



Iowa Connections

FALL 2022
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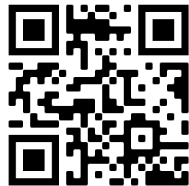
From Bishop Monnot

At the Lambeth Conference

“Walking together is at the heart of what we are doing here at the Lambeth Conference, and that work is going well. Know that the real work of reflection, relationship, and growing in love for Christ and one another is happening. The atmosphere is overwhelmingly one of hospitality, curiosity, and desire to build and nurture connection. Today, as our focus is on climate change, the environment, and sustainable development, we are learning about the impacts of climate change from our siblings around the world. The urgency to address these problems is clear, and the real value of being together is apparent on days like today: together, the Anglican Communion can make a difference in the world.”

A Day in the Life

Journey along with Bishop Monnot as she walks us through a day at the Lambeth Conference



To watch, scan the QR code or go to:
<https://tinyurl.com/ADayintheLifeLambeth>

In the promised abundant life of Christ,

The Rt. Rev. Betsey Monnot, Bishop of Iowa



Above: Bishop Betsey Monnot at the Lambeth Conference outside Canterbury Cathedral, England. Below: The Rev. Michael & Bishop Betsey Monnot at Lambeth Palace. Left: Bishop Monnot inside Canterbury Cathedral. Photos by: B. Monnot



“...it has been such a privilege to be here, and I will be unpacking and processing all of the gifts I have received for years to come.”

Reflections from General Convention:



To watch Bishop’s reflection, scan the QR code, or go to:

<https://tinyurl.com/BGCReflections>

Front Cover Photos: Top Row R & L - Iowa Deputies by E. Duff Popplewell; Top Row Middle, Middle Row R, & Bottom Row by Randall Gornovich; Middle L from Canva

DIOCESAN CALENDAR

September

- 1 Church audits due to diocesan office
Convention reports due
- 10 Board of Directors meeting
Celebration of New Ministry at St. Timothy's, West Des Moines 7:00pm
- 11 Bishop Monnot's Visitation with St. Stephen's, Newton
- 13 Congregational Leaders meeting with Bishop Monnot, 6:00-7:00pm on Zoom
- 14 Ways & Means Committee meeting
- 15 Convention Delegate deadline for registration discount
- 16-17 Commission on Ministry meeting
- 18 Bishop Monnot's Visitation with Trinity, Muscatine
- 20 Clergy meeting with Bishop Monnot, 4:00-5:00pm on Zoom
- 22-24 Iowa Episcopal Clergy Retreat
- 25 Bishop Monnot's Visitation with New Song, Coralville

October

- 9 Bishop Monnot's Visitation with St. George's, LeMars (AM);
The Way Station, Spencer (PM)
- 12 Ways & Means Committee meeting
- 15 Bishop Monnot's Visitation with Good Shepherd, Webster City
- 16 Bishop Monnot's Visitation with Trinity, Carroll;
Bishop Monnot's Visitation with St. Paul's, Harlan
- 20 Pre-Convention Budget Hearing 6:30pm
Pre-Convention Resolutions Hearing 7:30pm
- 22 Pre-Convention Budget Hearing 10:00am
Pre-Convention Resolutions Hearing 11:00am
- 23 Bishop Monnot's Visitation with Christ Church, Cedar Rapids
- 28 Pre-Convention Clergy Day
Convention Gathering Eucharist 7:00pm
- 29-30 Diocesan Convention
- 30 Convention Sending Eucharist 10:00am

November

- 9 Ways & Means Committee meeting
- 12 Dismantling Racism Training 10:00am-2:30pm
Bishop Monnot's Visitation with JustChurch, Iowa City
- 13 Bishop Monnot's Visitation with Trinity, Iowa City
- 18-19 Board of Directors meeting
- 20 Bishop Monnot's Visitation with All Saints, Indianola

The diocesan office will be closed Sept. 5, Oct. 31, & Nov. 24 & 25. Visit iowaepiscopal.org for all of the latest schedule information.

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Iowa Connections: Fall 2022

Traci Ruhland Petty, Editor

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One of My Favorite Things: Summer Ministry School and Retreat

by Zebulun Treloar

One of the things I missed the most with all the cancellations the pandemic required was Summer Ministry School and Retreat (SMSR). SMSR is one of my happy places. Here I have always felt at home, supported and nurtured in my faith by the amazing people of the Diocese of Iowa. It was at SMSR that I explored discernment with my bishop, considered my own familial history and how it was influenced by racism, relaxed into one of the most peaceful weekends of my life with soothing yoga and singing bowls, and built relationships with a cohort seeking new ministry opportunities, receiving a full year's worth of ministry coaching individually and with others. I was really sad that I left the Diocese of Iowa in June 2021 without one last SMSR. It was one of the most important and life-giving things I got to do while part of the diocese. I joined the Diocese of Kentucky and started my job as a rector and campus minister at St. John's in Murray, KY, thinking that my SMSR days were done.

I stayed with my friend and mentor, the Rev. Jean McCarthy, the week after Easter. She is one of the co-facilitators who made SMSR happen this year. I got really excited about SMSR returning and I asked shyly, "Do you think it would be okay if I came back? Is that weird?" She laughed and said, "Of course you can come back!" I emailed my vestry, my ministry leaders, even my bishop and one of our canons saying, "This thing is amazing! Does anyone want to come and see?"

That's how my resident church mom, Angie Mills, and I ended up on a road trip to Iowa, coming and sharing in the beautiful experience of SMSR this June. I needed a bit of relaxation, so I signed up for the Rev. Dr. Catherine Quehl-Engel's soothing yoga and meditation class, enjoying the vibration of the singing bowls once again. Angie took the art class with Alescha Caldwell and met a lot of new friends. It was amazing to be back and yes, we're already planning next year's trip. SMSR is still and will always be one of my favorite things.

The Rev. Zebulun Treloar serves as Rector and Campus Minister at St. John's, Murray, KY.



*A Journey with Art Through Prayer with Ms. Alescha Caldwell.
Photo by: Amy Mellies*

*Top: "Baptismal
Ministry, St. Benedict,
& Joy" Gathering
Session with Bishop
Monnot.*

*Photo by: Traci
Rubland Petty*

*Middle: Lament...
Finding Hope in
Troubled Times Track
with the Rev. Jean
McCarthy and Ms.
Anna Whipple. Photo
by: Amy Mellies*

*Bottom: Serenity Sublime Track with the
Rev. Dr. Catherine Quehl-Engel. Photo by:
Catherine Quehl-Engel*



EPIC Summer Camp 2022

by Amy Mellies



EPIC 2022 was a blast! But where do I start? Well, I guess we should start at the beginning, but where exactly is the beginning? We had a camper who commented to KK (Kristina Kofoot, Camp Director) and me that planning camp would be easy! That it wouldn't take much preparation. Her friend looked at her and said, "I've heard some of their planning meetings, it takes a lot!" to which her friend rolled her eyes. KK asked the camper, when you do you think we start planning? The camper replied, "A month ago" to which KK and I laughed! KK then explained that we start preparing for the next year while we are at camp. This seemed to really throw our camper off. But it's true! KK and I are always discussing what we like, what we can change, and engaging our staff throughout the week, too, on what works and what doesn't. We may not always have a theme, but the wheels are turning in preparation for next year.



Our theme for EPIC this year was *Rooted in Jesus, Grounded in Love*. We took the opportunity of having a short week and beloved staff away at General Convention to mix things up! We had a different schedule, different groupings of campers, different activities and a different program time. Our staff of priests knocked it out of the park! Four of the six took a day and talked with the campers about a specific story: Parable of the Sower, Creation, Parable of the Mustard Seed, and Baptism. They made the stories fun and interactive! We had crafts and activities to go along with each daily theme and our campers had a lot of fun creating those.

Fun. That really is the main goal for summer camp. Fun through learning, activities and community building. We want to equip our campers with a sense of ownership in their faith. We want them to know that they can go out and make an impact, a difference, and share Christ's love while doing so.

Speaking of fun, we end every year of camp with a Talent Show on Thursday evening. Friends, let me tell you this is the best night of the week! There are really no words to describe

the joy that fills my heart while watching these campers tell jokes, show artwork, sing, do silly skits and show off talents that they have been working on for the past year. The campers support each other 100%, even when a joke bombs, or someone messes up the words, or drops their baton. They chant, scream, and support their friends with "woohoo's,"

"yeah's" and "Go ____!!" It's a wonderful, crazy ending to our wonderful and crazy week at camp!

None of this would be possible without our amazing EPIC staff and the CCC (Christian Conference Center) staff. Both are groups of wonderful and amazing people I look forward to spending the week with each year! I want to share a quote from one our EPIC staff, Allen Kofoot, on being a part of the staff, "Camp EPIC like all youth ministries is fun and rewarding. Our youth are our future and need positive role models now more than ever. If everyone realized the joy one can get out of service there would be a waiting list of people wanting to help." We are truly blessed to have these people in our lives and in our diocese. Thank you to all of our EPIC staff!

Mark your calendars for next year's EPIC Summer Camp, June 26-30 at the Christian Conference Center, Newton.

Ms. Amy Mellies serves as the Diocesan Missioner for Children and Youth.



The Spirit Brings Life

by Stephen Benitz
with contributions by Kris Leaman

This is a story about listening, acting, and sharing.

When asked about his approach to prayer, the late pastor, theologian, and author of countless books and writings, including *The Message Bible*, Eugene Petersen said, “when we pray, we are wise to pray not for ‘stuff’ but, that we might listen.” That we might listen for the voice of God, be open to responding to the invitation of the Holy Spirit, and be empowered to follow the life-giving way of Jesus.

Okay, so I added that last sentence, but I find that’s where intentional listening, coupled with a willingness to respond, often leads. We do not need to know with certainty where the Spirit is leading us, we need only be attentive enough to sense we might be hearing something, and be bold enough to respond. This is largely what happened in the North Central Chapter of the Diocese of Iowa earlier this spring.

Our journey begins at the Diocese of Iowa Spring Chapter Meeting held Saturday, March 5, 2022. After the combined Zoom meeting in which all Chapters gather together, we break out into our individual Chapter meetings. As the North Central Chapter met, we recognized how enjoyable it was to visit with people from outside our respective local congregations. Wondering if the Spirit might be moving, a vision was offered that we get together in person someday. The feeling was that Zoom is great, but after several years of pandemic isolation, perhaps it would be fun to gather as fellow Iowa Episcopalians and experience a larger community. Folks in the meeting were enthusiastic about the idea, which is a good indication the Spirit might be present.

