



Iowa Connections

FALL 2020
VOLUME 7, NUMBER 3



BECOMING BELOVED COMMUNITY NOW

From the Bishop

We rarely consider that the disciples of Jesus didn't have a clue where their decision to follow Him would take them. It's difficult because we take their words as our guiding light. When, as we have been doing recently in the epistle, we read the apostle Paul arguing in his letter to the Romans (chapters 9-11) about what God's on-going relationship is with the people of Israel in the light of response to Jesus, and with regard to God's promises, we form study groups and delve into commentaries. We rarely tackle those epistle readings in our sermons; but these are Holy Scripture, canons of our faith, and as such carry authority, and of course "contain all things necessary for salvation." We assume that they knew what they were doing.

It should be a source for encouragement and hope to us in our current time that the early Church had faint ideas where the Spirit of God was leading them, and probably would not recognize what has transpired over time in the traditions of the Church. Each week, our diocesan Task Force for Re-Gathering meets to consider this question. Theirs is not simply a technical response to carefully thought-out plans about how to gather and be responsible for one another's safety, while accessing the data indicating how the winds of the coronavirus contagion are blowing. They share a prayerful ministry of discernment with all of us and offer their guidance. Their leading impacts mission because the work of God does not stop as we live through this pandemic. To believe, people still need to hear, and to hear there still need to be those who proclaim, and the proclaimers need to be sent. Of course, it's the way we do all these things that is the challenge. As Dr. Anthony Fauci told the Episcopal House of Bishops at our Monday Zoom meeting recently: this pandemic will end, and it is that hopeful message the Church can carry as a very means of providing the strength needed to undertake the requirements for bringing about that end—wearing masks, being cognizant of physical distancing, avoiding crowds, keeping up with washing hands, etc. Disregarding such requirements revealed, in his mind, an attitude of powerlessness, a defeatist approach, which will make that end come much more slowly.

Soon we will come together virtually in Diocesan Convention. It is not how I had hoped to spend our last regular convention together. We will, however, have much to report and consider. Above all we will ask, how are we learning the lessons of this time? Is it enough to wish for a time back to normal, or is there more to discern in this time? We will rehearse what practices or ways we will not resume when we are able to return; and we will celebrate your generosity through the GILEAD Fund, as we announce the grants approved for new ministry opportunities. That we intend also to welcome a new congregation, in the South Sudanese congregation of the "Cush Trinity Episcopal Church" in Des Moines is another sign that God continues at work with us as co-workers even now.

None of this is easy. We need to see ourselves more fully in the loving eyes of each other. And in that beholding we recognize how often we are reminders of God's love for us to one another. It has been hard work to provide for each other through digital worship. But what a gift those occasions have been. We see the beauty of our worship spaces, the expressive and faith-filled renderings of our lectors, and the bountiful gift of preaching among our congregational leaders. We have not dodged our social and physical circumstances especially in the aftermath of the George Floyd killing and the rise of awareness of Black Lives Matter. Even as they were recovering from the freak wind storm, the derecho, that devastated many parts of Iowa, the people of Grace Church in Cedar Rapids kept their promise and offered worship to the diocese. The Gospel story was Matthew 15:21-28 and Jesus's testing encounter with the Syro-Phoenician woman. Grace Church's rector, John Greve, took up her plea in his sermon, finding a different way of hearing the passage in an image of his grandchild strapped in her high chair. "We give her things that are nutritious and supposedly tasty as well. As she learned to feed herself, much of the food landed on the floor...It was like a game. She would pick something up, look me in the eye and then deliberately reach out to her side and let it fall, laughingly." He reflected how much God provides for us, and as children of God sometimes we look Jesus in the eye and drop it overboard; hence the woman's observation about the scraps on the floor that the dogs are allowed to eat.

John indicated that the woman and her daughter were not part of Jesus' community or tradition; but even the scraps from that tradition are life-giving and are sufficient. "Our challenge for this story is to see how it is at work around us right now. As more and more people are raising their voices in cries for justice and equality, we need to ask ourselves, how often in the history of the Church have we echoed the words of Jesus (initially rejecting the woman's request) in this story and not the Jesus we claim to know...that we want to know?...Jesus was changed by the Canaanite woman, we can be changed by those who come to us in pain and suffering and need...as they shout to us in their anger and pain, we might kneel in front of them and offer ourselves in humility, listening and sharing in the bounty we have been given."

And then the prophet came out in John: "As the Church, we have behaved too long like an infant, throwing (our faith, wealth and security) around recklessly, even joyfully, not even realizing that they might be the very thing that another child



Bishop Scarfe preaching.

The Simple Way

DIOCESAN CALENDAR

As we enter the fall, online worship for the diocese will continue to be offered by a different church across the diocese each week on Sunday at 10:00am. The service will be found on the diocesan Facebook page, the diocesan YouTube channel, and will be available on the diocesan website. Call-in option for members who only have access to phones (participants on the phone will NOT be able to be heard but will be able to hear the service): 312 626 6799 and enter the Meeting ID as prompted: 365 765 527#

September

- 1 Church Audits due
- 6 Diocesan worship offered by St. Alban's, Spirit Lake
- 12 Diocesan Board of Directors (online) 10:30am
- 13 Diocesan Worship TBA
Service of Prayer for our Nation 4:00pm
- 14 Deadline for submitting a resolution for Diocesan Convention
- 15 Deadline for delegates to be certified to attend Diocesan Convention
- 19 Dismantling Racism: Training for Church Leaders (online) 10:00am
- 20 Diocesan worship offered by St. John's, Shenandoah
- 26 Addressing Racial Bias in Churches (online) 9:30am
- 27 Diocesan worship offered by St. Alban's, Davenport

October

- 4 Diocesan worship offered by St. John's, Ames
- 11 Diocesan worship offered by St. John's, Dubuque
Service of Prayer for our Nation 4:00pm
- 14 Last day for visitor registration for diocesan convention
- 18 Diocesan worship TBA
- 24 Diocesan Convention (online)
- 25 Diocesan worship offered by St. Paul's Episcopal Cathedral

Visit iowaepiscopal.org for all of the latest schedule information.

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Front cover: Zoom screens from the three days of Becoming Beloved Community NOW gatherings hosted by the Presiding Officers' Advisory Groups on Beloved Community Implementation. Thousands of people from across The Episcopal Church attended the gatherings which were focused on Truth, Justice, and Healing.

Iowa Connections

Fall 2020

The Rev. Meg Wagner, Editor

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Oh That We Might See Better Times *Psalm 4:6*

by Lauren Lyon

After living with the anxiety brought about by the coronavirus for months, the storm that struck Iowa City and other parts of the state disabling utilities, damaging crops, trees and homes and blocking the roads with debris feels like one hardship piled on top of another. Media reports on the storm include quotes like “God is testing us” or “things happen for a reason.” When I hear those words I ask myself, does God deliberately put people to the test? What does it mean to say that hardship or injustice happens for a reason? What would the reason be? I have a hard time believing that either of these expressions reflects the truth about God and life. What they may do is attempt to reassure us that human beings aren’t subject to random catastrophes. But this year, I can understand why that idea has become more difficult to accept.

In the Bible, chaos is a real and present element of the created order. God doesn’t eliminate it from the grand scheme of nature. In the baptismal ritual we pour water over the one who is baptized, remembering nature’s capacity for dangerous and unrestrained force. The Bible is filled with references

to the power of nature and the presence of God within that power. Two decades, or nearly so, into the 21st century we can point to many instances in which humanity has come to understand and skillfully manage the forces of nature, but a time like this summer reminds us that we have not brought those forces under control.

The storm has deprived us temporarily of services we depend on. Electric power makes life simpler, safer and more comfortable. It allows us to step beyond the constraints of the daily cycle of light and dark. In this time of distancing we have come to depend on phone and the internet for the most ordinary interactions. To be deprived of these essential ways of communicating heaps frustration upon inconvenience.

Even if the storm is not a test sent by God, and even if it didn’t happen to us for a reason, it motivates reflection. There are still plenty of people in the world who cannot depend on electric power 24 hours a day. Others cannot afford to pay for the service that is available to them and live in fear of having it disconnected for nonpayment. When schools went online last spring it became known that rural areas in our

nation lack the infrastructure for high speed internet. Some families who have access cannot afford it. To point out these realities is not intended to produce guilt or to claim that we are being punished or taught a lesson. But doing without a convenience involuntarily for a time is an opportunity for real awareness that we take for granted comfort and convenience that many people, some very close to us, only dream of.

In the gospel text appointed for Sunday, August 9, when the waves rise up around the boat Jesus’ disciples are sailing he calls out to them “don’t be afraid.” He says those words because he cares for them and hopes to awaken their care for one another that has fallen victim to their fear. He wants them to understand that they have the power to overcome their fear. If you feel like you’re out on the water alone in a rising storm, be assured that you are not. There are people of good faith all around you, members of your parish, of our diocese and others who care for you in this world that encompasses both chaos and comfort. Find ways to share with them your needs and your caring.

The Rev. Lauren Lyon serves as the rector of Trinity Episcopal Church in Iowa City.



A crane is used to help remove a tree from a home in Cedar Rapids. Photos: Lauren Lyon



Fallen trees blocked sidewalks and streets in Cedar Rapids after the August 10 derecho.

Policing through the Lens of Beloved Community

by Ruth Ratliff and Melody Rockwell

George Floyd's murder sparked an emotional global response. It drew attention to police use of force especially against unarmed persons and the disproportionate use of force against persons of color. These are issues that we Christians must address. In June, the Executive Council of The Episcopal Church resolved:

That the clergy, laity, and dioceses of The Episcopal Church join community and grassroots leaders in advocating with local and state governments to bring about substantive and mandatory change in police departments and policing and to allocate resources for community-based models of safety, support, and prevention.

How do we change policing practices and policies that tear at the fabric of who we are called to be as loving communities of God's people? How do we build respectful relationships among the police and all our communities' people they are entrusted to serve?

As followers of Jesus, we can begin by asking questions, seeking information, and committing to difficult, respectful conversations to understand what is broken and harmful in current local police practices. Then we must advocate for policing policies and training that promote peace and equity.

