James Freeman (Bishop of Washington, 1923-1944), begins, "I once heard you say that you would like a memorial to Robert E. Lee in the Cathedral." Rudd reports that several members (one an NCA member) of the Texas chapter of the United Daughters of the Confederacy (UDC) would like to place a memorial to Lee in the Cathedral, but would need approval from the national organization and would need to raise the funding.
- September 1931 Memo from Edwin Lewis (director of the NCA and Cathedral PR) to Elizabeth Poe (*Age* writer) reiterating the memo to Freeman and noting the UDC had previously suggested memorial tablets in the Cathedral to Lee, Jackson, and Jefferson Davis.
- October 1931 Memo from G. Freeland Peter, Cathedral canon and chancellor, to Freeman reporting that the Cathedral's Committee on Monuments and Memorials had passed a resolution accepting an offer from the UDC to fund a tablet with a relief portrait of Lee for the Cathedral crypt, pursuant to the approval of the bishop.
- October 1931 Letter from Freeman to Elizabeth B. Bashinsky, UDC's president-general, the bishop stating, "I feel about any memorial to General Lee, that it should be as beautiful in character as was his notable life." Bronze v. marble for the tablet is discussed.
- June 1933 Letter from Freeman to a Philadelphia judge responding to the judge's suggestion that the Cathedral have a replica of the recumbent figure of Lee (probably like the one at W-L University), noting that nothing would give Freeman "more satisfaction...[than to have] a memorial to this noble man."

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- February 1944 A pamphlet called "The Faith of a Soldier" is apparently= used by Cathedral staff for research. Numerous quotes by Lee demonstrating his devotion to his faith and his recognition of slavery as evil.
- February 1947 Letter from Dean John Suter (Cathedral dean, 1944-50) to Mrs. Ferguson Cary (UDC historian general) re letter from Cary suggesting Lee plaque in the crypt. Suter writes there is no available spot good enough for Lee. "In view of the greatness of General Lee as a character, and the high place which he occupies in American History, the Cathedral authorities would be reluctant to have his name and memory honored in a way that would seem inadequate...." Suter suggests the UDC might want to join with other organizations in funding a memorial on the nave level, "which would be more commensurate with the importance of General Lee...It is on this floor that we have memorials to George Washington, Bishop Freeman, and Ambassador Kellogg."
- March 1947 Letter to Cary from Suter, following her visit to the Cathedral, in which Suter points out that the other half of the bay could be used as a memorial to Jackson, a suggestion credited to a member of a Cathedral committee. "It was pointed out that there is an annual dinner given in memory of the two great men. Failing this, the next best thing would be to see whether some other group or person might wish to give a similar memorial to some other person so that we could make the arrangement to have both memorials built simultaneously – even if the second person to be memorialized was not Jackson."
- February 1948 Letter to Bashinsky from Cary, detailing Cary's experience at the Virginia UDC convention, where there was strong opposition to a memorial at the Cathedral, unless it could be known for sure who would be memorialized in the adjoining half of the bay. "My sister, Mrs. Coleman, put it in these words: 'It would be most probable that people who are more emotional than intelligent would suggest that because we are a re-united country, Lincoln or Grant should be memorialized side by side with Lee.' How often we have heard such as this!" Cary relates, also, her experience attending Sunday service at Christ Church in Alexandria, where Lee's birthday was observed. "On the

brick wall of the entrance court was the large drawing of the proposed memorial. Many persons in the large congregation paused to look at it and to read the explanation on their way in or out of church. All seemed impressed by the beauty and dignity of it. I heard one man remark, 'Those d----- Yankees at the Cathedral won't let anybody put Lee in there!' I was glad I heard him, because it gave me a chance to explain it to him. He was surprised to hear that Lee would be welcomed in an important building in Washington..." Cary is sympathetic with the Cathedral's financial situation: "After all, they want to get the Cathedral built. If they have a chance to get someone of whom we may not approve to put up the money for the other half of the bay, would we feel that they should refuse this help?"