Okay, but where, when, how would this gathering occur? I offered a vision I’d wondered about over the years which was holding a worship service at the I-35 rest stop in Dows, Iowa. I acknowledged that worship and a picnic at an interstate rest stop was a bit out of the norm for Episcopalians, but for some reason the thought kept nagging at me. After a bit more listening, it became clear that for now at least, Dows wasn’t



Trinity Sunday Worship at Lake Cornelia Park, Clarion, Photos by Deb Leksell & Ann McLaughlin

where the Spirit was leading us. We parted with the hope of coming together.

A few weeks later, a voice invited us to look at a map and try to locate a place where the geographically distant and isolated congregations of the Chapter might meet. The obvious place would be at one of our existing parishes. Then Clarion, Iowa jumped to mind. Why Clarion? We don’t even have a congregation there. True, but it does have a small lake and a park with a reservable shelter house. Perhaps more importantly, at an average of about one hour from all Chapter parishes, Clarion was about as equally inconvenient for everyone as we could get!

When would we even hold this gathering? Summer is short and weekends are precious. More listening...how about we meet on a Sunday, as opposed to Saturday? After all, we all plan on being at church anyway, right?! What about combined worship followed by a picnic? Okay, which Sunday? Listening for possible dates, we heard, how about June 12? It’s after graduations, before Father’s Day, AND it’s Trinity Sunday! What better day to come together to celebrate and recognize our individual congregations as part of a unified body (ie. The Church), then on the day we recognize the multiple expressions of one unified God?



Was this the place? Was this the day? Was this the time? Time to ask, and listen. A call to Lake Cornelia Park confirmed June 12 was literally the only remaining Sunday left to reserve for the entire summer. Sounds like the Spirit! A few more calls to congregations, returned a resounding, “yes!” Let us replace our local services that day to worship physically as one at a park in Clarion!



The Revs. Kris Leaman (L) & Stephen Benitz (R), Photo by Deb Leksell & Ann McLaughlin

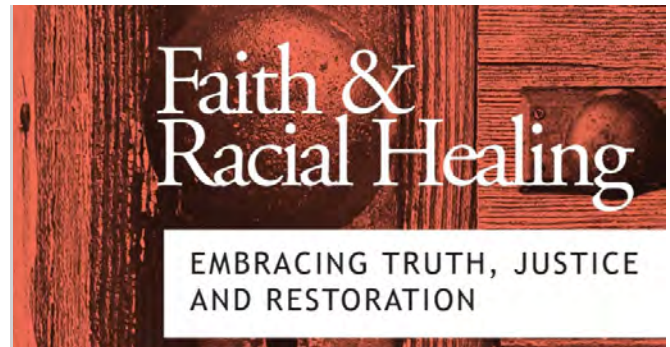
Lay readers and cantors led the readings and prayers. The Rev. Stephen Benitz and the Rev. Kristine Leaman preached and celebrated Eucharist. Rev. Benitz even risked embarrassment by leading a self-penned closing song on a guitar he had not touched in over

a year. Afterwards, all gathered for a delicious meal and fellowship organized and served by the congregations. In all, five congregations made the trip with representatives from several others joining via our online livestream. It truly was a fun, engaging, Spirit-filled event. Listening to feedback, perhaps the Spirit is moving NC Chapter to make Trinity Sunday in Clarion a new annual tradition! I guess we'll listen, act, and see.

May sharing a story of the experience of listening, acting, and journeying forward together inspire you to do the same. That we might hear God's stirrings, dare to dream, dare to act, and be open to altering our path along the way as the Spirit bring us into new life.

“Listen, Act, Share” is the foundational concept of Faithful Innovation hosted by Luther Seminary.

The Rev. Stephen Benitz serves as Rector of St. John's, Mason City, and the Rev. Kristine Leaman serves as Rector at St. Mark's, Fort Dodge.



by Kathleen Milligan

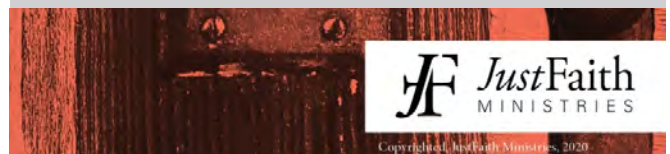
Many of you will remember our Convention several years ago when our guest speaker was Mr. Jack Jezreel. He was the founder of the JustFaith series for Christian Formation. Using the documents of the Catholic Social Teaching, Jezreel put together his basic course studying the intersections of poverty, race and justice. Since that time, the program has evolved, and the basic course was broken into three different sections of eight weeks each, which could be taken in any order. This replaced the original 34-week series, that a number of Iowans have engaged.

Beginning Tuesday evening, September 20 Jean McCarthy and Kathleen Milligan will be facilitating the eight-week session entitled *Faith and Racial Healing*. This is one of three units focusing on issues of race. This complements well with the work The Episcopal Church has offered in the *Sacred Ground Curriculum*.

This course is being offered under the offices of the Center for Social Ministry, a Des Moines based group which supports and manages JustFaith Courses in our area. The course will be taught on Zoom, as this offers the possibility of people from all over the state, and indeed around the country, to participate. The cost of the course is \$80.00, and this includes the cost of the books and other course materials.

To register, you can go to the website at centerforsocialministry.org. You can check out the course, along with other courses on offer and register there. If you have questions about the course, you can email or call us. We will be glad to answer any questions. We would love to have you join us for what should be a rich experience.

The Rev. Kathleen Milligan serves as Priest-in-Charge at St. Stephen's, Newton.



The General Convention of The Episcopal Church July 8-11, 2022 in Baltimore, MD #GC80

ABOUT:

The Episcopal Church's General Convention, the bicameral governing body of the Church, is intended to be held every three years. It is comprised of the House of Bishops, with nearly 300 active and retired bishops, and the House of Deputies, with clergy and lay deputies elected from the 110 dioceses and one convocation of the Church, numbering more than 800 members. The legislative process of General Convention is an expression of The Episcopal Church's belief that, under God, the Church is ordered and governed by its people: laity, deacons, priests, and bishops. Even though attendance this year was limited due to the COVID pandemic, over 1,000 people participated and 431 resolutions were considered.



**HOUSE OF DEPUTIES:
ELECTIONS:**

Julia Ayala Harris, a deputy from the Episcopal Diocese of Oklahoma was elected President. She's the 1st Latina woman to be elected to this position.
(Photo by: Randall Gornovich)

The Rev. Rachel Taber-Hamilton of the Episcopal Diocese of Olympia was elected Vice President. She's the 1st Indigenous person and 1st female to be elected to this position.
(Photo by: Scott Gunn)

FAREWELL & CELEBRATION:

The Rev. Gay Clark Jennings was thanked and honored for her 10 years of service as President of the House of Deputies.
(Photo by: Randall Gornovich)

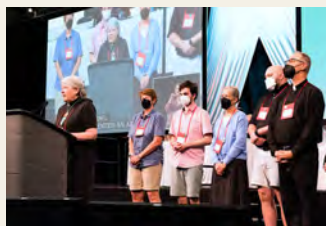
IOWA DEPUTIES:

CLERGY: Elizabeth Duff Popplewell (St. Luke's, Cedar Falls), Tom Early (St. Alban's, Spirit Lake), Meg Wagner (Diocese of Iowa), Raisin Horn (Christ Church, Clinton)

CLERGY ALTERNATE: John Horn (Trinity Cathedral, Davenport)

LAY: Maggie Tinsman (St. Peter's, Bettendorf), Jeff Cornforth (St. Luke's, Cedar Falls), Bill Smith (St. Timothy's, West Des Moines), Emily Jetton (Trinity, Iowa City)

LAY ALTERNATES: Dale Schirmer (St. John's, Mason City), Annaleah Moore (St. Paul's, Council Bluffs), Maire Powell (Trinity, Muscatine)



Below: Deputies wearing Iowa EPIC Youth Summer Camp T-shirts. (Left photo) Back row: D. Schirmer, E. Duff Popplewell, J. Horn, T. Early; Front row: M. Tinsman, E. Jetton, R. Horn, M. Wagner. Photo by E. Duff Popplewell, (Right photo) Bishop Monnot. Photo by: Betsey Monnot



Reflections from Clergy Deputy Horn

#GC80

by Raisin Horn

The 80th General Convention is in the books for over 1,000 deputies, bishops, staff, and members of the press. It has been my privilege to serve as deputy for six conventions. From my perspective, the convention and the Church witnessed a forward-looking generational shift in leadership and inclusivity. Energized younger deputies made their way to the microphones. Never would I have imagined hearing a baby cry in the House of Deputies – nor a designated Nursing Station for mothers. Newly elected Julia Ayala Harris of Oklahoma, at age 41, is the first Latina lay President; new Vice President Rachel Taber-Hamilton of Olympia is Shackan First Nation, and the first ordained woman to serve in this role.

For many attendees, convention had a sobering start. As our deputation walked to dinner on the eve of the first legislative day, we saw road blocks, police cars with flashing lights, and a helicopter hovering ahead – one block from the convention center. We learned that a motorist was fatally shot. The next day, our bishops organized a walk to the site, where all joined in prayers of lament, and heard a call to action from Presiding Bishop Curry and members of Bishops United Against Gun Violence. Several urgent gun safety-related resolutions were presented during convention.

In his timely sermon, Bishop Eugene Sutton of Maryland urged us to tear down walls of division across the church and in our communities. Sutton used images of walls from biblical stories and took us back in history to 1987 with former President Reagan's directive on the Berlin Wall, "Mr. Gorbachev, tear down that wall."

Sutton said, "I believe God is telling us today, Episcopal Church, tear down those walls. Tear down the walls of separation in your church, your nations, your cities, your societies." He asked us to do so with humility, "before we start tearing stuff down and trying to save the world on our own. The world has a savior, and we ain't him." (episcopalnewsservice.org, 7/10/22)

Bishops and deputies passed a resolution to establish an Episcopal Coalition for Racial Equity and Justice (voluntary for dioceses and congregations), and pledged more than \$2.5 million to reckon with The Episcopal Church's involvement in Indigenous boarding schools. We heard painful first-

person accounts from deputies whose families had suffered at the schools. Thanks to The Rev. Meg Wagner for her part in the Presiding Officers' Working Group on Truth-telling, Reckoning, and Healing.

General Convention passed a \$100.5 million churchwide budget supporting evangelism, creation care, and reconciliation and justice. The budget "ensures funding for the necessary foundation needed to accomplish the goals within those three pillar areas, while also maintaining our commitments and covenants to dioceses of The Episcopal Church and around the Anglican Communion." (episcopalnewsservice.org, 7/12/22) During this convention, deputies and bishops adopted a significant change in how the budget is crafted and presented: that work now will go directly to Executive Council, not a General Convention committee.