What is the job we're hiring police to do? We must make it clear that police officers' primary duty is to protect the lives of all persons in our community. Yet we often task police with responsibilities that might be better addressed by others.

- Police have heavy responsibilities for problems of the mentally ill, addicted, and homeless. Will we support other community systems that can better address persons' needs in non-policing situations?



Protests like this one in California and calls to defund and reform policing in America came from all over the world. Photo: Nathan Dumlao

How do we hold our police accountable?

Police performance must be monitored and conduct standards should be enforced by supervisors, city, county, state officials, district attorneys and police review boards.

- How are racial, ethnic and gender biases in police interactions identified and eliminated?
- How are complaints from community members handled?
- Are police review boards representative of all members of the community?
- Are officers required to intervene if they see misconduct?
- Are whistle-blowers in the police protected?
- Do those who assess officer performance count not tickets or arrests, but situation resolution, especially without violence?

Are we willing to support excellence in policing?

- Officers with four-year degrees use force less often and draw fewer complaints, but communities must offer salaries that will attract them.

- Police academy training must emphasize de-escalation of potentially violent situations.
- Sufficient probationary periods (three years recommended) for new hires and ongoing training for all law enforcement should be implemented.
- Because officers can feel isolated, constantly under threat, and discouraged, departments must provide mental health services for them. Jose McLaughlin, Bishop of the Episcopal Diocese of Western North Carolina and formerly a police officer, urges churches to offer pastoral support to police officers.

What values do we require police to bring to their work? Policing works best when officers are identified—by themselves and by the community—not only as a community's employees, but as its members.

- What can we do to assure that our community's police know our community's people, understand their needs and challenges, and feel invested in their wellbeing?

The healing of police/community wounds is wrapped up in developing relationships. Claude Howard, formerly a police officer in Marion, Iowa, and now head of security in an Iowa City hospital, advocates law enforcement getting into the community at times when they are not being called to respond, to have conversations and develop relationships. Where this has happened, crime goes down and mutual respect increases. Howard says police need to self-protect, but approach incidents being respectful, trying to understand the whole situation, and listening before acting. This is key to de-escalating violence.

Bishop Jose McLaughlin says, "We are best when we are face to face. You have

continued on page 6

Policing, *continued*

to engage, invite conversation with the police and sheriff, talk out the hard truths, listen, learn and then work to go forward.”

Our Episcopal Church Racial Reconciliation and Justice Team asks, “What does LOVE look like for the faithful individual and congregation?” And, answers, among other things:

- **PREACH, PRAY & WITNESS** about urgent issues.
- **MODEL** public witness and relationships with people seeking justice.
- **PARTNER** with local police departments to build community relationships and develop accountability.
- **JOIN** with local organizations dedicated to justice and healing.
- **ORGANIZE** circles for training, conversation, and learning.

The Episcopal Church Office of Government Relations suggests specific actions you can take to address policing reform at <https://episcopalchurch.org/posts/ogr/9-actions-police-reform>

The Rev. Ruth Ratliff serves as the deacon at St. Luke's, Cedar Falls and the Rev. Melody Rockwell serves as a deacon at Christ Church, Cedar Rapids. Both serve on the Beloved Community Initiative Diocesan Advisory Board.

From the Bishop, *continued*

needs to survive. We have only looked to the kindly Jesus, and not the One who needed to hear what that frantic mother had to say.”

If these are the insights we are daring to share online, or that our strange circumstances of physical distancing are bringing to our minds, then our discerning God for this time seems quite clear. John concludes, “These are

Resources for Becoming Beloved Community NOW

On July 28-30, thousands of Episcopalians gathered in three Zoom gatherings called Becoming Beloved Community NOW. Each day was focused on a different area of that work: truth, justice, and healing.

Here are just a few suggestions of ways that congregations can engage the work of Becoming Beloved Community NOW:

TRUTH: Where possible, gather data on race, ethnicity and culture within your congregation. Examine your congregational membership as well as people the congregation engages with in ministry and service.

Do some research to discover what your church's history is of participation in behaviors and structures of racial injustice. And, what is your church's history of participation in behaviors and structures of racial justice and healing? Interview elders, research church and diocesan documents, newspaper accounts, etc. Find out whose land your church is built on and where the funds to build it came from. Learn the history of race in your town and county.

Attend *Addressing Racial Bias in Churches*, an online offering on Sept. 26 from Beloved Community Initiative: becomingbelovedcommunity.org/calendar

JUSTICE: Participate in criminal justice reform and healing efforts in your area. Can your church participate in a program that accompanies formerly incarcerated or detained people returning to community and their families?

Link with local and regional groups standing in solidarity with immigrants and refugees.

Support Historically Black Colleges and Universities (HBCUs). Pray for and make contributions to St. Augustine's University in North Carolina and Voorhees College in South Carolina, the two Episcopal HBCU's.

Donate to the Native American Boarding School Healing Coalition at boardingschoolhealing.org

HEALING: Create spaces and opportunities for people to share their stories about faith, race, and difference. Be intentional about setting apart time to talk about racism.

Incorporate racial healing, reconciliation, justice and repentance in worship.

indeed crazy times that we live in. But in reality, they are not crazier than what has come before, they are just right now. We call them unprecedented, but that is only through the lens of self-importance. Plagues and suffering and natural disasters have always been with us. What is unprecedented is our awareness of how interconnected we really are and how we can all share in the gifts of caring, of seeing each other

as equals, and of the Spirit, no matter where we come from, what we look like and how we worship.”

Amen and Amen!

In the peace and love of Christ,



The Rt. Rev. Alan Scarfe
Bishop of Iowa

Our Voices are Needed

by Stephen Benitz

I recognize that we minister in different contexts and we may not share identical theological understandings of Christian witness. That being said, I've been hearing a voice for the past several weeks and it is only growing more powerful. The voice is saying, "It is time for The Church to step up and demonstrate clear public leadership in response to the sufferings of my people under COVID-19." The data is clear. Cases are rising rapidly throughout Iowa and the United States. There is deep concern that many places are quickly reaching a tipping point of uncontrollable spread of infection. We may share different political opinions, but the greater truth is, God's people are being sickened, and God's people are dying. Another truth, God has provided us simple tools that can greatly help ease this suffering. How are Christians going to respond?

In an effort to protect our flocks, and the larger community, I hear God calling on us as Christians, to actively do two things. First and foremost, Christian leaders must unambiguously preach the importance of the universal wearing of face coverings both in church, and during our daily public lives, and all Christians should immediately insist on their universal use. Second, that Christians take recommendations to practice effective physical distancing and limited interaction seriously, and that we ask others to do the same. Not just in church, but everywhere. This is not, and cannot be, a political issue.

I firmly believe this pandemic is providing us an opportunity to openly practice Jesus' new commandment to "love one another," by adopting a few simple habits to live into that love (John 13:34). As you know, the beautiful thing about face coverings is they aren't really meant to protect the wearer. They are meant to protect the people

we come in contact with. They are a visual demonstration of our personal love for our fellow humanity. When I wear one, it tells you, "I love and respect you." When the other person wears one too, it says they love and respect me. As people of God, we have a responsibility to actively turn what some may see as a symbol of fear, weakness, or loss of personal freedom, into a symbol of love. A lived symbol of Christian compassion for our neighbors. I am confident that a faith that turned the political symbol of death by way of the cross into a symbol of life...can certainly do the same with a piece of cloth.

My prayer is we are already doing these things. Based on the behaviors I'm seeing around my town, we aren't being overly successful. If we are not advocating face coverings, or if Christian leaders are avoiding explicit congregational directives out of concern over backlash, I fear we are failing our people.

I know, I'm just a simple priest in a little parish in downtown Mason City. One voice in a sea of noise. I also know, that if people of faith unite around Jesus' call to love one another, we can change the world. I also know, whenever the people of our nation decide to put the greater good first, we are unstoppable. And I dare say, it can be kind of fun too.

"By this everyone will know that you are my disciples, if you have love for one another" (John 13:35).

In this time of continued pandemic, I ask you hear my call and engage in vocal Christian leadership that stresses love of neighbor, as much as love of God and yourself, seriously. Preach face coverings. Wear them. Remind your friends and colleagues how important they are. Likewise, as much as possible, strive to maintain physical distance from anyone who does not live in your home. I know there may be push back. I even expect some of you may not want



The Rev. Stephen Benitz in front of St. John's, Mason City

to hear, or agree, with my message. In vulnerable honesty, I can't believe I'm even writing this.

But I've been burning inside. I can no longer bear the strain of ignoring this voice inviting all Christians to take a leadership role on behalf of God's people and immediately begin insisting on the public benefit of wearing masks. Whether we find it inconvenient or not, this is a pandemic, and I love my people too much to sit idly by and watch them become infected simply because of poor and confusing messaging. I hope you will love them too by being out front as leaders for public health, and safety. If you want to safely return kids to school, lower unemployment, return to worship, and reduce illness and death, ask your people and friends to mask up, in church and everywhere, especially if you have previously chosen not to do so. Be explicit with younger people who may not immediately understand how their choices can positively impact the most vulnerable among us. Masking is not a sign of weakness or fear. It is not a capitulation to some political authority or agenda. It's a freely given act of love.

As we continue to journey with God during this amazing time, fighting both racial injustice, and a global pandemic, I see visions of faith communities uniting to boldly lead society forward in non-judgmental love, and literally saving lives.

May God be with us and bless us.

The Rev. Stephen Benitz serves as the rector at St. John's in Mason City.

EPIC Online

by Kristina Kofoot

As we began the EPIC planning process for summer camp 2020 there were news articles about a pandemic in China. It was nothing at the time that we thought we'd have to deal with. As our planning process continued we began to hear more about this virus and how it was spreading and affecting more of the world. When April rolled around we quickly realized that it was unlikely that we would be able to hold camp in our traditional manner. The planning team, Amy Mellies, Diocesan Youth Missioner, Rev. Elizabeth Poppewell of St. Luke's, Cedar Falls, Abby Haggerty and myself found ourselves facing a new challenge. We had our theme for camp set, *Won't You Be My Neighbor*, and knew that although we wouldn't be able to be together for camp, we still wanted to be good neighbors. We just had to figure out how...