April 1948

Letter from Merritt F. Williams of the Cathedral's building fund campaign to Bashinsky, in reply to her concerns about the adjoining bay: "No one is going to put anyone next to General Lee in a way that would be offensive. One thing I hope you can make clear to your organization – some day General Lee is going to be memorialized in the Cathedral. The real question for the [UDC] to decide is – do they wish the honor of this responsibility, or do they wish to leave such a memorial to some other organization or individual who might conceivably be far less worthy of that responsibility? Don't be discouraged – you are trying to do a good work. All of us have to contend with those whose timorous fears and lack of imagination hold back worthy enterprises."

1948

The proposal to fund the memorial is defeated at the UDC national convention, with a recommendation that it be reconsidered in 1949. There are concerns about the cost and about what will be in the adjoining half bay.

March 1949

The Chapter unanimously passes a resolution approving the Lee memorial, "upon the understanding that said half bay cannot be constructed until funds are in hand to erect the necessary adjacent portions of the Cathedral."

Undated, but
sometime
prior to the
1949 UDC
Convention

Elizabeth W. Clarke of the UDC writes re the proposed memorial that its importance comes from the need for future generations [who] “must be made visually aware of the tremendous significance, for instance, of those doctrines of government promulgated by the Confederacy. If we believe that that fundamental theory of the Southern Confederacy was a profound principle of constitutional government, and not a hastily conceived expedient to save our social and economic institution of Negro slavery (as has been too often represented) then, certainly, we must act now to proclaim that faith in terms which all the world must understand as long as American institutions shall last. Verily, all the world!...To decline the opportunity to memorialize the Confederacy now would be to break faith with [those who fought the war]...The most heroic movement in American history shall not pass into oblivion...”

Undated, but
Sometime post-
1949

Report of the Robert E. Lee Memorial Committee, chaired by Bashinsky: The referendum to approve funding for the memorial convention has been approved by the national UDC. “Now that we have accepted the unusual, the magnificent opportunity extended to us to honor [Lee’s] spiritual pilgrimage on earth in the very same city which – in the 1860s—scourged our Southland and belabored our heroes, we have the privilege of memorializing him in the blessed sanctuary and, in so doing, we memorialize our entire South and its titanic struggle of the past...The South needs no stronger proof of the justice of Her case, than the fact that Robert E. Lee led Her forces and went down in physical defeat, only to rise the hero of an immortal moral victory and become the uncrowned king of free men....

“Concern has been expressed that someone unworthy of Lee may be assigned the adjoining niche. Dean Suter, speaking for the Cathedral Chapter, has thrice assured us this will not be done....

“Objection has been made that in the creation of the Memorial, we will aid in the construction of the Cathedral.

So we will. Do you think that will reflect any discredit on the [UDC]? [Our country's ideals] must be eloquently interpreted in a way that will arrest and command attention. This the Cathedral is designed to do. We, through our contributions, will have a part in the promotion and perpetuation of these ideals...

[Points out that five Southerners are already being honored at the Cathedral: Washington, Jefferson, Madison, Matthew Fontaine Maury, and W. Wilson, all Virginians.]
“And now to be added to these is...America's immortal Lee who will bring an added glory to those enshrined in that sacred Val Halla, not one of whom is greater than he...”

“This will be a Memorial, not only to [Lee], to the Confederate Government and the principles for which it stood, but in the years to come, a Memorial to the [UDC] in America's Westminster Abbey among the nation's Great and Good and will attest to the world our interest in things spiritual and that we passed this Way, the Way of Truth and Light....”

January 1951

Dr. Francis P. Gaines, president of Washington-Lee University, preaches at the Cathedral on “Lee As A Christian.” “Guided by his sense of stewardship to God, he wanted only to be serviceable.”

Spring 1951

Cathedral Age article heralds the decision to place the memorial in the Cathedral, along with “the other great and good of America who are enshrined there...the memorial to [Lee] will stand as a perpetual visual reminder of the South's glorious history to visitors, as well as to the youth in the three [Cathedral] schools...[re Lee] this peerless leader – this Christian soldier, who went onward in faith, humility, courage, and justice....”

Undated,
sometime after
fall 1951

Letter from Dean Francis B. Sayre, Jr., (Cathedral dean, 1951-1978) to Mrs. Long, UDC, discussing the creation of the Jackson Memorial, suggested by Bashinsky and possibly funded by the national UDC or by individual UDC chapters.