And yes, convention discussed prayer book revision. The Book of Common Prayer will continue in its current form. Both Houses approved the first reading of a constitutional change to Article X, which specifies how the Book of Common Prayer can be revised.

If the change passes a second reading at the next General Convention, Article X would define the Book of Common Prayer as "those liturgical forms and other texts authorized by the General Convention." Liturgies not in the current book could be elevated to "prayer book status," whether they replace parts of the Book of Common Prayer or not. The Task Force on Liturgical and Prayer Book Revision has compiled all authorized liturgies on the official liturgical

website of The Episcopal Church: episcopalcommonprayer.org. It's an impressive website; do check it out.

A convention with masking requirements and mandatory daily COVID testing wasn't what we'd hoped for. Province IX deputies and the Official Youth Presence were sorely missed. For deputies, there was no singing and no food permitted. The absence of the exhibit hall and vendors made the hallways eerily quiet. Yet over the course of four days, we witnessed again and again the passion of those who love God and love the Episcopal Church. That brings me hope.

The Rev. Raisin Horn serves as Rector at Christ Church, Clinton.



Serving as deputies together for the first time, the Revs. John Horn (L) & Raisin Horn (R), Photo by Elizabeth Duff Popplewell



Reflections from Lay Deputy Tinsman

#GC80

by Maggie Tinsman

The Episcopal General Convention usually occurs every three years, but because of COVID it was shortened and delayed a year. Meeting for four days is a good idea as the shorter time (not the usual ten days) encourages more young people to come.

The first day, July 8th, of the Episcopal Convention began with Eucharist for 800 elected Episcopal Deputies (400 lay and 400 clergy Deputies) and 110-120 Bishops. The highlight of the day was the sermon given by Presiding Bishop Michael Curry. Presiding Bishop Curry began by asking, “Who could have imagined the January 6th attempt to overthrow the government? Who could have imagined the massive amount of deaths from shootings all across the nation; and who could have imagined not being able to go into church because of COVID?” Unbelievable. Indeed, we must look to Jesus and the “rock”. Jesus talks about building our house on the rock and not on sand, to look to Abraham, Sarah and Jesus. In the 4th grade, Presiding Bishop Curry shifted from a Black school across the street to a white school; his teacher said: “You are part of this movement in Washington of freedom, equality and justice which will strengthen you, so look to Jesus.” The Episcopal Church recently did a survey: 84% of those surveyed said Jesus was an important person, but nearly one half of non-Christians believe racism is part of Christianity. There is a gap between followers of Jesus and non-followers of Jesus. “Love one another as I have loved you” is what Jesus says and that begins to close the gap. In closing, the Presiding Bishop said: “Remember your baptism and remember that you are a precious child.”

The convention then followed with Canon Michael Barlowe being elected the Secretary of the Convention. Canon Barlowe was originally from St. Paul’s Cathedral in Des Moines.

Special rules were approved that allowed all meetings before the actual Convention, plus time-limited debate for discussions of resolutions, and pre-filed amendments on the floor of the Convention.

Debate on multiple issues was held in the morning, afternoon, and evening sessions. Over 400 resolutions were proposed, discussed, and voted on during the four days. The most important discussion revolved around Truth-telling and Reconciliation and Becoming Beloved Community. Systemic racism is well documented in our church. In fact, The Episcopal Church is part of colonialism. We also are a global community because we encompass many cultural peoples. Anti-racism means working with many people and taking down the veil surrounding racism. Becoming Beloved Community is a commitment to action that will take a long

time to change the Church, knowing that it will advance at the speed of trust. Nevertheless, we must be truthful about our past and work toward healing together. So, the Convention has made many recommendations in all parts of The Episcopal Church to correct this problem.

A Resolution (A125) was introduced to further Becoming Beloved Community by creating a coalition for

Racial Equity, Justice, and Dismantling White Supremacy. We are part of the problem, so we must start on this perilous journey by passing this resolution, which was supported and passed. It is hoped that all dioceses and congregations will become involved through voluntary associations.

In addition, Resolution A127 was passed, which recognizes the work of Becoming Beloved Community as a long-term commitment directed at dismantling racism. The Archives Organization was required to work with the Office of Indigenous Ministries to support production of an educational video on the history of Indigenous Boarding Schools in the United States and the history of The Episcopal Church running and/or supporting these boarding schools.

Resolution A127 looked at the Executive Council studying colonialism and boarding schools involved with Native American children plus reconciliation around the Church’s role. In various areas of the United States, The Episcopal Church ran Boarding Schools, which meant removing Native American children from their families in order to assimilate Native American children into white culture and into Christianity. This resolution pledges \$2.5 million toward reckoning with the Church’s role and allocating resources toward healing this trauma.

On the second day of the Convention, July 9th, history was made. The House of Deputies elected a new President of the House of Deputies – Julia Ayala Harris from Oklahoma. Yet, Julia is more than just a laywoman from Oklahoma. Julia is a Latina who has served on the Executive Council since 2015, and who has served on many task forces and standing



The House of Deputies recognized its Senior Deputies (those serving 7+ years) - Maggie has represented the Diocese of Iowa at 9 General Conventions. Photo by Elizabeth Duff Popplewell

committees, with one of the most important task forces being that of Reimagining The Episcopal Church. She even spent some time in South Sudan where she led strategizing sessions with stakeholders from Australia, Finland, and the United States for South Sudanese leaders. Indeed, our new President of the House of Deputies will lead us together in a new, challenging direction. Multiple resolutions were adopted regarding the Church Pension Fund, the Prayer Book, Executive Council and Task Force on the Budget Process.

On the third day of Convention, we began with Eucharist and an inspiring sermon from Bishop Eugene Taylor Sutton, African American Bishop of Maryland. He began his sermon by talking about walls. The Wall in the Holy Land cuts through Jerusalem; Palestinians call it the Wall of Separation that Israel maintains to protect themselves. Another wall is The Great Wall of China, which now, doesn't keep out anyone - rather, it is a tourist attraction. God does not like walls. Celebration of diversity and unity is what God wants. Moreover, mere walls do not deter people from coming into the United States. In Baltimore, there is a wall between the wealthy and the poor. God says, "Episcopal Church, tear down these walls." However, you cannot do it alone. Baltimore, Maryland, is working at LOVE - committed to reparations or repairing the breach between people and putting together the broken pieces. The Episcopal Church stole Africans and enslaved them and then profited from their labor. This diocese has told the truth about the history of racial problems and now is going to invest in the Black community. We want reconciliation to be free, but it can't really be free to be worth it, so there is a cost. We all have benefited from institutionalized racism. Reparations is about building bridges.

Deputy Byron Rushing was recognized for his long service for 10 terms, or 30 years, as he insisted on democracy in this church through the Beloved Community. Other people were recognized as well, including Bishop Barbara Harris - the first woman to become a Priest and later a Bishop.

The 2023/2024 budget for The Episcopal Church was addressed and passed with 3% annual increase for the staff, 29% increase for Creation Care and 9% increase for medical expenses. The income for the budget is \$100,722,1514 and \$100,697,511 covers expenses with a surplus \$24,590. As most dioceses contribute their full amount, these figures were passed as the total budget.

Next, was the recognition of the Rev. Gay Clark Jennings as President of the House of Deputies for 10 terms, or 30 years. She is a strong supporter of Evangelism care and is extremely supportive of our new direction in The Episcopal Church. Indeed, Deputy Jennings is a star.

The most important election of this day was electing Rachel Taber-Hamilton as our new Vice President. Rachel, from the Diocese of Olympia, is a priest and an Indigenous person,

or Native American. She has been actively engaged in the ministries, representation, and organizational governance of The Episcopal Church for over 20 years. Also, Rachel is a champion of lay ministries and lay leadership in the life, worship, and governance of The Episcopal Church. Both the President and the Vice President of the House of Deputies embrace change and working together and are energetic. This session said to both women, "We Love You!"

Our final day of the Convention was very exciting as we realized that the 81st Episcopal Convention will be historical as we have elected as our President a young Latina lay woman of color and as Vice-President a clergy Indigenous woman. We now must support them by dealing with racism and Indigenous issues.

The President-Elect, Julia Harris led us with a powerful sermon. She talked about a brick patio that had cracks in it with weeds growing through. However, Julia saw purple violets growing in the cracks, which are beautiful and are gifts from God to us. Violets tell us that there is more life to be had, "Ministries grow between the cracks so we should help them. What is a flower and what is a weed? Truth telling is determining flowers. We must chart another course for getting youth involved; that means looking at weeds differently." We need to put new wine into new wine skins. Indeed, this week The Episcopal Church has elected two women – one Latina and one Indigenous – new wine for new wine skins.

The gavel has now been given to new leadership and a new direction. It is now up to clergy and lay people along with the Bishops to work with and support this leadership, so that we as well as they are successful. Here's to a new, strong Episcopal Church.

The Hon. Maggie Tinsman is a member at St. Peter's, Bettendorf.



Deputies L to R: Elizabeth Duff Popplewell, Maggie Tinsman, Dale Schirmer, Bill Smith, Emily Jetton, Raisin Horn, John Horn, Meg Wagner, Tom Early, Betsy Monnot. Photo by: Elizabeth Duff Popplewell

Truth-telling, Reckoning, and Healing

#GC80

by Meg Wagner

In the late summer of 2021 I was asked, along with 13 others from across the church, to serve on a working group called together by the Presiding Officers of The Episcopal Church. The working group was tasked with developing proposals for the 80th General Convention that would lay out pathways to engage in truth and reconciliation at every level of the church regarding our collective racial and ethnic history and present realities.

From September, 2021 through February, 2022 we were asked to:

- review the history and current state of truth and reconciliation processes around the world
- propose to General Convention a process for the church at every level to participate in a church-wide truth and reconciliation process
- propose to General Convention a plan and process for the curation, organization, and dissemination of practical resources, support, assistance, training, and networks that support the work of truth and reconciliation
- propose a budget for the work

I will be forever grateful for the invitation to serve on the Presiding Officers' Working Group on Truth-telling, Reckoning, and Healing. It gave me the great honor and privilege of working with so many siblings across the church who are committed to creating a seismic shift in the church in how we address white supremacy, racism, and the legacies of colonialism. Our final report and recommended resolutions were submitted on March 1, 2022. Through the legislative process and wonderful partnerships with different constituencies of Deputies of Color, the resolutions were amended and perfected, and then approved by the 80th General Convention with overwhelming support. Many across the church believe that those resolutions, and others that were supported in our report, mark the most significant commitment and concrete steps toward addressing the harms of the past and the way those harms live on in our systems and structures that our church has ever taken. Here is a brief overview of some of those resolutions:

- Voted to form the **Episcopal Coalition for Racial Justice and Equity** (A125) to coordinate and expand churchwide racial healing efforts, to be funded with an annual draw on one-tenth of the trusts and endowment funds available for general use in the Episcopal Church's budget.