During our meeting in April we brainstormed ideas of how we could bring EPIC to homes/campers across the diocese. Through that brainstorming process, we settled on a week of EPIC Online Summer camp. We knew that it wasn't going to look like a traditional week at camp but it would help in keeping our community connected.

From there we determined that each day, much like at summer camp, we would have a scripture of the day and an activity to go with it. The scripture and activity would be accompanied by a video with mini bible lessons and activity explanation. In addition to these daily videos we hosted live Zoom sessions each night with opportunities for campers to interact with one another. These sessions included small group games, a campfire sing along, and talent show. We also hosted two morning Zoom sessions where campers were able to participate in yoga and a morning dance session. Along with these activities campers were able to write daily prayers on scraps of cloth to tie onto trees and helped us spread our traditional camp prayer tree across the state. We even had a water day where campers were able to create water sponge bombs to play with.

While it all looked a little different than usual, it was no less fun! We had an EPIC week of camp where we were able to interact with one another digitally. I have always believed that EPIC is an opportunity that should be given to every youth across the diocese and this summer we were better able to make that a reality more than ever before. We were able to give our youth the opportunity to grow and explore their

faith, encouraged campers to explore nature in their own backyards, to ask questions, and to be good neighbors.

We want to give an extra special shoutout to those who created our daily videos; Rev. Elizabeth Poppewell, Susie Freedman, Rev. Richard Graves, Abby Haggerty, Rev. Kathleen Milligan, Jeff Cornforth, Lizzie Gillman, Tiffany Farrell, Rev. Stacey Gerhart, Molly Haller, Dale Schirmer and Jack Greve. Thank you also to a couple of our return camp counselors for making special appearances during the video chats, Allie Schirmer, Austin Newland, Victoria Schwartz, and Mikaela Reth. This outstanding team was integral to the success of our EPIC week online and we can't thank them enough.

As we look to the future and the uncertainty that it holds we can only hope that we'll be together again in person for EPIC 2021 at our new location, the Christian Conference Center in Newton. We know now, though, that no matter what is going on in the world we can and will find a way to stay connected.

Ms. Kristina Kofoot serves as the camp director of EPIC.

I loved online camp because the crafts and the campfire & songs were fun. My favorite craft was the bird house.
—Brooke Haggerty, 5th grade, age 10

I loved online camp because I got to stay home with my family & I loved the crafts. My favorite craft was the love all sign.
—Sydney Schmidt, 4th grade, age 9



Campers show off their completed craft of the day and their EPIC t-shirts. For more pictures of the EPIC week, see the inside back cover.

EPIC Online, *continued*

by Sedona Helmke

This year, due to COVID-19, EPIC summer camp had to endure some big changes. Instead of being held in person, people were given the option to participate in an online camp.

I found that I really missed being at camp in person this year, as it is one of the highlights of each year. Online camp, though not the same, was still a very enjoyable experience. I got to see and interact with some of the people who I've gotten to know over the years, which really made a big difference from what would have been a regular online camp to an experience to be remembered.

Getting to see people who I've become close with from previous years at camp made me feel less alone through this



EPIC campers work on the craft for the day—constructing and painting birdfeeders.

whole pandemic. All of us were going through the same thing, and getting to participate in the same activities as everyone else made us all feel close to each other.

Ms. Sedona Helmke is a senior in high school and attends New Song Episcopal Church in Coralville.

Engaging Faith: *The Nowness of Believing*

by Nancy Alice Morton

A hunch and a blank piece of paper brought me to the 2019 Summer School and Ministry Retreat in Grinnell to learn about “Engaging Our Story: Evangelism & Discipleship.” Two observations stand out from the weekend:

New members of the future church will be neighbors who don't now attend church.

Many people identify themselves as spiritual without belonging to organized religion.

The diocese offered a cohort of six online conversations and individual coaching sessions. The Revs. Sean Steele and Jane Gersen introduced a process of engaging in faith-generated activities and personal growth. Both leaders are deeply involved in church starts and ministry coaching in the Episcopal Church.

Back home, I consulted God, the originator of the hunch. As a result I committed to a written narrative of unspecified format for Diocesan Convention 2020 and to share my stories about living faith now.

Enter conversational prayer. Akin to petition and centering prayer, it is a lively interchange of ideas with God. Often awestruck and always grateful, I never feel like an outsider. Sometimes new information emerges, the next step becomes obvious or the consensus is “carry on.” We talked about Jesus’ statement that faith the size of a mustard seed could move mountains. A discussion about faith as a noun or verb produced a reminder faith is relationship with the one in whom you have faith.

A faith story is usually about an encounter with God on a particular

date. These sublime and unexpended moments change one’s previous images of God. Some change lives on the spot. Others need to percolate.

The cohort is completed. The blank page contains my narrative.

What if the faith community is a partnership with God as senior partner and the body of Christ as equal junior partners? Supportive companions? Relationships that bless, feed, and heal? Love, respect, and celebration while communicating in conversational prayer? How will we see and talk about ourselves as beloved partners?

God asks me, “What are you going to say about me?”

I reply, “I’ll tell them about a loving senior partner, accessible in real time.”

Ms. Nancy A. Morton is a member of St. Paul's Episcopal Cathedral in Des Moines.

Update on the Bishop Search Process

by Kevin Sanders

As I wrote in June, the Bishop Search and Nominating Committee has spent the summer studying and writing. We studied and discussed the responses we collected during interviews and surveys we conducted in the spring. Using what we learned, we have been writing our Diocesan Profile. As we sifted through the data, we were seeking to understand where God is working in the diocese now. And as we turned to writing, our effort was to present the diocese as it is now, with its challenges to be sure, but also, through God's grace, abounding with gifts and opportunities. We muddled about for awhile, feeling our way towards a process that would allow fifteen authors to collaborate on a draft and tell a coherent story. All the work of the committee is one long process of discernment, and this writing process was another step in our discernment. Various members of the committee wrote short pieces about what they were hearing from our conversations with all of you. We discussed those pieces, edited, and wrote some more. There were iterations of drafts as we listened for our story to emerge. We worked to articulate that story as clearly and effectively as we were able. This studying and writing are bringing us to new and deeper understandings of the gifts and challenges that will shape our collective life with the person we call

to lead us. Our work here will inform and support the remaining phases of the search process. We expect to publish the Diocesan Profile sometime in September.

When the profile is released, I hope you will take the time to read it. You will read that we see God working in our congregations as they find ways to serve people in the communities where they live. We see that a commitment to the Ministry of All the Baptized has become such a part of everything we do that a new bishop might as well be prepared to deal with empowered ministers of every order and with unique, adaptive configurations for ministry. The three-year cycle of Revival, Growing Iowa Leaders, and Engaging All Disciples has energized us. It has also provided tools to help energized leaders effectively address the local needs they perceive. The soil has been prepared, the seeds have been planted, a flowering of new and reinvigorated ministries uniquely adapted to local community needs and resources is under way!

Another place we see God working is in our small churches. We heard that the work we began with the 2018 study of small churches in the diocese has given a jolt of energy to many small congregations and has improved their relationship with the diocese. There is a strong desire to maintain and build

on this start for the sake of our many small churches and the communities they serve. We heard in our listening that the Diocese of Iowa's history of being at the forefront on social justice issues, particularly equality for women and for LGBTQ individuals, was a consistent source of pride. Many would like to see us continue to lead in this area. Our nation's current struggles with racial justice seem to be offering us an opportunity to extend that tradition.

If we have done our job well, when you read the Diocesan Profile you will recognize it as a true statement about our diocese. We hope you will be comfortable that it gives prospective applicants and nominees a helpful introduction to what they will find here. We welcome your comments on the profile, whether you think we've hit the mark or that we've missed something significant. The BSNC will listen to all reactions and consider them seriously. That, too, will be a part of our discernment. Please continue to keep us in your prayers.

Mr. Kevin Sanders serves as the chairperson of the Bishop Search and Nominating Committee and is a member of St. Luke's, Cedar Falls.

Updates on the search process will be available at:
iowaepiscopal.org/bishop-search

Services of Prayer for the Nation

You are invited to join us in prayer for the nation at two special online services hosted and co-led by the Cathedral Church of St. Paul in Des Moines and Trinity Cathedral, Davenport, at 4 pm on Sundays September 13 and October 11. Please hold these times in your schedule. The services will be found on the diocesan Facebook page, the diocesan YouTube channel, and will be available on the diocesan website. Call-in option for members who only have access to phones (participants on the phone will NOT be able to be heard but will be able to hear the service): 312 626 6799 and enter the Meeting ID as prompted: 365 765 527#



Introducing Trinity Cush

by Eve Mahr and Jacob Aleer

When we meet virtually for Diocesan Convention in October, there will be a resolution to create a new congregation, Trinity Cush. In a diocese where most of our congregations are named after saints, this name is unique.

That's because the new congregation is unique. Members of this community are former Lost Boys of Sudan. Why they chose Trinity is easy to understand. They chose the Cush part of their name to honor a grandson of Noah, who is thought of as the father of the African continent. Numerous verses of the Bible refer to the land of Cush, the Kingdom of Kush, and Cushite people. The book of Numbers describes a wife of Moses as "a Cushite woman." Scholars debate its exact location, but it certainly was in the general area of modern Sudan. Cush is appropriate in the name for a congregation of Sudanese immigrants.

The families that make up Trinity Cush are part of a diaspora that took place after war broke out in Sudan (1987) over the insistence of its Arab dictator that all citizens obey Sharia law. In the southern portion of the country, the Christian majority, primarily Anglicans and Catholics, resisted. Brutal genocide ensued. Thousands of children (Yes, there were Lost Girls, too!), as young as 6 or 7 years old, returned home from boarding school to find their villages burned and their families gone. They began walking; a few older children led them in an easterly direction. At times the stream of children numbered 10,000. Eventually they walked into Ethiopia and found shelter in a refugee camp. Within a few months, war broke out in Ethiopia and they were forced to flee again. Conditions were horrendous. Sudan is an equatorial country; so they often traveled by night. Food was difficult to find; they ate twigs and leaves. And they often had



Worship with the members of Trinity Cush. Photos: Jacob Aleer

to hide from Arab militia who roamed the countryside. They walked south and west toward Kenya. Most wound up in an enormous refugee camp, Kakuma.