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- December 1951 Letter from Gardner Monks, Building Committee secretary, to Bashinsky, detailing the process re the Lee stained glass window: “Any stained glass window or other form of memorial in [Cathedral] which is made in honor of a historical character always contains drawings and designs symbolizing the life and character of the person memorialized....As soon as the organization decides to give a memorial, we enter into conversations with the [representative] of the organization in such matters as selecting an artist, choosing the subject matter, and studying such preliminary designs as the artist submits.” Monks tells Bashinsky that the Cathedral has chosen Wilbur Burnham as the artist and asks that the UDC express its satisfaction or not with the choice.
- January 1952 Letter to Sayre from James Sheldon (longtime donor, member of Cathedral Council, Building Committee, Fine Arts Committee) telling the dean that Sheldon will “treat the Jackson Memorial campaign on the same terms as the Lee Memorial, putting up dollar for dollar.” [Sheldon is the “Yankee” mentioned in the 1952 press release below.]
- February 1952 Contract with Burnham for the Lee and Jackson windows, for a total fee of \$4,600.
- March 1952 Cathedral press release: “Memorials to Robert E. Lee and Stonewall Jackson will be constructed in Washington Cathedral, in a move that could help obliterate the Mason-Dixon line. Members of the [UDC], with the help of an anonymous ‘dam yankee’ have raised money for small chapels honoring the two Confederate Generals in the Cathedral... [UDC selected the Cathedral as a] “natural site as a ‘House of Prayer for All People.’ The memorials will honor the two Civil War generals not as soldiers, but as Christian gentlemen. Biographies of both men allow that they placed faith in God always in the foreground of their military lives.”
- November 1952 Letter to Monks from Burnham re Burnham’s evolving design for the window: “...[Bashinsky] stated that there was one grave omission, the failure to represent Lee as the Commander of the Confederate Army....As you know, it was your suggestion – and I think an admirable one – to show some sort of Christian symbolism in the quatrefoil tracer piece in each window....”

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- December 1952 Letter to Monks from Burnham, discussing the design of the window, which includes Confederate flags. Also, Burnham says he has “introduced the Helmet of Salvation and the Breast-plate of Righteousness in the Lee window and in the Jackson window the Shield of Faith and the Sword of the Spirit.”
- January 1953 Letter from Monks to Burnham, discussing in detail the windows’ design. Re Lee, Monks states that the “great work to which he so successfully devoted the closing years of his life was the healing of the breach between North and South and the spiritual no less than the physical and mental rebuilding of the South following the ravages of war.”
- Undated Likely the final official description of the windows: “The windows of this bay depict episodes in the life of General Robert E. Lee and General Stonewall Jackson, in whose memory the bay was erected. The former show respectively (1) Lee as an engineer, directing the building of levees against the Mississippi floods; (2) Lee as Commandant of West Point; (3) Meeting with Jackson before Chancellorsville; (4) A symbolic representation of Lee as a University President devoting his remaining years to binding up the wounds of war.
- The four Jackson medallions are (1) As artillery officer during the Mexican War; (2) As instructor in military tactics at V.M.I; (3) Prayerfully reading the Bible on the battlefield; and (4) Symbolic representation of Jackson ‘crossing the river to rest under the shade of the trees’. Worked into the windows are flags associated with the careers of the two men, while at the top are representations of the ‘whole armor of God’, suggestive of these two great Christian warriors.”
- November 1953 Dedication of the Lee-Jackson Bay, with Sayre officiating.
- November 1953 Chapter minutes: “The annual convention of the [UDC] was held in Washington this year, and it was combined with the dedication of our Lee-Jackson Memorial Bay. This service, which took place on November 10, was very largely attended. Satisfaction with the Memorial was widespread on the part of the delegates.