- Committed to telling the truth about our history with **Indigenous Boarding Schools** and allocating resources toward healing the generational trauma from them (A127).
- Agreed to conduct a comprehensive review of all our **liturgical materials** in regard to the colonialist, racist, and white supremacist, imperialistic, and nationalist language they contain (A126).
- Voted to conduct **historical research on the financial and other assets of The Episcopal Church** that are tied to enslavement, the theft of Indigenous land, and other historical and racial injustices (A129).
- Committed to developing best practices that intentionally increase **equitable hiring and access to leadership positions** for People of Color and that promote a healthy and safe work environment for them in the church (A130 & C058).
- Committed to be as specific as possible in our **language**, and not reduce broad swaths of cultural/racial/ethnic identities into initials (A131).
- Committed to acknowledge and grieve our church's participation in colonialism in regard to how we approached **mission work** in different areas around the world and that colonialism is antithetical to the Gospel (A017).
- Committed to the development of **Indigenous and Native Liturgical Resources** (A141).
- Allowed **The Episcopal Church in Navajoland** to establish its own rules and procedures for calling a bishop that reflect the values, teachings, and traditions of the Dinè (D080).
- Continue support for **Sacred Ground Circles** (C033).
- **Continue grant support** for churches, dioceses, schools, and seminaries to do the work of becoming beloved community (D004) and guidelines for equitable distribution of all Episcopal Church grant funding (D006).
- Promote the **acknowledgment of Indigenous lands** at all gatherings and recognize **Indigenous Peoples' Day** in the U.S. and in other countries as appropriate (C072 & A140).





Members of the Presiding Officers' Working Group on Truth-Telling, Reckoning, and Healing at General Convention in Baltimore. Front row (l to r): The Rev. Dr. Elaine Ellis Thomas (Newark), the Rev. Canon John E. Kitagawa (Arizona), the Rev. Canon Cornelia K. Eaton (Navajoland), Ms. Julia Ayala Harris (Oklahoma), the Rt. Rev. Allen K. Shin (New York), the Rev. Meg Wagner (Iowa), Ms. Diane J. Pollard (New York). Back row (l to r): the Rt. Rev. Ian T. Douglas (Connecticut), the Ven. Paul M. Sneve (South Dakota), the Rt. Rev. Samuel S. Rodman (North Carolina), the Rev. Daniel Velez-Rivera (Virginia), the Hon. Byron Rushing (Massachusetts), the Rev. Edwin D. Johnson (Massachusetts). Missing: Ms. Blanca Echeverry (Columbia).

- Include **Juneteenth** in the liturgical calendar in recognition of the end of slavery in the United States (C004).
- Develop **Training Modules on Slavery and Reparations** for use in Confirmation classes (C035).
- Support collaborative efforts with **Equal Justice Initiative** (EJI) to place historical markers at lynching sites across the country (A050).
- Continue the **task force for creation care and environmental racism** (A086).

What are some of the ways we can engage in this work here in Iowa?

We can join the Episcopal Coalition for Racial Justice and Equity when it is established. The Coalition will be a voluntary association of Episcopal dioceses, parishes, organizations and individuals dedicated to the work of becoming the beloved community. Through it individuals, a small group, or your whole congregation could be connected to and supported by others across the church doing this work.

We can tell the truth about the Indigenous Boarding Schools that were here in Iowa and support healing work for Indigenous communities in Iowa. There were three boarding schools in Iowa: the Toledo Industrial Boarding School/Sac & Fox Indian Boarding and Mission School in Toledo; White's Manual Labor Institute in Houghton; and the Winnebago Mission School in Allamakee County. Over the next two years, Beloved Community Initiative will be sharing information and research on the schools, as well as investigating if Episcopal churches in Iowa provided financial or material support for them. As a diocese, we can invest in community-based spiritual healing centers that are working to address the effect of intergenerational trauma caused by boarding schools by providing mental health and substance abuse counseling, traditional forms of healing, family

counseling, and other services and support desired by local Indigenous communities.

We can look more critically at our prayers and practices that reinforce white supremacy and colonialism – prayers like the one for our country (Book of Common Prayer, 820) that thanks God who has “given” us this land for our heritage – a prayer that reinforces the Doctrine of Discovery, which we have repudiated (General Convention 2009, D035). How might we keep or adapt the things in our liturgical life that form us into beloved community and identify and stop using the things that work against that purpose?

As a diocese, we can work to partner with representatives from Indigenous peoples whose ancestral and territorial homelands our churches and buildings now occupy to collaborate in the development of appropriate land acknowledgements, liturgies, and prayers that will facilitate truth-telling, healing, and the work of repair. Individual congregations can investigate the history of their land, using resources like native-land.ca where you can look up your location and see some of its history.

We can commit to practices that intentionally increase equitable hiring and access to leadership positions for People of Color and that promote a healthy and safe work environment for them in the church. Beloved Community Initiative and the Reparations Task Force recommended policies to the Board of Directors in June that would begin to put in place practices that could also be used at the congregational level in hiring and leadership development.

Are you interested in learning more or other ways that you or your congregation can be involved? The Working Group report included suggestions for every level of the church. Reach out to info@becomingbelovedcommunity.org or visit becomingbelovedcommunity.org/raceiniowa to learn more.

The Rev. Meg Wagner serves as the Diocesan Missioner for Congregational Development, Transitions, and Reconciliation.

Highlights of Resolutions Passed

#GC80

Budget Adopted, Process Revised

- Adopted a balanced \$100.5 million churchwide budget
- Future budget process revised with the intent to streamline the process and make it easier to accommodate the funding requests of General Convention resolutions. (A048) eliminates Program, Budget and Finance and instead empowers Executive Council to present its budget proposal directly to General Convention through a standing budget committee.

Texas Reunification

- (D050) reunified the Fort Worth-based Diocese of North Texas with the Diocese of Texas.

Reproductive Rights

- “Affirming that all Episcopalians should be able to access abortion services and birth control with no restriction on movement, autonomy, type, or timing.” (D083)
- (A001) was amended, setting the five finalists for hosting the 82nd General Convention in 2027, requiring church leaders to “consider the physical and emotional well-being and safety” of attendees when picking a site.

Paid Family Leave

- (A003) urges but does not require, dioceses to adopt uniform paid family leave policies for all employees.
- Creation of a new task force to provide advice about the Denominational Health Plan, which is provided through Church Pension Group and which churches and dioceses are required to provide to clergy and some lay employees (D034).


Defining the Book of Common Prayer

- episcopalcommonprayer.org, created by the Task Force on Liturgical and Prayer Book Revision, is designated as the official liturgical website of The Episcopal Church (A058).
- Approved a plan to expand and clarify what exactly the Book of Common Prayer is; it would, for the first time, define the Book of Common Prayer as “those liturgical forms and other texts authorized by the General Convention” (ie. liturgies that are not in the current prayer book – such as same-sex marriage rites and gender-expansive liturgies – could be elevated to “prayer book status,” whether they are replacing parts of the prayer book or standing on their own.) (A059) The Constitutional change would need to pass a second reading at the 81st General Convention in 2024


B-FLAG (like PFLAG but Bishops): informal group of parents, friends, allies, etc. of LGBTQIA+ folks. Photo by: Betsy Monnot



Environment & Creation Care



Bishops issued a "Mind of the House" Statement which names the climate crisis as the overarching issue that affects all the other issues of social justice that convention has considered.



Scan to read the full Statement

Resolutions Passed

- Achieve the United Nations Sustainable Development Goals (A020)
- Net Carbon Neutrality by 2030 (A087)
- Commit to the Pressing Work of Addressing Global Climate Change and Environmental Justice (A088)
- Carbon Sequestration - Creates An Internal Carbon Offset Program (C015)
- Establish and coordinate shareholder strategy addressing Carbon-Intensive Lending (C016)
- Encouraging greater utilization of virtual meetings (D027)
- Endorse and encourage Green Deal Legislation (D064)

Gun Violence

- (B003) on ghost guns - advocates that parts and kits used to build homemade weapons be banned, and until that's possible, should be subject to full regulation as firearms and subject to all federal regulations that apply to firearms.
- Urging advocacy for state legislation against gun violence (B006).
- Commending investment in community violence intervention to prevent gun violence (B007).
- Convention rose in unanimous, silent affirmation of (A226), to recognize, honor and lament the three members of St. Stephen's Episcopal Church in Vestavia Hills, Alabama, who were murdered June 16 by a man who was attending a potluck supper at the church. The resolution also recognized the surviving 18 church members and friends who were there that night.

In a public witness against gun violence, Bishops United Against Gun Violence led a procession from the Convention Center to the site of a fatal shooting that happened on the eve of the General Convention.



*Bishops United Against Gun Violence procession
Photo by: Randall Gornovich*

LGBTQIA+ Resolutions Passed



- Direct the Domestic and Foreign Missionary Society to establish a staff position of Director of LGBTQI and women's ministries (A063).
- Direct the presiding bishop and the president of the House of Deputies to appoint a task force on LGBTQ+ inclusion (D026).
- Affirm that non-binary, as well as binary identified transgender and cisgender people, are included in the phrase "gender identity and expression" and that the canonical provisions of The Episcopal Church apply equally to people of all genders (D029).
- Direct the Church Center to develop multilingual, multicultural churchwide resources for "living into our commitments to welcome and support people and communities of diverse genders, including transgender and non-binary" (D030).
- Express convention's full support of the United Nations High Commissioner for Refugees and the International Organization for Migration in their mission to protect LGBTQ+ persons forced to seek refugee or asylee status because they fear being persecuted based on their sexual orientation, gender identity, gender expression and/or sex characteristics (D045).
- Call for support for LGBTQ+ persons facing additional discrimination during the COVID-19 pandemic (D060).
- Call for The Episcopal Church to advocate for access to gender-affirming care in all forms (social, medical, or any other) and at all ages as part of the baptismal call to "respect the dignity of every human being" (D066).
- Address "the urgent need for gender and sexuality training in our church on all levels" (D072).
- Resolutions about evangelism (C060), revitalization of congregational ministries (A096) and planting new faith communities (A095) all specifically include "people who are gay, lesbian, bisexual or transgender (LGBTQI+), gender non-conforming people."
- Courtesy resolution giving thanks for "the extraordinary ministry of Louie Crew Clay," an LGBTQ+ activist who died in 2020 (D059).
- Expressing to Archbishop Justin Welby the General Convention's dismay at his decision to exclude same-sex spouses of LGBTQ+ bishops (D092) from the Lambeth Conference gathering.