In 2001, the United States began admitting Sudanese refugees. A contingent of mostly young men who had been part of the Lost Boys settled in Des Moines. Initially they congregated in Cottage Grove Presbyterian Church. In 2003, under the guidance of the Rev. Peggy Harris, they accepted an offer to worship in the chapel of St. Andrew's. A better fit for them because the Sudanese Episcopal Church is descended from Scottish Episcopal missionaries.

In the ensuing years, they have held a Dinka language prayer service weekly. With St. Andrew's assistance, they acquired Dinka-language prayer books and song books as well as drums, their only musical accompaniment. The gusto of their singing makes an amazing sound that echos throughout St. Andrew's building. In recent years, St. Andrews priests shared Eucharist (alas, in English) as often as monthly.

Their community has grown, both in the number of young men, and by marriage and the birth of many children. They have totally outgrown St. Andrew's



Bishop Scarfe's visitation.

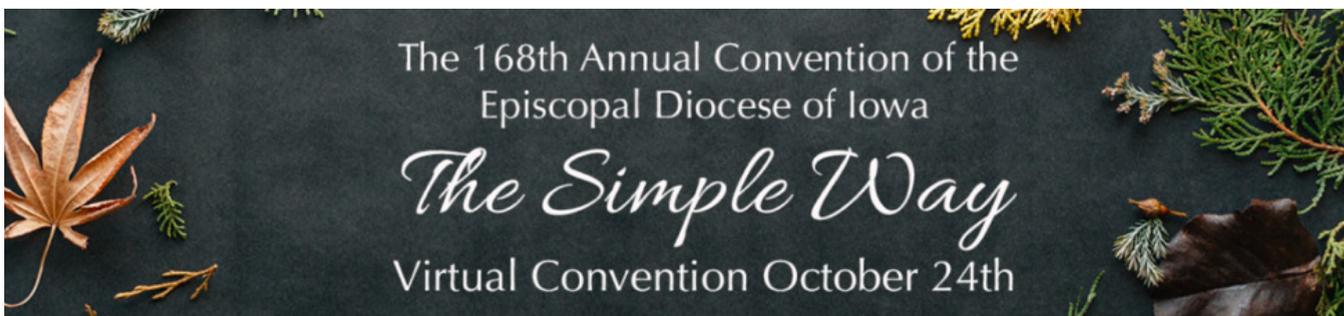
small chapel. Now, each Sunday, we have a 10 am service in English and an 11:30 service in Dinka, both of which are online right now.

For many years, this community has wished for Eucharist in Dinka. Jacob Deng Aleer has been a leader and actively "pastored" his community for many years. Earlier this spring, with the recommendation of St. Andrew's vestry and the Dinka Community Council, the Commission on Ministry granted Jacob postulancy toward becoming a priest.

If you meet Jacob, his enthusiasm is contagious. He says, "The Trinity Cush plan in the future is to pray two times a day, so that people working mornings will attend evening prayer, and people working evenings attend the morning prayer. We want to spread the Word of God to the communities in Iowa and outside of Iowa."

Please join St. Andrew's as we welcome Trinity Cush Episcopal Church into the Diocese of Iowa.

Ms. Eve Mahr is a member of St. Andrew's, Des Moines and Mr. Jacob Aleer is a postulant and has been the leader of the community of Trinity Cush for six years.



Connecting to Diocesan Convention

All are welcome to virtually attend this year's diocesan convention! Here is what you need to do to get connected!

REGISTER

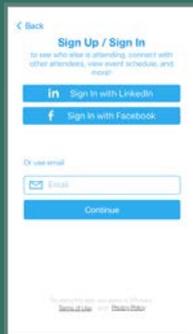
Lay delegates, alternates, and clergy serving congregations will be registered by their churches by Sept. 15. All others should register online using the links at iowaepiscopal.org/diocesan-convention

The Whova event app is free for event attendees. You can access it on a mobile device or a computer. To download the app or access the web portal, follow the instructions you will receive by email after you have registered.



SIGN IN

1. Sign in using the email address you used for event registration OR your social media account.
2. Create a password and type in your name.
3. Edit your profile.
4. Access the convention main page. If convention doesn't show up automatically, search for it. Then, click the join button on the bottom of the event description page, and enter the event invitation code the organizers sent you after you registered. Or, request a new code and wait until the organizers approve your request.

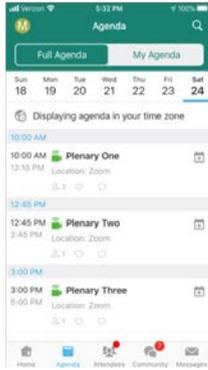


What this looks like on a mobile device

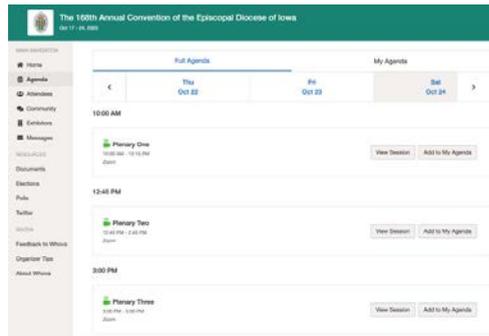


What this looks like on a computer

Whoava lists all the sessions on each event day. Click on a session to get access to the live stream, see the plenary agenda, the chat and the documents needed for that plenary.



MOBILE VIEW



DESKTOP VIEW

VIEW THE AGENDA

PARTICIPATE

During the session, all participants can click Like, ask questions or leave comments. You can take down your personal notes too. Delegates and guests that are granted voice will be able to address convention to speak to resolutions or to give reports. Delegates will receive instructions on the ways they will vote.



Connect with other attendees for discussion in the Community section. Engage in one of the existing topics or create your own. You can also send messages directly to other attendees within the app. Explore ministries, organizations, and vendors through the virtual exhibit hall in the app. Visit the different virtual booths and sign up for more information if you desire, chat with the staff or volunteers, and learn more about what they do or make.

CONNECT AND EXPLORE

IMPORTANT DATES

- September 10:** Nomination forms due
- September 14:** Resolutions due
- September 15:** Last day to register and certify delegates
- October 14:** Last day for visitors and vendors/exhibitors to register
- October 17:** Practice Session at 10:00am, Resolutions Hearing at 11:00am, Budget Hearing at 1:00pm
- October 22:** Resolutions Hearing at 7:00pm
- October 24:** Convention 10:00am-5:00pm

Stewardship Share April-June 2020

City	Church	Stewardship Share	2020 Pledge	Jubilee Reductons	Adjusted Pledge	Due to Date	Received to Date	(Over Under)
Algona	St. Thomas'	\$ 3,371	4,008		4,008	2,004	2,004	0
Ames	St. John's	52,361	36,000		36,000	18,000	15,000	3,000
Anamosa	St. Mark's	273	1,500		1,500	750	1,500	(750)
Ankeny	St. Anne's	9,074	6,000		6,000	3,000	1,500	1,500
Bettendorf	St. Peter's	16,796	15,000		15,000	7,500	7,500	0
Boone	Grace	1,993	720		720	360	359	1
Burlington	Christ	28,959	21,000		21,000	10,500	10,500	0
Carroll	Trinity	2,585	2,600		2,600	1,300	2,600	(1,300)
Cedar Falls	St. Luke's	37,855	37,855		37,855	18,927	18,927	0
Cedar Rapids	Christ	50,503	50,503		50,503	25,251	21,043	4,209
Cedar Rapids	Grace	8,244	8,244		8,244	4,122	3,434	688
Chariton	St. Andrew's	3,390	3,500		3,500	1,750	2,333	(583)
Charles City	Grace	1,305	1,305		1,305	653	653	(1)
Clermont	Saviour	2,785			0	0	500	(500)
Clinton	Christ	12,334	12,334		12,334	6,167	6,158	9
Coralville	New Song	16,820	16,820		16,820	8,410	9,809	(1,399)
Council Bluffs	St. Paul's	6,809	5,462		5,462	2,731	1,365	1,366
Davenport	St. Alban's	9,271	6,953	(869)	6,084	3,042	3,187	(145)
Davenport	Trinity	102,673	97,796		97,796	48,898	48,898	0
Decorah	Grace	4,016	4,016		4,016	2,008	2,008	0
Denison	Trinity	1,307	1,307		1,307	654	654	0
Des Moines	St. Andrew's	30,765	30,765		30,765	15,383	15,383	0
Des Moines	St. Luke's	30,403	15,764		15,764	7,882	5,255	2,627
Des Moines	St. Mark's	3,313	3,313		3,313	1,656	927	729
Des Moines	St. Paul's	72,729	35,000		35,000	17,500	15,500	2,000
Dubuque	St. John's	13,135	9,102		9,102	4,551	0	4,551
Durant	St. Paul's	3,570	3,570		3,570	1,785	1,785	0
Emmetsburg	Trinity	2,931	2,931		2,931	1,466	1,710	(244)
Fort Dodge	St. Mark's	35,648	35,648		35,648	17,824	14,853	2,971
Fort Madison	St. Luke's	2,442	2,460		2,460	1,230	1,025	205
Glenwood	St. John's	754	754		754	377	377	0
Grinnell	St. Paul's	11,895	6,200		6,200	3,100	2,916	184
Harlan	St. Paul's	1,269	350	(44)	306	153	370	(217)
Independence	St. James'	1,898	1,898		1,898	949	949	0
Indianola	All Saints	1,858	1,858		1,858	929	931	(2)
Iowa City	Trinity	83,426	83,426		83,426	41,713	41,713	0
Iowa Falls	St. Matthew's	2,149	2,149		2,149	1,074	537	537
Keokuk	St. John's	10,219	7,200		7,200	3,600	3,600	0
LeMars	St. George's	37	37		37	18	198	(179)
Maquoketa	St. Mark's	2,151	1,000		1,000	500	608	(108)
Marshalltown	St. Paul's	10,173	10,173	(1,272)	8,901	4,451	3,815	636
Mason City	St. John's	16,943	14,085		14,085	7,043	7,075	(33)
Mount Pleasant	St. Michael's	4,540	4,540		4,540	2,270	2,648	(378)
Muscatine	Trinity	15,792	15,792		15,792	7,896	7,896	0
Newton	St. Stephen's	16,253	8,000		8,000	4,000	2,956	1,044
Orange City	Savior	1,576	750		750	375	750	(375)
Oskaloosa	St. James'	7,466	7,466		7,466	3,733	3,733	0
Ottumwa	Trinity	7,281	5,000		5,000	2,500	2,512	(12)
Perry	St. Martin's	7,656	6,500		6,500	3,250	0	3,250
Shenandoah	St. John's	6,216	2,647		2,647	1,323	1,324	0
Sioux City	Calvary	1,655	1,656		1,656	828	828	0
Sioux City	St. Paul's	1,857	1,000	(125)	875	438	500	(62)
Sioux City	St. Thomas'	13,851	10,305		10,305	5,153	4,818	334
Spirit Lake	St. Alban's	12,066	12,066		12,066	6,033	6,033	0
Storm Lake	All Saints	3,119	3,119		3,119	1,560	1,300	260
Waterloo	Trinity	7,938	9,600		9,600	4,800	4,800	0
Waverly	St. Andrew's	543	543		543	272	543	(272)
Webster City	Good Shepherd	4,400	4,400	(550)	3,850	1,925	2,023	(98)
West Des Moines	St. Timothy's	60,136	51,450		51,450	25,725	25,725	0
TOTAL		\$882,777	745,440	(2,860)	742,580	371,290	347,850	23,443