Bay inscriptions (without indentation)

TO THE GLORY OF GOD
ALL RIGHTEOUS AND ALL MERCIFUL
AND IN UNDYING TRIBUTE TO
THE LIFE AND WITNESS OF
ROBERT EDWARD LEE
SERVANT OF GOD -- LEADER OF MEN
GENERAL-IN-CHIEF
OF THE ARMIES OF THE CONFEDERATE STATES
WHOSE COMPELLING SENSE OF DUTY
SERENE FAITH AND UNFAILING COURTESY
MARK HIM FOR ALL AGES AS
A CHRISTIAN SOLDIER
WITHOUT FEAR AND WITHOUT REPROACH
THIS MEMORIAL BAY
IS GRATEFULLY BUILT BY
THE UNITED DAUGHTERS OF THE CONFEDERACY

TO THE GLORY
OF THE LORD OF HOSTS
WHOM HE SO ZEALOUSLY SERVED
AND IN HONORED MEMORY OF
THOMAS JONATHAN JACKSON
LIEUTENANT GENERAL, C.S.A.
LIKE A STONE WALL
IN HIS STEADFASTNESS
SWIFT AS LIGHTNING
AND MIGHTY IN BATTLE
HE WALKED HUMBLY
BEFORE HIS CREATOR
WHOSE WORD WAS HIS GUIDE
THIS BAY IS ERECTED BY
THE UNITED DAUGHTERS
OF THE CONFEDERACY
AND HIS ADMIRERS
FROM SOUTH AND NORTH

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June 2, 2016

APPENDIX II--*SUGGESTIONS FOR MOVING FORWARD*

Forums, Lectures, and Discussions

The Task Force believes that the strong interest in the future of the Lee-Jackson windows will attract a wide variety of constituencies to engage in discussions about their meaning, their existence, and their future. The Cathedral should step forward as a convener for these dialogues, offering both its spiritual authority and physical setting as a forum for constructive debate. Programs might include:

- **The Founding of the Cathedral: A Complex History.** The Cathedral was built on land where enslaved people worked. What can we learn about their lives and the impact of this legacy on the Cathedral today?
- **The Lee-Jackson Windows: Origin and Meaning.** The windows were a gift from the United Daughters of the Confederacy. This forum would explain the historical context that gave rise to this gift, while exploring the broader meaning, history, and impact of Confederate symbols.
- **Seeking Justice Together in Washington.** The Cathedral should host public panels and dialogues in partnership with local institutions that are also addressing social and racial justice legacies. For example, the Smithsonian National Museums of African American History and Culture, American Art, American History, and African Art.
- **The Church and Racial Justice.** The March on Washington Film Festival has offered to partner with the Cathedral to organize a discussion in connection with its 2016 Festival in July about the role of churches in addressing racial justice issues.
- **Racial Justice in the Episcopal Faith.** The Cathedral should connect and share efforts with other Episcopal institutions that are challenged by their racial history.
- **Topical Forums.** The Cathedral can offer a welcoming, neutral ground for public debate on challenges of racial justice and the legacy of oppression as they emerge. For example, there has been recent attention the sale by early Jesuits at Georgetown University who sold 272 slaves in 1838 from Washington to Louisiana to solve the University's debt crisis. Georgetown is actively engaged in discussions about paying or otherwise granting reparations to the descendants of those slaves and to other African-Americans. The Cathedral could offer itself as a venue for divergent parties to engage constructively on such difficult topics.

Visual Art

The Chapter should consider sourcing works by leading contemporary artists based on a reputation for excellence, sensitivity to the relevant issues, and an understanding of the sacred and historic importance of the Cathedral location. The new works would relate a narrative not heretofore told in the Cathedral. Artists would be invited to develop installation strategies that would complement the existing architecture. In addition to displaying a series of contemporary works of art that focus on the untold stories of human bondage and the struggle for liberation, the Chapter should lead the Cathedral in searching for ways that these stories can also be incorporated into the Cathedral's fabric in more permanent works of sculpture, stained glass and other images.

Human Voices

The Task Force also suggests calling upon spirituals, jazz and the blues, poetry, prose, and drama. In the short-term, there are WPA recordings of the voices of people who survived slavery. Perhaps a listening device could be installed beneath the windows along with a screen that would allow for closed captioning of these recordings.

Dance

Great dance companies today often perform in cathedrals as an outward expression of inward spiritual presence.

Through the visual and performing arts the Cathedral can bear witness to the astonishing resilience of souls to survive the worst of humiliations through the redemptive power of Christ.