LAMBETH CONFERENCE

God's Church for God's world



July 26 - August 8, 2022
in England

Convened by The Archbishop of Canterbury approximately every ten years, the Lambeth Conference is a gathering of bishops from across the Anglican Communion for prayer and reflection, fellowship and dialogue on church and world affairs. The Conference aims to resource, inspire, and encourage Bishops in their local ministries. The Anglican Communion is a network of independent and interdependent churches, present in 165 countries around the world and serving millions of Christians and communities worldwide.

With the theme of 'God's Church for God's World - walking, listening and witnessing together,' the conference explored what it means for the Anglican Communion to be responsive to the needs of a 21st Century world.



ABOUT THE LAMBETH CALLS:

At the Lambeth Conference in 2022, the Archbishop of Canterbury has decided that the bishops gathered should adopt a process called "Lambeth Calls." The Lambeth Calls document can be downloaded online from the Conference website. The Lambeth Calls document formally replaces the Study Guide.

"Lambeth Calls" is the name being given to describe declarations, affirmations and common calls to the church shared by bishops that are taking part in the Lambeth Conference in 2022.



Photos R: (A) The Rev. Michael & Bishop Betsey Monnot with Mama Aida & Archbishop Samuel Peni (South Sudan's Internal Province of Western Equatoria), Photo by B. Monnot. (B) Archbishop of Canterbury's sermon during the Closing Service in Canterbury Cathedral, Photo: Richard Washbrooke. (C) Environmental and Sustainable Development day at Lambeth Palace, Photo: Neil Turner. (D) The Spirituals Choir, Photo: Neil Turner. (E) Engaging with the symbolic prayer trees at Environmental and Sustainable Development day, Photo: Andrew Baker.

DON'T MISS IT:

Make sure you check out the "From Bishop Monnot" section on page 2 of this magazine - there's a link to "A Day in the Life" video where she walks us through a day at the Conference.



Below: The Anglican Bishops attending the Lambeth Conference pose for their group photograph during the 2022 Lambeth Conference at the University of Kent in Canterbury, United Kingdom. Photo: Neil Turner for The Lambeth Conference. Friday 29th July 2022





The conference community took part in the launch of the Anglican Communion Forest: a global initiative comprised of local activities of forest protection, tree growing and ecosystem restoration undertaken by provinces, dioceses and individual churches across the Anglican Communion to safeguard creation.

Learn More: <https://www.communionforest.org/>



Companion Bishops during the final united blessing by the Communion tree at St. Paul's Cathedral, Dundee, Scotland. Photo from: Andrew Swift

Our Companion Dioceses

A BRIEF HISTORY OF THE COMPANIONSHIPS

The three-way companionship among Iowa, Swaziland and Brechin, Scotland, became official in 1990, but the relationships reach back much further. Our link with Brechin was made official in 1982, and the late Bernard L. Mkhabela, Bishop of Swaziland, and Bishop Walter Righter explored a three-way companionship in 1988. The idea was endorsed by the Diocesan Convention that year, with national recognition coming two years later. Bishop C. Christopher Epting traveled to Swaziland and Brechin shortly after his investiture, and he and Bishop Alan Scarfe both worked to expand the relationships, Scarfe making several visits during his time as diocesan bishop.

In 2012 the Diocese of Iowa began another companion relationship with the Diocese of Nzara in South Sudan.



Companion Bishops at the Lambeth Conference (L) L to R: Bishop Betsey Monnot (Diocese of Iowa), Bishop Dalcy Dlamini (Diocese of Swaziland), Bishop Andrew Swift (Diocese of Brechin). (R) L to R: Bishop Betsey Monnot with Bishop Richard Aquilla (Diocese of Nzara). Photos by: Betsey Monnot

POST-LAMBETH VISIT TO BRECHIN

Following the Lambeth Conference, Bishop Betsey Monnot (Diocese of Iowa) and Bishop Dalcy Dlamini (Diocese of Swaziland) and their families travelled to visit Bishop Andrew Swift and the Diocese of Brechin in Scotland. The bishops spent time in meetings and fellowship, and the visit concluded with a celebration of Evening Prayer in St. Paul's Cathedral Dundee. There, the three Bishops signed a statement of intent to continue the fruitful partnership and planted a tree as part of the Communion Forest Initiative.

(L) Bishops Dlamini & Monnot on board the Discovery in Dundee; (L Middle) Potluck/ceilidh at St. Martin's, Dundee; (R Middle) the three bishops plus the Rev. Jim Benton-Evans at St. Andrew's, Brechin, where he is rector; (R) Bishop Swift offering greetings at the potluck/ceilidh. Photos from: Betsey Monnot



Planning for Back-to-School Routines Behavioral Health Ministry Team (BHMT)

by Kris Leaman



Amy Mellies and I have applied once again to continue the work of the BHMT. Our focus and mission are to support our youth, families, clergy and all those in between with resources to assist folks with mental health care. We still have monies to help pay for therapy/psychology appointments for people who are struggling to pay for the cost of their or a loved ones' appointments. We have a private application which is not shared with anyone other than Amy and myself, and it has been our hope that people will take advantage of this grant money to help with these kinds of health issues.

This grant also provides educational opportunities for clergy, as well as anyone else interested, who want to learn more about mental health issues. We have partnered with several agencies who provide webinars and multiple avenues of support. Mindspring Mental Health Alliance, for example, has numerous webinar offerings which are free of charge. Many offerings address stress, relationships, kids and their behaviors, workplace issues and the like. Again, they are free of charge for an hour's education.

As of July 16, 2022, all calls and text messages to 988 route to the Suicide and Crisis Lifeline call center. This is a national network for more than 200 crisis centers which assist in helping people who find themselves in a crisis situation. This Lifeline operates 24 hours a day, 7 days per week. It is staffed with qualified people who understand and know how to deal with suicidal emergencies as they arise.

Taking care of our physical as well as our mental health is so very important for our on-going self-care. We in the Diocese of Iowa have felt the need to champion and encourage good mental health amongst our youth, their families and our clergy. We work to take away any shame which might be associated with mental health issues as most of us have someone we love, who suffers from these issues. It is our hope that the BHMT can be an easy resource to help people who suffer with mental health issues or their loved ones find the assistance they need.

The Rev. Kris Leaman is Rector at St. Mark's, Fort Dodge.

THE GREAT EPISGOPAL RACE

Through this race, we hope to promote the practice of gratitude for our bodies, environments, communities, and neighbors. The funds raised from this race will support Episcopal Migration Ministry (EMM)'s Neighbor to Neighbor initiative and the 2022 UTO Ingathering. Neighbor to Neighbor directly trains and provides support to faith communities who serve as community sponsors for their new neighbors. Anytime between Oct.14 - 23, choose your preferred mode and distance - you can bike a 10K, run a half marathon, or skate a mile - the options are limitless. Let's race together in gratitude!



Young Adults

Paid Internship Opportunity

WHAT:

Thanks to a generous grant from Province VI of The Episcopal Church, we have 24 paid internships to offer young adults ages 18+. Between now and December, interns will:

- Read *The Art of Gathering* and learn community organizing strategy.
- Form a group of 5-8 friends/classmates that will gather 5x/semester.
- Check-in with the other small group leaders 3x/semester for mutual support.

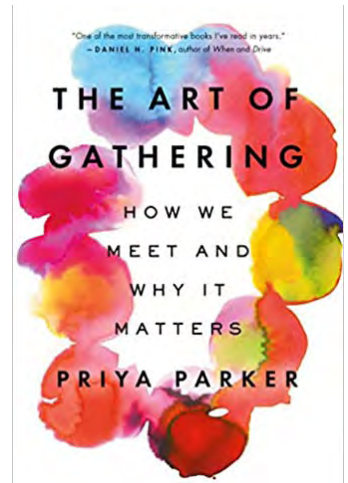
We estimate that this will be a 30-35 hour commitment spread across the semester. All interns will be paid \$400 upon the completion of the internship.

WHY:

Groups let us know that we belong. They are places to tell stories, ask questions, goof around and share life. At its best, ministry is all about gathering folks in small groups to show folks they are loved - no matter what. This world needs the joy and healing that can come from small groups. Our small groups will focus on telling our own story and hearing the stories of others. We believe that starting with stories helps us build real friendships and strong communities.



Scan for more information
or go to:
<https://www.iowaepiscopal.org/young-adult>



WHO SHOULD APPLY?

Are you 18+? Great! Apply! It doesn't matter if you're an introvert or an extrovert. It doesn't matter if you are experienced in leadership or brand new to this. It doesn't matter how you would describe your faith background. You'll have coaches to check in with when challenges arise and other small group leaders rooting for you. You got this!!!

I'M IN! WHAT'S NEXT?

Scan the QR code where you'll be taken to a page that has a video with more information and the link to the application.

Questions?Email:
gretchen@universityepiscopalcommunity.org

FALL & SPRING

CARE PACKAGES



**FOR RECENT
HIGH SCHOOL
GRADUATES**

**IF YOU KNOW A YOUNG
ADULT IN THIS LIFE
STAGE WHO MIGHT
LIKE ONE, CONTACT:**

AMY MELLIES
AMELLIES@IOWAEPISCOPAL.ORG

Episcopal Diocese of Iowa



YOUNG ADULTS FACEBOOK GROUP

<https://tinyurl.com/YAEDO1>

AN INVITATION TO JOIN A SMALL GROUP OF PILGRIMS ON A JOURNEY EXPLORING SOME SITES OF THE UNDERGROUND RAILROAD IN SE IOWA.

UNDERGROUND RAILROAD PILGRIMAGE

In the mid-1800s Iowa, a free state, experienced ramifications from systemic slavery practiced in the southern states, including Missouri. One ramification was enslaved people attempting to make their way to freedom using routes through SE Iowa that lead to more northern cities and Canada. Networks of people dedicated to helping the freedom seekers formed and some of these networks came to be called the “underground railroad”. Due to the nature of this work, not much information about the Underground Railroad was recorded, and the information we do have is mostly anecdotal.

This pilgrimage will explore circumstances and issues associated with the Underground Railroad and visit three actual sites on the “Network to Freedom.” Stories can help give a clearer picture of the practice of enslavement then; as well as now. While not an easy topic, one begins to appreciate the courage and commitment of the freedom seekers and abolitionists in Iowa’s early history.

We will enjoy the deepening conversations as we open ourselves to the Spirit and to the stories on this pilgrimage.