Episcopal JOURNAL

QUARTERLY EDITION FALL 2020

Congregations take worship outdoors amid concerns over greater COVID-19 risk indoors

By David Paulsen
Episcopal News Service

In a normal year, attending church generally isn't considered a risky behavior. Add that to the list of norms upended by the coronavirus pandemic. With COVID-19 cases surging around the United States, few activities pose as much danger as congregating tightly with other people in an enclosed space for an hour or more. And inside a church, scientists say, the danger of virus transmission increases when the congregation starts singing.

Such warnings pose a bleak challenge to Episcopal dioceses and congregations interested in safely resuming some form of in-person worship, but not all worship is equally risky. While continuing to offer infection-proof online services, some congregations also are holding outdoor services, which may carry a lower risk of transmission than indoor services.

At St. Matthew's Cathedral in Dallas, the first "Mass on the Grass" was held on May 31. "We went ahead just as soon as we could," said cathedral Dean Robert Price. Dallas Bishop George Sumner allowed limited resumption of in-person services in the diocese, including outdoor services, starting on Pentecost Sunday (May 31).

"There's a certain amount of relaxation and friendliness that comes in an outdoor setting," Price told Episcopal News Service.



Photo/via YouTube

Christ Church in New Bern, N.C., holds evening outdoor worship.

Several other congregations in the Diocese of Dallas have started offering weekly outdoor services as well, while taking additional health precautions, such as physical distancing, mask requirements and a bread-only Eucharist. The arrangements are similar at other outdoor worship services around the country.

At St. Paul's Episcopal Church in Riverside, Conn., worshippers are invited to sit in one of the circles painted on the church's meadow to maintain the required 6 feet of separation during "Church on the Grass." To prevent overcrowding, reservations are required to attend "Worship on the Lawn" at Christ Church in New Bern, N.C.

And on the Hawaiian island of Maui, worshippers are encouraged to gather "on the festival lawn" for Sunday services at St. John's Episcopal Church. Outdoor worship is nothing new on Hawaii's Big Island, where the "Beach Mass" has long

been a popular offering of St. James' Episcopal Church. The difference now: In addition to his colorful lei, the Rev. David Stout, St. James' rector, wears a blue surgical mask while leading the service.

In Prosper, Texas, north of Dallas, St. Paul's Episcopal Church now offers an outdoor service on Sundays at 9 a.m., with most parishioners able to sit in the shade of the church's portico. "People love it. Families come spread a blanket out with the kids," the Rev. Tom Smith, the church's rector, told ENS.

About 100 people have been attending, compared to the 225 who typically attended indoor services before the pandemic. A wooden table from the parish hall, covered with linen, serves as an outdoor altar. The services begin and end with singing, and they are kept short, Smith said.

"You're only out there for a half-hour,"
continued on page B



FEATURE
Church records show effects of 1918 pandemic



NEWS
Beirut disaster spurs intense relief efforts



NEWS
Former officers, clergy assess crisis today

OUTDOORS continued from page A

and it's really good to see everyone," he said, and for the most part, worshippers have been taking precautions seriously, by wearing masks and refraining from handshakes and hugs.

At St. Matthew's Cathedral, the "Mass on the Grass" at 8 a.m. Sunday is promoted as a BYO service: Bring your own chair, mask and bug spray.

"We're in the bugs' world. We are guests on their lawn," Price said. Thankfully, the Texas heat isn't as oppressive under the shade of the cathedral's oak trees.

The outdoor services have been a blessing for longtime parishioner Adele Ichilian. She lives about a mile from the cathedral, and each Sunday, she brings her own chair, water and mask to the cathedral lawn. With Texas averaging about 10,000 new COVID-19 cases a day, Ichilian, 74, said she is in no rush to resume attending indoor services, but the outdoor services have eased the strain of not seeing Price and her fellow parishioners in person.

"I'm thoroughly enjoying 'Mass on the Grass,'" Ichilian told ENS. "It's been a real feeling of camaraderie."

Despite the growth of outdoor worship around the Episcopal Church, online services continue to offer the safest alternative to traditional in-person worship. Congregations that have resumed or are planning to resume indoor worship services generally have implemented tight restrictions — attendance limits, handshakes bans, mask mandates and cleaning

protocols, for example — aimed at preventing a "superspreader" event, in which one infected worshipper spreads the virus to many others.

The concern is justified, health experts say. Gathering inside a church nearly tops the list of pandemic risks.

An NPR report on summer activities identified attending an indoor religious service as "high risk." And the Texas Medical Association recently released a chart of how physicians assess the risk level of common activities. The physicians rated "going to a bar" as the highest risk, just above "attending a religious service with 500+ worshippers."

The risk isn't eliminated at smaller religious services. The Michigan news site MLive asked four public health experts to rate the risk level of various public venues on a scale of 1 to 10. Bars and large music concerts were deemed most hazardous, with risk levels of 9. Churches were assessed a risk level of 8, on par with sports stadiums, gyms, amusement parks and buffets.

One of the MLive experts noted that churches have been the sites of some early superspreader events during the pandemic, but that article and the NPR re-

port both noted that taking precautions can help reduce the risk of transmission at church services.

One of the most effective precautions may be to avoid indoor services and gather outside instead. Although scientists are still studying how the coronavirus spreads



Photo/Kimberly Durman/Diocese of Dallas

Dean Robert Price celebrates "Mass on the Grass" outside St. Matthew's Cathedral in Dallas.

from person to person, health experts suggest that outdoor activities pose less risk than gathering indoors, due to the ample fresh air and greater ability to stay a safe distance away from others.

Price said celebrating Pentecost together outdoors brought "a little bit of that Easter celebration" to St. Matthew's Cathedral, after in-person Easter services were canceled earlier in the year. "It was kind of a rising to new life together."

And apart from the bugs and the Texas heat, congregations in the Diocese of Dallas are finding that outdoor worship is a rewarding experience on its own. Price compared it to a backyard party — though one that follows liturgical traditions.

In the northern Dallas suburb of Richardson, the Church of the Epiphany holds its outdoor service early, at 7 a.m., to beat the heat. The church doesn't have any shade trees, said the Rev. Betsy Randall, Epiphany's rector, and "if it's raining, it's like a baseball game: called off."

For Epiphany's services, worshippers claim one of the purple circles painted on the church's parking lot. They are required to wear masks and may take pre-consecrated wafers. During the pandemic, the liturgy will always be familiar, Randall told ENS, but "the rest of it is kind of strange right now."

Other Episcopal congregations have resumed traditions of outdoor worship that predate the pandemic, such as Church of

continued on page E



Saint Francis MINISTRIES 75 YEARS

75 years ago, "Fr. Bob" Mize Jr. founded a ministry of redemption and hope. Unwilling to simply "write off" troubled boys, he chose to help them redeem their self-worth and imagine lives of purpose.

What began as St. Francis Boys' Home, with a handful of employees in Ellsworth, Kansas, is now Saint Francis Ministries, serving more than 31,000 children and families in eight U.S. states and Central America. Today, 1,800 employees provide a wide range of social, therapeutic, and residential services to children and families most in need of **healing and hope.**

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In 1918 church registers, traces of another pandemic emerge

By Mary Frances Schjonberg
Episcopal News Service

As the coronavirus began its spread in the United States in the spring, Episcopal clergy and parish historians began searching weekly service registers and records of baptisms, marriages and burials for clues about the 1918 flu pandemic's impact on their congregations and parallels with COVID-19.

In some places, records showed an uptick in burials — one after another for days. Some show notations of canceled worship services, and many people have found inklings of stories about which they wish they knew more.

The 1918-19 influenza, caused by an avian H1N1 virus, came in three waves. At least 50 million people died worldwide, including approximately 675,000 in the United States. The three-month period from September to November 1918 saw the height of the second wave; an estimated 195,000 Americans died that October alone.

In the current pandemic, more than 176,000 people have died and more than 5.6 million have been infected with the coronavirus in the U.S. as of Aug. 22. Worldwide, the virus has infected more than 23 million and more than 800,000 people have died.

In mid-March of this year, as the Diocese of Newark (N.J.) began gradually shutting down in-person worship, the Rev. John Mennell, rector of St. Luke's Episcopal Church in Montclair, N.J., pulled out the 1918 service register.

"It doesn't look like things slowed down dramatically," he told Episcopal News Service.

Mennell found that while Sunday services were canceled on Oct. 13 and 20, weddings took place on Oct. 12 and 17, the latter with 60 people present. When services resumed on Oct. 27, 414 came for Morning Prayer. Another 19 attended an early morning Communion service, and 58 gathered for Evening Prayer. The Nov. 1 celebration of All Saints' Day fell on a Friday that year and 125 came for Holy Communion. Two days later, 438 came for the Communion service on the

first Sunday of the month.

Five children were baptized during the height of the pandemic's second wave: two in late September and three in mid-November. And then there were the burials. "It's pretty steady," Mennell said. The register shows 14 burials from Oct. 8 through the end of the year, with half of those occurring in October, six between Oct. 8 and Oct. 15 alone.

"While services may have been shut down for a couple of weeks, it doesn't look like much else was down," he said. A century later, St. Luke's has taken a different

DATE	CHRISTIAN NAME	SURNAME	AGE	PLACE OF BURIAL
1918				
Oct. 8	Anthony J.	Schmidt	72 yrs	Mt. Hebron
Oct. 10	Arthur Edward	Pareless	84 yrs	Mt. Hebron
Oct. 11	Stevenson Archer	Dainbridge	84 yrs	Baltimore, Md.
Oct. 13	Louise M.	Brown	84 yrs	
Oct. 14	Lillian Shackleton	Alsopp	76 years	Rosedale
Oct. 15	Wilbur Forrest	Unger	76 years	Mt. Hebron
Oct. 28	Lillie Glover	Jenkins	39 years	Camden, N.J.
Nov. 4	Edward James	Chesterman	76 years	Mt. Hebron
Nov. 12	Cornelia Conger	Andrews	76 years	Greenwood (Burial later taken to Mt. Hebron)
Nov. 15	Lucy Moore	Leverich	76 years	Mt. Hebron
Dec. 12	Frank Montague	Montell	84 yrs	Baltimore, Md.
Dec. 14	Mary Alura Hart	Comner	84 yrs	Rosedale
Dec. 15	Hannah Lawson	Francis	84 yrs	Rosedale
Dec. 22	Mrs. Sarah B.	Barnett	84 yrs	Mt. Hebron

Photo/John Mennell/St. Luke's Episcopal Church

St. Luke's Episcopal Church in Montclair, N.J., had 14 burials from early October 1918 through the end of the year, with half of those occurring in October, six between Oct. 8 and Oct. 15 alone.

approach to Sunday services and has not held in-person worship since mid-March.

Jamie Green, parish historian for Christ Church in Shrewsbury, N.J., consulted yet another source of information about the life and times of the 318-year-old congregation. Reading the vestry minutes from 1917 to 1920, he found no mention of the pandemic "or the war, for that matter," he said. "Then again, the record of those meetings is pretty thin."

Green also searched the pages of the Red Bank Register, then the local newspaper. An article from Oct. 9 reported the local health board's closure of "all motion picture places, churches, schools, dance halls, pool rooms, lodge rooms, saloons, soda fountains and other places where numbers of people congregate." The article noted that people who died of influenza or pneumonia could not have "public funerals."

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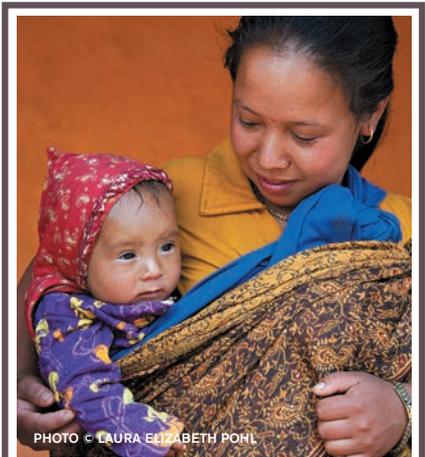


PHOTO © LAURA ELIZABETH POHL

Make Your Voice Heard in Congress

The coronavirus pandemic is pushing millions more families in our country into hunger and hardship. In developing countries, which were already struggling with poverty and disease, this health crisis has become a hunger crisis.

Informative webinars and new online resources can help you and your community of faith respond to these urgent needs. For churches and other groups, online events to write letters to Congress are generating enthusiastic participation.

Visit bread.org/activist for a schedule of webinars and links to downloadable resources.

Visit bread.org/activist or call 800-822-7323



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bread.org

1918 continued from page C

The Oct. 16 issue of the Register featured a short story about John Lang, the church's sexton. Due to the church building's closure, Lang was supposed to have Sunday, Oct. 13, off, his first in 28 years as sexton. "He was eating breakfast Sunday morning when a party called at his home and said a grave was wanted in one of the church yards and that the work would have to be done immediately," the article said.

In all, 10 people were buried from Christ Church in 1917 and seven in 1918, Green found.

As the coronavirus continues to spread quickly in the South, Midwest and West, states that recorded high infection rates and deaths early in the pandemic — such as New York, Connecticut and New Jersey — have slowly begun to reopen. Christ Church, with permission from the Diocese of New Jersey, resumed in-person worship July 5 after almost four months.

In Montana, where as of Aug. 2 cases had increased by 10% from the average two weeks earlier, Holy Spirit Episcopal Church in Missoula decided not to resume in-person worship until at least September.

The Rev. Terri Ann Grotzinger, rector of Holy Spirit, went to the church's records to see what happened during the 1918-19 pandemic in the then-36-year-old congregation. The city's infection rate between October 1918 and March 1919 reached about 25%. An estimated 5,000 Montanans, or about 1% of the population at the time, died.

The October deaths listed in the church's records begin with a famous Montanan, Granville Stuart. Described as a pioneer, gold prospector, businessman,



Photo/Holy Spirit Episcopal Church video screenshot

The Rev. Terri Ann Grotzinger, rector of Holy Spirit Episcopal Church in Missoula, Mont., preaches an Easter sermon near the graves of parishioners who died in the 1918-19 influenza epidemic.

civic leader, vigilante, author, cattleman and diplomat, Stuart died at his Missoula home on Oct. 2. Heart failure is the cause of death listed in the burial register, but Stuart was known to have suffered from bouts of influenza and other respiratory illnesses. He was 84.

The next entry in Holy Spirit's burial register is Marjorie Mary Hogue, 9, who died on Oct. 16. "Spanish Influenza" is listed as the cause. She was buried two days later near Hope Avenue in the Missoula City Cemetery.

Incidentally, it was called the Spanish flu, not because it originated in the Iberian peninsula, but because Spain remained neutral during World War I and, unlike other nations engaged in war, did not suppress the story.

Two other parish members are buried nearby. Sidney Dunbar, a 19-year-old from Potomac, Mont., and the first flu fatality from the Student Army Training Corps on the University of Montana campus in Missoula, died Oct. 18. Anna Pabst Agethen, 70, died two days later of "heart trouble," according to the register.

Grotzinger preached her Easter sermon in the cemetery near the graves of Hogue, Dunbar and Agethen. The Easter

story is about hope, she said, so preaching near the graves of Holy Spirit members buried along a street called Hope seemed fitting. Grotzinger's sermon was part of a Liturgy of the Word service recorded in various places around Missoula.

Twenty Holy Spirit members died between Oct. 2 and Dec. 28, nearly all of them from influenza and related causes such as pneumonia. Most were in their teens, 20s and 30s. In addition to 9-year-old Hogue, another girl the same age, Harriet Louise Oates, died on Christmas. The register lists similar deaths into 1919, but in all, just 11 deaths are listed for the entire year.

Grotzinger also found an entry in the parish's baptismal register for Sept. 19, 1918, that lists the baptisms of two girls whose mother was "too weak to come to church." Martha had been born two days earlier and Margaret was nearly 18 months old. While the mother might have been too weak because of her labor, Grotzinger said she found no other reference to a mother's health and only one other instance of baptisms conducted in a family's home, when a 5-day-old girl and her 1-year-old sister were baptized at home on Dec. 17.

In Fort Worth, Texas, Jane Gillett, the office and events coordinator for Trinity Episcopal Church, found something that many register explorers have encountered: The records are often incomplete. There are 14 deaths listed on Trinity's 1918 register. None list influenza as the cause of death, but the virus raged through the area that fall.

In September 1918, Dr. A.W. Carnes, a health officer, said that the "general health situation in Dallas is good." A month later, 1,200 people in that city and neighboring Fort Worth were dead, according to the Fort Worth Star-Telegram.

Trinity's only burial entry that does list influenza comes on July 10, 1919, about the time that the third and final wave of the pandemic was subsiding: Archie Edward Parnum, who was born July 17, 1917, and had been baptized on Oct. 7 of that year; he was just shy of his second birthday.

Gillett, who has been using the closure of Trinity's buildings to update the parish's membership records and registers, found

continued on page E



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— Cornelius Eady, Finalist for the Pulitzer Prize

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1918 continued from page D

22 blank lines in the burial register after an April 29, 1919, entry. She wonders if there had been mass burials or if the person responsible for maintaining the register was sick or caring for family members.

Trinity had a firsthand experience of the current pandemic when its rector, the Rev. Robert Pace, started feeling sick the day after Ash Wednesday. He was hospitalized and has since recovered. He and a small altar party have been broadcasting services from the sanctuary via Facebook Live and YouTube.

“We’ve been doing some old things and some new things,” the Rev. Tracie Middleton, Trinity’s deacon, said during her sermon from a Plexiglas-shielded pulpit on July 26. “We’ve been remixing church.”

To make her point, as Middleton preached, Associate Rector the Rev. Amy Haynie and parishioner Luanne Bruton posted comments, questions and links in the Facebook comments section. Middleton also used the barrier as a see-through bulletin board on which she taped pieces of paper to illustrate how Matthew’s Gospel is a remix of other material. ■

OUTDOORS continued from page B

the Woods in Canterbury, N.H. Outdoor worship also is a feature of some homeless street ministries, like Common Cathedral in Boston, where worshippers have continued to gather on Boston Common for services led by clergy from St. Paul’s Episcopal Cathedral.

Gathering outdoors is a common practice for special occasions, such as pet blessing ceremonies, but some congregations are trying full outdoor worship for the first time. Christ Episcopal Church in Charlottesville, Va., tried its first outdoor service on June 28 on a farm outside the city owned by the Rev. Marilu Thomas, the church’s associate rector. More than 100 people attended the service, which lasted a little more than an hour.

“Even with the masks and everything, it was great just to be together,” the Rev. Paul Walker, Christ Church’s rector, told ENS. The congregation continues to worship regularly online.

And in Bloomfield Hills, Mich., a northern Detroit suburb, Christ Church Cranbrook invested in an elliptical awning that the Rev. Bill Danaher says “looks like a

Pringle.” It now provides additional shade for two weekly outdoor services, held Saturday evenings and Sunday mornings on a triangle of lawn in front of the church. The first outdoor services, on July 4 and 5, drew about 100 people, a good turnout for a summer holiday weekend.