10 SPOTS AVAILABLE: REGISTER HERE

Registration deadline: Sept. 23 2022

Online orientation: Oct. 3, 2022

Travel days: Oct. 7 – Oct. 8, 2022



GENERAL SCHEDULE

Friday, Oct 7, 2022

Gather at New Song in Coralville at 8:30AM

Travel to Salem and Keosauqua

Overnight in Keosauqua

Saturday, Oct 8, 2022

Travel to Bentonsport and Bonaparte

Home by 2:00PM

COSTS

Pilgrimage fee: \$70 covers the gathering room, two meals, and honoraria.

Participants pay for their own hotel room (\$75- \$100+ at the *Hotel Manning in Keosauqua*), two lunches, and travel (tbd)

Contact Ellen Bruckner for more info
ellenwb@mchsi.com 319-377-8795

SPONSORED BY THREE RIVERS CHAPTER AND BELOVED COMMUNITY INITIATIVE

Iowa Underground Railroad

by Esther Smith

Last weekend I went on a pilgrimage to sites of Underground Railroad “stations” in southeast Iowa. Until I was invited to participate in this pilgrimage by the Beloved Community Initiative of the Three Rivers Chapter of the Episcopal Diocese of Iowa, I hadn’t even known that the Underground Railroad had operated in Iowa. So, you might ask, why was I interested?

First, you probably know the Underground Railroad was neither a railroad nor underground. It was a loosely organized group of shelters and people who facilitated the flight to freedom of enslaved persons in the U.S. in the decades preceding the Civil War. It was “underground” because the totality of its locations and participants was unknown, even to those who were “conductors” or who provided “stations.”

I had learned about the Underground Railroad through earlier reading and education, but felt that my knowledge was incomplete. Recent public debate about content of history lessons in public school has reminded me of the value of knowing U.S. history in totality, rather than sanitized versions often presented in school, and which were certainly the versions I learned as a child. I believe we can learn from past social and government injustices, whether intentional or with unintended consequences, and thus avoid repeating them. I also think we can draw inspiration from persons of conscience who took action to address wrongs.

The Beloved Community Initiative took ten pilgrims to houses built while Iowa was still a territory, whose Abolitionist owners had them specially constructed with secret cellars to hide fugitives fleeing slavery.

The houses, now museums, were in Salem and Keosauqua, Iowa. Their volunteer docents were well versed in the lives and activities of Underground Railroad (UGRR) volunteers. The Iowa locations of the houses and their supportive communities emphasized what somehow had escaped my notice before: Missouri, which shares a common border with Iowa, was a slave state. Within less than 50 miles of Salem or Keosauqua were enslaved persons hoping to escape to freedom. Slavery was not something that happened far away, “down South.”

Although Iowa law did not legalize slavery, Iowa was first a territory and then a state of the United States, and as such, residents had to obey federal law. The Fugitive Slave Act thus made Iowa the target of raids by bounty hunters seeking to catch and return runaways to their enslavers. Iowa residents supporting the UGRR were breaking federal law and could be imprisoned or fined in amounts necessitating the forfeiture of their farms.



The Lewelling-Gibbs House in Salem was situated in a Quaker community where many residents supported the UGRR. Although Henderson Lewelling was a “station master,” meaning his residence sheltered enslaved persons, others in the community were “conductors” who would guide fugitives from one safe place to the next. Other community members provided food or clothing for the fugitives.

Continued on pg. 22

Continued from pg. 21

Lewelling is remembered because of his house, but the names of most participants were not recorded because of the necessity for secrecy. Even the “conductors” would usually only know the location of the next “station” so they would have no way of disclosing extensive information if apprehended. The Lewelling museum guide pointed out that often fugitives were hidden in fields of virgin native prairie grasses, which could reach heights of 5 or 6 feet. Attics, toolsheds or barns were other hiding places. Specially constructed cellars were apparently rare but are better known today because some are still in existence.

In Keosauqua, the Franklin Pearson House was another location with a hidden cellar, accessible by a trapdoor hidden by a rug. Pearson, a Methodist minister, apparently acted on his own, without broader support from his community. His home was on a hill overlooking the Des Moines River, a welcome shelter after a river crossing.

Interestingly, fugitives passing through Iowa UGRR stations were usually conducted eastwards, rather than further north, in the attempt to reach Canada, where



slavery had been abolished in 1834. Passage to Canada was easier, with better support than if they would attempt to pass through unsettled Minnesota. Sometimes fugitives were “shipped” by train to Chicago. A common entry point into Canada was at Detroit, Michigan, into Ontario.

In the weeks before our pilgrimage, Beloved Community Initiative organizers sent us readings about other Iowa Abolitionists and UGRR supporters. The readings also presented historical facts which showed Iowans in worse light. For instance, shortly after attaining individual territory status, Iowa legislature passed a law prohibiting Blacks from residing here unless they paid a \$500 fee and presented legal papers proving they were free.

Our pilgrimage included time for private reflection and group discussion. We admired the willingness of UGRR supporters to take risks dictated by their consciences. We saw courageous action in the face of grievous wrongs. We pondered what grievous wrongs are occurring in our society today. How can we address them? What are we willing to risk?

Ms. Esther Smith is a member at New Song, Coralville.

SACRED GROUND

A FILM-BASED DIALOGUE SERIES ON RACE & FAITH

Circle will meet by Zoom each Monday evening January 9 - March 20
Register: becomingbelovedcommunity.org/calendar

Small Church Gatherings



Province VI of The Episcopal Church is committed to building community among its eight dioceses of Colorado, Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota, and Wyoming. Many churches across the Great Plains region are located in rural communities where vibrant day-to-day ministry occurs with congregations of less than 20 people.

During its February 2022 Synod gathering, each of the Province VI dioceses voiced renewed interest in and commitment to understanding ministry in small congregations – specifically, how we listen to, support, and learn from the small churches of our respective dioceses. For these reasons and many more, Province VI invites your participation in a series of Zoom meetings dedicated to parish life in small churches. Our expectations for this offering are to strengthen the connections across diocesan boundaries and increase the sense of belonging to a larger whole.

We know that there is incredible adaptability and ingenuity happening in the many smaller congregations within our dioceses. The virtual space we seek to create will be for conversation and sharing among people whose context or commitment is “small church.” We will get to know one another, and we will organize ourselves – deciding on conversation topics and logistics. Here are a few possibilities:

- How does your congregation organize leadership when the congregation is nine people strong?
- What are the important parts of being “church” in rural communities?
- How are you providing pastoral care when supply clergy are present less than once a month?
- How is your congregation responding to the needs of people in your community?

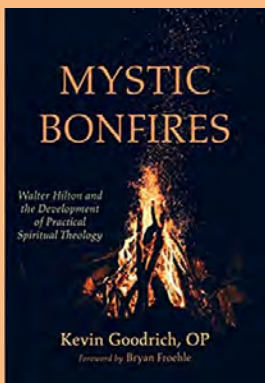
There are so many issues common to individuals and families living in rural towns and worshipping in small congregations. The agenda is simple – let’s create a space to bring questions, to share the “WOW”s and the “OOPS”s of ministry, and to remind one another that we are not alone in this journey. While there may be a similar group within your diocese; the Provincial Small Church Gathering seeks to broaden sharing and listening across diocesan boundaries – throughout the Great Plains.

Our initial gathering will be held on Tuesday September 6, 2022, beginning at 6:30 MT/ 7:30 CT. Please register to ensure you get the Zoom link. We will provide space via a virtual connection on the first Tuesday of each month.



Scan to register

Come when you can – there is no expectation that people will be able to join each time.



"The book is about how the teachings of the Christian mystics of the past can encourage our lives of faith today... I pray this book will help ignite faith in individuals, congregations, and communities." - Fr. Kevin Goodrich, OP



Scan to go to purchasing options



IMPORTANT DATES TO REMEMBER:

- September 1: Written reports to convention due
- September 15: End of delegate registration/certification discount (add \$25.00 per delegate after today)
- September 19: Submission of nominations to Nominations Committee
Submission of resolutions to Resolutions Committee
- September 29: Certification of delegates (canonical deadline to register)
Reports to convention available
Nominating Committee report with biographical sketches available
- October 6: Diocesan Group Reservation Rate at Marriott closes
- October 20: Budget Hearing (Zoom)
Resolutions Hearing (Zoom)
- October 22: Budget Hearing (Zoom)
Resolutions Hearing (Zoom)

CONVENTION COMMITTEES:

The annual Convention of the Diocese of Iowa depends upon the participation of many individuals. This is a list of those who are serving on committees of this 170th annual Convention. Please express your gratitude when you have an opportunity. If you would like to join one of these groups, contact John Doherty, Convention Coordinator at jdoherty@iowaepiscopal.org

Constitution and Canons

- Kathleen Milligan (Chair)
- Bill Graham (Chancellor)
- Maggie Tinsman
- Lyle Brown

Dispatch of Business

- Jean McCarthy (Chair)
- Diana Wright

Elections

- Diane Eddy (Chair)
- Ann McLaughlin

Nominations

- Kris Leaman (Chair)
- Sherri Hughes-Empke
- Deborah Leksell

Credentials

- Mary Jane Oakland (Chair)
- Kathy Travis

Registration

- Martha Kester (Chair)
- Elizabeth Adams
- Peggy Aerisophal
- Ann McLaughlin

Resolutions

- Elaine Caldbeck (Chair)
- Aileen Chang-Matus
- Diana Palmer
- Tom Tarbox

ONLINE VIA ZOOM

CONVENTION HEARINGS

Thursday Oct. 20:
6:30-7:30pm: Budget Hearing
7:30-8:30pm: Resolutions Hearing

Saturday Oct. 22:
10:00-11:00am Budget Hearing
11:00am-Noon Resolutions Hearing

[HTTPS://WWW.IOWAEPISCOPAL.ORG/DIOCESAN-CONVENTION](https://www.iowaepiscopal.org/diocesan-convention)

EXHIBITS ARE BACK!