Before the pandemic, the congregation’s in-person Sunday attendance averaged over 500, with that number typically dipping below 400 during the summer. The church is large enough to seat about 900 people inside, Danaher told ENS, so it easily could accommodate small indoor services with space for everyone to keep their distance. “We’re just being careful with having it outdoors,” Danaher said.

Worshipping outside is something of a return to the congregation’s roots. Although the church dates to the 1920s, the congregation began as a tent meeting in 1904 on the campus of the newly founded Cranbrook Educational Community. This year, the congregation added online worship services in response to the pandemic, “but what happens is people still need to be next to each other,” Danaher said. “They still need to congregate, even if it’s 6 feet apart.” ■



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Episcopalians, Anglicans organize relief efforts after catastrophic explosion in Beirut

By Egan Millard

Episcopal News Service

In the aftermath of the devastating explosion that caused widespread damage across Beirut, on Aug. 4, Episcopalians are reaching out to their Anglican counterparts in the region to assess their needs and offer assistance. The explosion, which killed at least 135 people, injured more than 3,000 and left 300,000 homeless, leveled much of the city's port when a fire ignited a massive amount of explosives that had been warehoused there for six years.

All Saints Church, part of the Anglican Communion's Episcopal Diocese of Jerusalem, sits about a mile from the site of the explosion. Surrounded by skyscrapers, the church sustained relatively minor damage given its location; all the glass doors in the parish hall were shattered, but the sanctuary was not seriously damaged, the church's leadership wrote on Facebook. There were no known deaths from the ex-



Courtesy photo

Glass doors were shattered at All Saints Church in Beirut, after an explosion at the city's port on Aug. 4.

plosion among the church's Arabic-speaking Lebanese and international congregations, according to the church.

"For this we thank the Lord, while we also very much grieve at the tragic accident," the church's leadership wrote.

The Anglican Center at the Near East School of Theology, two miles away from the blast, was also damaged, while a diocesan school for children with disabilities farther from the city center was not, ac-

ording to Archbishop Suheil Dawani of the Diocese of Jerusalem.

The explosion dealt a crippling blow to a country already suffering from the simultaneous disasters of COVID-19 and a catastrophic economic collapse. In recent weeks, food shortages, power outages and violent protests against government corruption and mismanagement have been the norm.

"We are all facing a new catastrophe, on top of the very challenging COVID and economic problems Lebanon is dealing with," the All Saints leaders wrote.

The Rev. Robert D. Edmunds, the Episcopal Church's U.S.-based Middle East partnership officer, described the additional crises that will complicate any response to the explosion.

"As challenging as things are in our country on so many levels, at this point, for Lebanon, it's exponential," Edmunds told Episcopal News Service.

Since the country's main port has been destroyed, importing repair materials — like the vast amounts of glass that will be needed — will be exceptionally difficult, Edmunds said. Even getting money into the country is a problem because of the collapse of the Lebanese banking system, Edmunds learned during a call with his ecumenical partners.

Dawani issued an appeal to the Diocese of Jerusalem's international partners for relief funds to repair All Saints Church and the Anglican Center, "but also to engage in a larger outreach effort to those members of the communities in Beirut most stricken by this tragedy." All Saints, being close to the blast but relatively unscathed, might be well positioned to help with relief efforts, Dawani said.

In the U.S., that appeal is being implemented by the American Friends of the Episcopal Diocese of Jerusalem, which has set up an emergency relief fund. The Middle East Council of Churches is also organizing an appeal, Edmunds said.

Dawani and All Saints' leadership also asked for prayers as Lebanon endures yet another crisis.

"Thank you for your prayers as we continue to seek to be a light for Christ in this bleak city which is suffering so much," the All Saints leaders' letter concluded. ■



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Chicago church's Greenlining Campaign works to reverse effects of racism in housing

Diocese of Chicago

On May 31, Pentecost Sunday, six days after George Floyd was killed by police officers in Minneapolis, 47 people at All Saints' Episcopal Church in Chicago attended an online evening prayer service to mourn him and other Black people killed by racist violence.

"We reflected on how people felt powerless in this moment," said Elizabeth Moriarty, a member of the parish and volunteer leader with United Power for Action and Justice. "We all had stories of shame and grief. But the organizer in me said, Oh no, we don't know our power."

Two months later, the congregation announced that it had raised \$232,600 to support Canaan Homes, a housing and community organizing initiative in Lawndale, a West Side neighborhood devastated historically by predatory lending and the discriminatory housing policies known as redlining. The fundraising effort, which All Saints' called the Greenlining Campaign, was launched a few weeks after the Pentecost prayer service "with the idea that we would be leaven," said the Rev. Stephen Applegate, the parish's interim rector. "Leaven for the 1,000 homes Lawndale Christian Development Corporation hopes to build and leaven for others to join in this campaign."

All Saints', a North Side congregation with more than 600 members, moved beyond its initial sense of powerlessness using a community organizing ministry that began in 2018, Moriarty said. With the support of Bishop Bonnie Perry of the Diocese of Michigan, then rector of All Saints', Moriarty established the ministry through one-on-one interviews with members of the congregation "to build relational power."

In the language of the Industrial Areas Foundation, the community organizing network founded in Chicago by legendary organizer Saul Alinsky, the phrase "relational power" refers to the power that can be amassed through strategic, mutual relationships between people and organizations.

At All Saints', the movement grew quickly. When the parish joined United Power in February 2019, 40 people from the congregation went to Lawndale to deliver the annual dues check. Seven months later, 142 All Saints' members participated in a United Power meeting with Chicago Mayor Lori Lightfoot, during which more than a thousand people asked her to release a thousand vacant lots in Lawndale for affordable housing.

"This is what All Saints' does through the power of the Holy Spirit. We take these kinds of risks and make these kinds of things happen," Applegate said.

This spring, the organizing momentum was slowed by Perry's



Photo/ Paul R. Burley/Wikimedia Commons
All Saints' Episcopal Church

departure and the pandemic. But shortly after the Pentecost prayer service, Moriarty received an email from Richard Townsell, executive director of Lawndale Christian Development Corporation, calling on United Power members to respond to systemic racism with "persistent and targeted action that is built on relational power."

"Our goal," wrote Townsell, "is to rebuild Lawndale with homes that working people can afford; to rebuild the public square with local leaders that care about the issues that affect us, and to not give in to fear or the market driven ideology that has taken over our country's polity."

The next day, Moriarty called Townsell and asked how much money he needed. He sent her a 50-page plan for Canaan Homes, she recalls, and she thought, "Oh, a church can raise money for the Promised Land. This is our chance!"

The All Saints' vestry endorsed the project on June 16, and the Greenlining Campaign launched six days later with the goal of raising \$215,000 in a month. On July 27, the campaign committee met with Townsell to announce that they had exceeded the goal by more than \$17,000. Half of the gifts were for \$100 or less, and 56% of donors are not members of All Saints'. Chicago Bishop Jeffrey Lee and five other Episcopal congregations — St. Mary's, Park Ridge; St. Augustine's, Wilmette; St. John's, Irving Park; Church of the

continued on page K

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Clergy with previous law enforcement careers confront a system in crisis

By Egan Millard
Episcopal News Service

When Bishop José McLoughlin of the Diocese of Western North Carolina was young, he had his heart set on a career in law enforcement. Informed by his Roman Catholic upbringing, he wanted to pursue organized crime as a prosecutor, maybe get involved in politics, and “change the world” by working for justice.

“I was really drawn to law enforcement, and then ultimately the priesthood, because of humanity — because of the wonderful, joyful, frustrating, annoying mess that is humanity,” McLoughlin told Episcopal News Service.

A college professor who had previously served as a sheriff encouraged McLoughlin first to “put a face on the people that you would serve” by becoming a police officer, and after a ride-along, he was “hooked.” At the age of 21, he began a 13-year career in law enforcement, first as a deputy sheriff in Orange County, Fla., near where he grew up in the Orlando area, and then in various capacities at the U.S. Department of Justice, striving to bring compassion into difficult situations and make policing more just.

Now 51 and a bishop, McLoughlin gets emotional when he talks about the police killing of George Floyd in Minneapolis and about the ambush killings of two police officers responding to a report of a fight at a home in McAllen, Texas, in July.

“Man, I couldn’t be an officer right now,” McLoughlin said.

He and the Rev. Gayle Fisher-Stewart, a former captain in Washington, D.C.’s Metropolitan Police Department, spoke to ENS about their perspectives on policing and race as clergy who previously worked in law enforcement.

Fisher-Stewart, who is Black, and McLoughlin, who is Latino, have both participated in “Reimagining Policing in America,” a webinar series from the Absalom Jones Center for Racial Healing that features panel discussions on the systemic problems in American law enforcement and possible solutions.

Fisher-Stewart has also presented the “To Serve and Protect” webinar for the

Union of Black Episcopalians, focusing on the racist origins of American policing and its evolution over time. Fisher-Stewart is the interim rector of St. Luke’s Episcopal Church in Washington, where she grew up.

A previous church she served, Calvary in Washington, was one of the first Episcopal churches to embrace the Black Lives Matter movement. She has edited “Preaching Black Lives (Matter),” a theological anthology, and has taught criminal justice at the University of Maryland.

She also serves as a chaplain to the Takoma Park, Md., Police Department and has given similar presentations to police officers.

She starts the webinar by presenting “four guiding principles” that provide the basis for what she is about to say and asks all attendees to “assent” to them — agreeing to at least consider them, even if they do not agree with them:

- The United States is a racist country.
- Racism is baked into the DNA of the United States.
- American policing is the enforcement arm of a racist society.
- Police officers are also victims of a racist society.

“What happens when we say this — people get a little upright. They get a little offended,” she told the attendees, but stressed that she was referring to institutional racism and not accusing individuals of being racist. “As part of this process, we have to be able to talk about policing and its function without it pointing to us as individuals, because if it points to us as individuals, then we’re not able to hear what we need to hear.”

Although officers may still balk at such statements, Fisher-Stewart, who retired from the force after 20 years in 1992, has the clout to back them up.

“Because of [my] experience, I have more credibility with the officers than a civilian would,” she told ENS.

“I walk a thin line between being a



Courtesy photos

Above, Bishop José McLoughlin of Western North Carolina as a deputy sheriff in Orange County, Fla., around 1991.



Left, The Rev. Gayle Fisher-Stewart during her days in the Metropolitan Police Department of the District of Columbia, pictured with Assistant Chief Tilmon B. O'Bryant.

member of the community, a former police officer and the mother of a Black son and aunt to Black nephews and nieces and a critic of American policing.”

When she entered the force at age 20 in 1972, she was well aware that the department had a racist reputation, but the job would help her pay for school. Most officers, she said, sign up with good intentions but many “become infected with the racist underpinnings of policing” and get hooked on power.

“Initially, it’s like an aphrodisiac, having that power, knowing that people will do what you tell them to do, for whatever reason,” she told ENS. “But after a while, you become aware of some things that you really don’t like.”

She was bothered by the number of people being arrested — giving them a record that could change the trajectory of their lives — for things that could be resolved in other ways. And there was the outright racism.

“It was in your face and nobody cared,” she said, giving an example from when she was a rookie and her white training partner said something with a straight face that disturbed her.

continued on page J

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LAW ENFORCEMENT continued from page H

“This was a time when you could just stop cars because you were bored,” she said. “He was driving the first four hours and he’s stopping cars. And I’m not paying any attention because you just stop a car because you want something to do. But when it got to be my turn to drive, I went to stop this car. He said, ‘Why are you stopping the car?’ I said, ‘Uh, because that’s what we do.’ And he said, ‘We don’t stop white people.’ And I was like, ‘Do you see who’s sitting here?’”

McLoughlin said that in recent weeks, he has looked back over his time as an officer, replaying memories in light of the current debates over policing in America, but doesn’t remember ever witnessing “what I would call an outright abuse of power.” He was always bothered, though, by officers disparaging and cursing at suspects.

“That always used to just drive me nuts,” he said.

He agrees with Fisher-Stewart that “the vast majority of people who go into law enforcement do it because they feel they have a sense they want to serve.” At the same time, he said, “it’s important to say there are bad cops. There is no doubt about it. There are bad priests. There are bad teachers.”

And like Fisher-Stewart, he is deeply aware of systemic racism in policing.

“The history of policing is such that,

if you look at it, I mean, it was to control Black people,” McLoughlin said. “I mean, let’s just be honest. When you really look at policing in its earliest forms and how it developed, it has that systemic racism running in it. Are all cops bad? No. Are all agencies racist? No. But it is the concept and the approach and the underlying things that got us there. Is it historically racist? Absolutely.”

When he watched the video of George Floyd being killed, he was “beyond nauseated.”

“I was so emotionally angry,” he told ENS. “Not only did it make me sick to see a human being get murdered by a police officer, but it made me so angry to see somebody in a uniform that I used to take such pride in do so much damage to the integrity of so many men and women who risk their lives.”

McLoughlin has been disturbed by the polarization and demonization surrounding debates about policing in America and says “you don’t have to choose one side.”

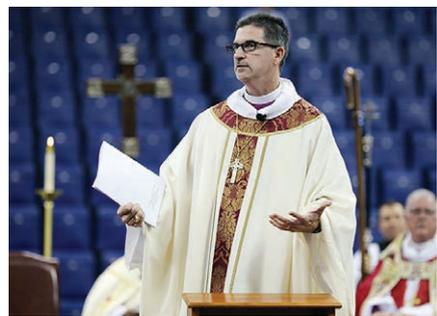
“We have to recognize murder is murder. Racism is racism. There is systemic racism.

Black people are significantly more at risk of getting killed and having violent interactions [with police],” he told ENS. “But we don’t have to sacrifice good people who really are working hard to protect the community and really are absolutely sickened by what they’ve seen. We’ve got to



Photo/Lynette Wilson/ENS

The Rev. Gayle Fisher-Stewart, right, and the Rev. Peter Jarrett-Schell, rector of Calvary Episcopal Church in Washington, D.C., pose for photo under a Black Lives Matter banner in 2016.



Photo/Chris Goldman/Diocese of Western North Carolina

Bishop José A. McLoughlin addresses the congregation during his ordination and consecration as bishop of the Diocese of Western North Carolina.

find the balance, and the church has to be the one to bring voices into a room to say, ‘Stop the name-calling, stop the generalization and let’s really work hard on how we’re going to bring solutions.’”

McLoughlin and Fisher-Stewart agree that today’s police are being asked to do too much, but they differ on the effectiveness of reforms and retraining. McLoughlin “support[s] the idea of pulling a lot of functions away from law enforcement” and believes training can be refined and enhanced to redirect police forces toward solving problems in their communities.

“We don’t have to sacrifice good strategies and good solutions to figure out how we help law enforcement,” he said.

Fisher-Stewart has less faith in reforms and would like to see actions more in line with Camden, N.J.’s total overhaul of its police force, which was eliminated and rebuilt from scratch.

“Overall, I’m for abolishing the police as they were created and continue to act,” she told ENS. “Does that mean I want no police? No, it doesn’t.”

Like McLoughlin, Fisher-Stewart sees a common thread running through her desire to improve law enforcement and her vocations as a priest.

“I draw my source from the Gospel of John, 18th chapter, where Jesus has been arrested and he’s brought before the high priest and the high priest is questioning him,” Fisher-Stewart said. “This is the equivalent of his arraignment. And when he does not act, when he does not respond in a way that people think he should, he is actually hit in the face by the temple police. That is the first recorded act of police abuse. And it’s on the body of Christ. And so if we don’t stand up because the people of God are treated negatively, then we’re saying it was OK to treat Jesus like that.” ■

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THE EPISCOPAL CHURCH

CHICAGO continued from page G

Atonement, Edgewater, and Grace Place Episcopal Church, South Loop — were among the donors, as were several ecumenical congregations.

All Saints' co-warden Scottie Caldwell was one of the parish leaders who helped raise the funds. In a letter to the congregation, she wrote about her anger and sense of powerlessness on the night George Floyd was killed. But then, she wrote, she had a realization: "I know what to do. All Saints' is with me. ... Because we have been working with United Power for Action and Justice, because we have been talking about racism and power and organizing, and because I have seen, again and again, the transformative power of a community that believes in what's possible and what makes the world new, I remembered that I am not alone."

"The biggest thing I can say is that it is unprecedented," Townsell said of the campaign. "I have had so much difficulty reaching into some of the big name white evangelical churches in Chicagoland trying to get them to support our work and

I have struck out. They won't even return my phone calls. It's to All Saints' credit that they are really willing and able to do the Gospel and to do something outside of their congregation."

The money will pay to build the first model home in the development and three months of salary and benefits for a community organizer from North Lawndale. The organizer, Townsell said, will "get muscle politically to defend" the project.

"When we built the Ezra Project in the late 1990s, we had a lot of enemies," Townsell said, referring to an affordable housing initiative in which the Diocese of Chicago invested a million dollars. "The street gangs weren't happy, the banks weren't happy because we went with one preferred bank, the developers weren't happy because they wanted to build more market rate homes. We build 100 houses, and then the opposing forces shut us down.

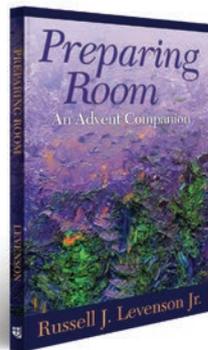
"Now we're starting with the organizing," he said. He is counting on what he calls the "All Saints troublemakers" to be part of the organizing power. "The mayor

should not just be hearing from our alderman."

Applegate, who arrived at All Saints' in February just three weeks before the pandemic forced the suspension of in-person worship and programs, said Perry's legacy helped the congregation deliver such impressive results. "Bonnie's ability to create and empower leaders means that she left behind a whole group of capable, committed, and energetic leaders," he said. "When she left, she left them with a legacy of risk and risk and risk again. She was very successful in creating a DNA that has outlived her and will outlive her."

To Moriarty, the Greenlining Project's success can be measured not just by the money raised, but also by the relationship it has formed between All Saints' and Lawndale Christian Development Corporation. "Part of our power at All Saints' is our white privilege and our ability to leverage relationships across the city," she said. "This project allowed us to move our money back to where it was taken from and say to Richard, 'We believe in you, we're following you.' We're learning the story of Lawndale." ■

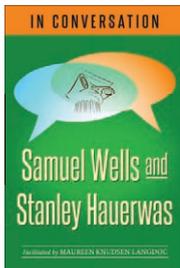
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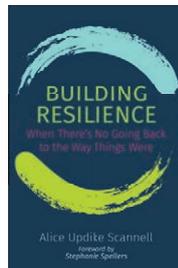
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—Max Lucado, author

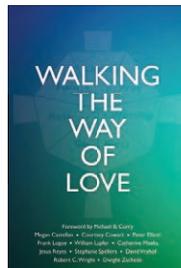
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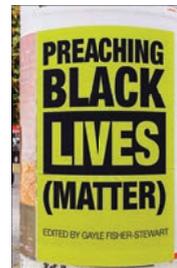
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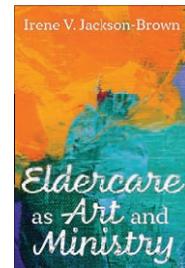
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Join us ONLINE this year for diocesan convention! We will be using a web and mobile based app called Whova to host convention. Through the app you will have access to participate in the Zoom plenaries, view needed documents, vote, communicate with other attendees, and even visit the virtual exhibit hall. All you need to do is:

- 1. Register:** lay delegates, alternates, and clergy serving congregations will be registered by their churches by Sept. 15. All others should register online using the links at iowaepiscopal.org/diocesan-convention
- 2. Download the Whova app on mobile devices or access the web version:** use the link and the code you will receive by email after you are registered.
- 3. Create a login and password:** make sure to use the email address you used for registration. Add any other profile details that you would like.
- 4. Explore:** Spend some time before convention becoming familiar with the app—explore the agenda, the exhibit hall, and more—and check back often as the app will be updated frequently as convention gets closer. Any questions or problems email: communications@iowaepiscopal.org