If you are interested in reserving a space in the Exhibit Hall, contact Tina at taustineiowaepiscopal.org

WEEKEND SCHEDULE PREVIEW:

Friday October 28:

Time TBD Clergy Gathering
Des Moines Downtown Marriott

7:00 PM Eucharist St. Paul's Cathedral

Saturday October 29:

10:00 AM Plenary One Marriott

11:30 AM Plenary Two Marriott

2:00 PM Plenary Three Marriott

4:00 PM Plenary Four Marriott

Sunday October 30:

10:00 AM Eucharist St. Paul's Cathedral

NUMBER OF DELEGATES:

Remember that the number of delegates to which a congregation is entitled has changed. This is the current formula:

Communicants	Delegates
1-49	2
50-99	3
100-174	4
175-249	5
250-324	6
325-399	7
400-474	8
475-549	9
550-624	10

**Article III, Sec. 4(a) of the Constitution, Revised by Convention action at the 169th annual Convention in 2021.*



ELECTIONS:

Offices for which elections and confirmations will be held at the 170th annual Diocesan Convention of the Episcopal Diocese of Iowa 2022

The Episcopal Corporation of The Diocese of Iowa Board Member (Canon 7)

for a 3-year term expiring 2025

- 1 Clergy at Large
- 1 Lay at Large

The Episcopal Corporation of The Diocese of Iowa Board Member (Canon 7)

for a 3-year term expiring 2025

- 1 Lay Chapter Representative for North Central Chapter
- 1 Clergy Chapter Representative for Central Chapter
- 1 Clergy Chapter Representative for South Central Chapter

Standing Committee member (Article IX)

for a 3-year term expiring 2025

- 1 Clergy
- 1 Lay

Disciplinary Board member (Canon 35)

for a 2-year term expiring 2024

- 2 Clergy
- 2 Lay

General Convention Deputy (Canon 5)

for a 2-year term expiring at election of next deputies

- 4 Clergy Deputies
- 4 Clergy Alternates
- 4 Lay Deputies
- 4 Lay Alternates

2022 Stewardship Share Report

2ND QUARTER 2022 - AS OF JUNE 30, 2022

CITY	CHURCH	2022 ASK	2022 COMMITMENT	AMT DUE 6/30/2022	RECEIVED 6/30/2022	(OVER) UNDER
Algona	St. Thomas'	\$ 3,465	3,465	1,733	1,733	0
Ames	St. John's	55,210	55,210	27,605	13,802	13,802
Anamosa	St. Mark's	500	1,500	750	0	750
Ankeny	St. Anne's	9,746	9,746	4,873	4,873	0
Bettendorf	St. Peter's	16,212	16,212	8,106	8,106	0
Boone	Grace	500	500	250	0	250
Burlington	Christ	29,263	20,004 ¹	10,002	10,002	0
Carroll	Trinity	3,576	3,576	1,788	3,576	(1,788)
Cedar Falls	St. Luke's	35,413	35,413	17,706	17,706	0
Cedar Rapids	Christ	41,628	30,000 ¹	15,000	15,000	0
Cedar Rapids	Grace	5,199	5,199	2,600	5,199	(2,600)
Chariton	St. Andrew's	3,403	3,500	1,750	2,334	(584)
Charles City	Grace	898	898	449	449	0
Clinton	Christ	17,395	13,753	6,876	6,876	0
Coralville	New Song	14,366	14,366	7,183	8,363	(1,180)
Council Bluffs	St. Paul's	2,246	4,800	2,400	2,400	0
Davenport	St. Alban's	8,874	8,874	4,437	4,437	0
Davenport	Trinity	112,526	101,273 ¹	50,637	50,637	0
Decorah	Grace	3,300	3,300	1,650	1,650	0
Denison	Trinity	3,322	3,974	1,987	3,973	(1,986)
Des Moines	St. Paul's	64,790	50,000 ¹	25,000	20,833	4,167
Des Moines	St. Andrew's	32,853	32,853	16,427	16,427	0
Des Moines	St. Luke's	34,334	15,108 ¹	7,554	6,295	1,259
Des Moines	St. Mark's	4,257	4,257	2,129	0	2,129
Des Moines	Trinity Cush	500	500 ²	250	0	250
Dubuque	St. John's	20,941	9,000 ^{1,2}	4,500	0	4,500
Durant	St. Paul's	3,014	3,014	1,507	1,507	0
Emmetsburg	Trinity	694	694	347	347	0
Fort Dodge	St. Mark's	36,759	36,759	18,380	15,316	3,063
Fort Madison	St. Luke's	1,349	1,200	600	600	0
Glenwood	St. John's	1,298	1,298	649	649	0
Grinnell	St. Paul's	13,344	9,000	4,500	3,750	750
Harlan	St. Paul's	1,373	1,373	687	343	343
Independence	St. James'	1,505	1,505	753	753	0
Indianola	All Saints'	1,035	1,035	518	518	0
Iowa City	Trinity	75,238	75,238	37,619	37,619	0
Iowa Falls	St. Matthew's	2,090	2,090	1,045	552	494
Keokuk	St. John's	15,072	7,200 ¹	3,600	3,600	0
LeMars	St. George's	500	500 ²	250	250	0
Maquoketa	St. Mark's	2,734	2,734	1,367	1,139	228
Marshalltown	St. Paul's	8,088	8,088	4,044	3,370	674
Mason City	St. John's	20,430	20,430 ^{1,2}	10,215	7,865	2,351
Mount Pleasant	St. Michael's	4,069	4,069	2,034	2,034	0
Muscatine	Trinity	15,301	15,301	7,650	7,650	0
Newton	St. Stephen's	10,649	8,000	4,000	3,333	667
Orange City	Savior	2,351	950	475	0	475
Oskaloosa	St. James'	7,781	7,781	3,891	4,539	(648)
Ottumwa	Trinity	3,655	3,655	1,827	1,827	0
Perry	St. Martin's	7,588	7,588	3,794	0	3,794
Shenandoah	St. John's	3,671	3,671	1,836	3,671	(1,836)
Sioux City	St. Paul's	1,421	1,421	711	1,421	(710)
Sioux City	St. Thomas'	22,249	12,000 ¹	6,000	2,890	3,110
Spirit Lake	St. Alban's	13,003	13,003	6,501	6,501	0
Storm Lake	All Saints'	4,421	4,421	2,211	1,842	368
Waterloo	Trinity	13,306	13,306 ²	6,653	5,544	1,109
Webster City	Good Shepherd	4,495	4,495	2,247	2,247	0
West Des Moines	St. Timothy's	<u>68,017</u>	<u>53,000</u> ¹	<u>26,500</u>	<u>26,500</u>	<u>0</u>
TOTAL		\$ 891,217	772,100	386,050	352,849	33,201

¹ Appeal under consideration by Ways & Means Committee

² Estimate (commitment form not received)

Shorter General Convention tackles budget, race, prayer book

By Mary Frances Schjonberg
Episcopal News Service

The Episcopal Church's 80th General Convention was one for the history books, and not just for the decisions made but also for how the COVID-19 pandemic changed the way the church conducted its business.

The July 8-11 gathering — postponed a year because of COVID-19 and shortened from eight days — conducted what Presiding Bishop Michael Curry had referred to during the planning process as “matters essential for the governance and good order of the church.”

Legislative committees acted online on most of the resolutions before gathering in Baltimore. That cleared the way for the House of Bishops and House of Deputies to devote the in-person gathering only to legislative floor sessions. They passed most of the resolutions in batches through consent calendars. Bishops and deputies had floor debates only on more controversial measures or on actions that they wanted to raise to greater prominence.

Among those essential actions, the bishops and deputies passed a \$100.5 million budget for the next biennium



Photo/Scott Gunn

The Rev. Gay Clark Jennings, who ended her term as president of the House of Deputies, and Presiding Bishop Michael Curry listen during the convention's budget presentation.

(the 81st General Convention is scheduled for the summer of 2024), approved the first reading of a constitutional change to clearly define the Book of Common Prayer, continued the church's commitment to reckoning with its history of racism, elected Julia Ayala Harris to succeed the Rev. Gay Clark Jennings as House of Deputies president and the Rev. Rachel Taber-Hamilton as vice president, and agreed to the reunification of two dioceses in Texas.

COVID-19 hovered over the gathering. About 1,200 attended — typically as many as 10,000 people participate — and they had to provide proof of vaccination and conduct rapid tests in their

hotel rooms each morning.

Attendees and volunteers also were asked to report positive tests to Dr. Rodney Coldren. All participants received five test kits the day they registered at the Baltimore Convention Center. They had to wear masks indoors. There was no exhibit hall, a space typically filled with displays from vendors and Episcopal-related ministries, and no visitors were allowed.

There were 32 reported COVID-19 infections at General Convention through the afternoon of

July 12, according to Coldren.

Twenty-five deputies, two bishops, two spouses, two staff and one volunteer reported positive self-tests, Coldren said.

Coldren said that using a conservative model, he would have expected 76 cases, or about 10 percent, in the House of Deputies had convention not been shortened to four days and had protective measures such as masking and daily self-testing not been taken. His modeling assumed no major outbreaks within any deputation but, rather, one-to-one transmission every other day, he said.

“What you have done really has protected your fellow deputies,” he said.

continued on page B



NEWS

Diocese helps flood victims in Kentucky



ARTS

Reimagining icons, artist sees 'divine longing'



ARTS

In local theaters, priest explores love of acting



CONVENTION continued from page A

Budget adopted

The convention adopted a balanced \$100.5 million churchwide budget. Much of the new spending in the budget is tied to resolutions proposed by the Presiding Officers' Working Group on Truth-Telling, Reckoning and Healing. Central among them is Resolution A125, for which the budget includes \$400,000 in start-up funds for a new Episcopal Coalition for Racial Equity and Justice.

The budget plan, as proposed by the Joint Standing Committee on Program, Budget and Finance, includes spending \$225,000 on research to confront the Episcopal Church's historic ties to the federal system of Indigenous boarding schools.

Episcopal Journal to publish in all-digital format

Dear reader,

We are pleased to share with you exciting news about the future of the Episcopal Journal and Café. This fall, the independent, progressive voice that we know and love will cease the print edition and expand its online presence.

This new version of the award-winning Episcopal Journal and Café will be exclusively online and include a weekly email featuring top news, delivered directly to you, but **only if you sign up with your email address at www.episcopaljournal.org**.

Readers of Episcopal Journal online also will have free access to Episcopal Café's content, including the popular column Speaking to the Soul, a daily devotional with dynamic reflections on aspects of Christianity and the church. In addition, The Café hosts podcasts that explore the Episcopal experience from many perspectives.

For more information, visit the subscriber page at www.episcopaljournal.org. You can also get updates on our Facebook, Instagram and Twitter pages.

Sincerely,
Solange De Santis
Editor, Episcopal Journal

The Rev. Jon White
Editor, Episcopal Café

Convention changed the budget process itself, eliminating Program, Budget and Finance and empowering Executive Council to present its budget proposal directly to General Convention through a standing budget committee.

The reforms are meant to streamline the process, ending the expectation that Executive Council spend two-and-a-half years producing a budget draft only to hand it over to Program, Budget and Finance to get up to speed and finalize a budget to propose to convention.

The change also should make it easier to accommodate the funding requests of General Convention resolutions. "The new budget committee will meet again [after General Convention], and they will look at every resolution that's passed by this body and try to figure how to fund them as best is possible," the Rev. Mike Ehmer, Northwest Texas deputy and Program, Budget and Finance chair told the convention.

Defining the Prayer Book

Convention approved the first reading of a constitutional change to define the Book of Common Prayer. It calls for amending Article X of the Constitution of the Episcopal Church, which lays out how the Book of Common Prayer can be revised but has never specifically provided for authorized liturgies that are not proposed revisions to the existing book.

If the change passes a second reading at the 81st General Convention in 2024, Article X would, for the first time, define the Book of Common Prayer as "those liturgical forms and other texts authorized by the General Convention." In other words, liturgies that are not in the current prayer book — such as same-sex marriage rites and gender-expansive liturgies — could be elevated to "prayer book status," whether they are replacing parts of the prayer book or standing on their own.

Over a dozen liturgical texts have been "authorized" — for trial use, experimental use, or simply "made available" — by General Convention over the years. However, Article X currently only addresses convention's ability to revise all or some of the existing Book of Common Prayer. It says nothing about the authorization of other liturgies not directly related to the existing prayer book, a category that encompasses many of the other rites.

All authorized Episcopal liturgies

are compiled at www.episcopalcommonprayer.org, which was created by the Task Force on Liturgical and Prayer Book Revision.

Reckoning with racism

Perhaps some of the most moving debate during the convention came as bishops and deputies considered establishing



Photo/Scott Gunn

The Rev. Gay Clark Jennings, right, prepares to hand over the House of Deputies gavel to new president Julia Ayala Harris.

a voluntary Episcopal Coalition for Racial Equity and Justice among dioceses and congregations, and pledging more than \$2.5 million over the next biennium to further the church's commitment to investigating its role in Indigenous boarding schools.

House of Deputies President Jennings called it "holy listening."

Convention passed two other resolutions related to racism. Resolution A086 would allocate money toward making a priority the development and support of programs that respond to eco-justice concerns, address environmental racism, and work to alleviate environmental burdens on Indigenous communities, and to provide training and financial aid and other resources for the work. Another resolution clarifies the mandate of the Executive Council Committee on Anti-Racism and Reconciliation.

Bishop Eugene Sutton of the hosting Diocese of Maryland preached about the Episcopal Church's legacy of racism.

Historic election

Two women will lead the House of Deputies for the first time in history. Oklahoma lay Deputy Julia Ayala Harris succeeds Jennings, who finished her third and canonically required final term

continued on page C

CONVENTION continued from page B

at the end of convention.

Ayala Harris is the first Latina and the youngest person elected to lead the house.

Deputies elected the Rev. Rachel Taber-Hamilton as vice president. Taber-Hamilton, who is Shackan First Nation, is the first Indigenous and first ordained woman to serve as vice president.

Ayala Harris and Taber-Hamilton are the first people of color serving together as leaders of the House of Deputies.

Texas dioceses reunite

The convention voted to reunify the Fort Worth-based Diocese of North Texas with the Diocese of Texas.

The North Texas diocese, with 14 congregations and fewer than 4,000 members, was greatly diminished in membership by a 2008 schism, in which a majority of clergy and lay leaders in the Episcopal Diocese of Fort Worth voted to leave the Episcopal Church over disagreements about the ordination of women and LGBTQ+ people.

The merger followed a process known as reunion since both dioceses have roots in the historic Diocese of Texas. Convention's vote follows actions in June by the diocesan conventions of each of the two dioceses to approve the merger.

Social justice actions

While some Episcopalians worried ahead of time that the shortened convention would limit action on social justice issues, bishops and deputies took stands on several such issues.

Reproductive rights

Convention affirmed that “all Episcopalians should be able to access abortion services and birth control with no restriction on movement, autonomy, type, or timing.” After impassioned debate, deputies rejected a proposal that asked church leaders to consider relocating the 81st General Convention from Louisville, Ky., and all future meetings of convention to venues where women and others able to conceive, bear and birth children have full access to reproductive

health care. That rejection meant the resolution did not go to the bishops.

Bishop and deputies set the five finalists for the location of the 82nd General Convention in 2027, requiring church leaders to “consider the physical and emotional well-being and safety” of attendees when picking a site. The finalists are: Orlando, Fla.; Pittsburgh; Phoenix; Charlotte, N.C. and San Juan, Puerto Rico.



Photo/Scott Gunn

The 81st General Convention is scheduled to meet in Louisville, Ky. (Diocese of Kentucky) in July 2024.

Family leave polices

Convention adopted resolutions to offer paid family leave and health insurance to lay and clergy church employees through the Denominational Health Plan. Convention created a new task force to provide advice about the Denominational Health Plan, which is provided through Church Pension Group and which churches and dioceses are required to provide to clergy and some lay employees. The task force will provide the 81st General Convention in 2024 with options to reduce health insurance costs across the church.

Gun violence

Convention spoke out against gun violence, passing resolutions on ghost guns, urging advocacy for state legislation against gun violence and commending investment in community violence intervention to prevent gun violence.

Participants rallied in prayer when gun violence struck close to the Baltimore Convention Center, the day before convention began.

Convention rose in unanimous, silent affirmation of a resolution to recognize, honor and lament the three members of St. Stephen's Episcopal Church in

Vestavia Hills, Ala., who were murdered June 16 by a man who was attending a potluck supper at the church. The resolution also recognized the surviving 18 church members and friends who were there that night.

And on the lighter side ...

Will the last deputy ...

Prior to convention, Coldren, the public health expert, suggested during a briefing for deputies that deputations designate one member to not participate in group activities such as dining together to preserve their diocese's vote should all deputation members be infected with COVID.

Of course, GC80 Designated Survivor immediately began tweeting.

The term quickly gained traction. Jennings adopted it as the title for the deputy appointed at every convention to pre-

side over the house if both the president and vice president cannot. Dean Sam Candler, chair of the Atlanta deputation, held that title for the 80th General Convention but did not have to serve.

Refresh your device

General Convention was often stymied by lack of dependable WiFi access. Systems failed in both the House of Bishops and House of Deputies on the opening day, preventing participants from accessing the internet on their church-provided iPads, and forcing the bishops and deputies to temporarily postpone votes that required digital tallies. WiFi trouble continued off and on in the House of Deputies up until the final gavel, especially during elections. The difficulties prompted widespread tweeting.

The text of all resolutions and their final status are in the General Convention Office's Virtual Binder at vbinder.net.

Full ENS coverage of the historic convention and events leading to it is at www.episcopalnewsservice.org/tag/general-convention-2022/. ■

The Rev. Mary Frances Schjonberg retired in July 2019 as senior editor and reporter for Episcopal News Service.

Several resolutions deferred two years until 81st General Convention

By David Paulsen

Episcopal News Service

The 80th General Convention left some unfinished business, partly by design.

Part of the presiding officers' plan to streamline the meeting of the Episcopal Church's bicameral governing body in Baltimore was to allow committees the option of deferring some less timely resolutions to 2024, when the 81st General Convention is scheduled to convene in Louisville, Ky.

Bishops and deputies spent July 8-11 in Baltimore considering critical governance matters, such as elections and the churchwide budget, and other resolutions deemed urgent, so eight days of business could be reduced to four due to COVID precautions.

That plan succeeded in beating the clock. Both the House of Bishops and House of Deputies adjourned before lunch on July 11, the fourth and last day of General Convention, with no final afternoon legislative sessions.

The efficiency of the scaled-down meeting prompted some church leaders to speculate whether the post-pandemic church would need to resume holding triennial General Conventions that last up to two weeks.

The deferred resolutions could factor into those discussions: Will the unfinished business in Baltimore mean a lot more work for bishops and deputies in Louisville?

The short answer is, probably not, since there wasn't much unfinished business after all. Most of the resolutions proposed to the 80th General Convention, including some that would have generated lively floor debates at past meetings, were not brought to the floor and instead were adopted in single-vote batches using what is known as the consent calendar. Since legislative committees held meetings and hearings online in advance of General Convention for the first time, few of the committees opted to defer their resolutions.

Out of more than 400 total resolutions proposed, 17 were deferred until 2024.

"The Holy Spirit always surprises us, and I think it went extremely well," Diocese of Pennsylvania Bishop Daniel Gutiérrez, chair of the Social Justice and International Policy Committee, told Episcopal News Service. "I just have to commend the presiding officers and the convention committees for making it work."

Some of the 17 deferred resolutions overlap with other resolutions that were passed by General Convention in Baltimore, so it is unclear what might be left

racial separation.

A discussion of those resolutions by General Convention's two houses could have taken up a significant amount of time in Baltimore, Gutiérrez said. But he clarified that resolutions weren't deferred because the bishops' and deputies' committees wanted to avoid the issue. Rather, they preferred to wait until General Convention had more time for a full debate.

"We wanted to give it the importance that it deserves and needs," Gutiérrez said. He is hopeful that will happen in Louisville.

Even so, the 80th General Convention wasn't silent on the Israeli-Palestinian conflict. Bishops and deputies adopted another resolution, C039, to "recognize the right of the State of Israel to exist and condemn the continued occupation, segregation and oppression of the Palestinian people; recognizing that for Israel to continue as a democracy it must allow for equality of all its peoples." And they passed Resolution C013, affirming the right of individuals and organizations to participate

in boycotts over human rights violations.

At the same time, the 80th General Convention chose to take action on other matters by referring some resolutions to interim bodies.

General Convention adopted five resolutions proposed by the House of Deputies' Committee on the State of the Church to help the Episcopal Church adapt to changes in society and find new ways of supporting the church's mission and ministry.

A sixth resolution, however, that related to the church's capacity to collect and study data on its adaptive efforts was referred to an interim body, which will study it and bring it back for consideration in 2024.

And when bishops and deputies meet again in two years, they are expected to reconsider this year's proposals to add a feast day for the late Bishop Barbara Harris to Lesser Feasts and Fasts, the church's calendar of saints.

ENS' full coverage of the 80th General Convention is at www.episcopalnewsservice.org. ■



Photo/David Paulsen/ENS

Of the more than 400 resolutions proposed to the 80th General Convention, only 17 were deferred until 2024 under a process meant to streamline the meeting in Baltimore.

for bishops and deputies to discuss in two years. Resolution D096, for example, calls for the creation of a new position of director of LGBTQI and women's ministries. Although the status of that resolution is listed as deferred, General Convention adopted another resolution, A063, to achieve the same goal.

Other deferred resolutions had proposed creating various task forces and conducting studies on a range of topics, such as pacifism, aging and the funding of clergy and lay benefits.

Gutiérrez' committee and a parallel committee of deputies opted to defer three resolutions until 2024, each of them labeling Israel an "apartheid" state. The use of the word "apartheid" is a frequent sticking point and dividing line in the church's perennial debate on the Israeli-Palestinian conflict.

General Convention rejected a resolution in 2018 that sought to label Israel's unequal policies toward Jewish Israelis and Arab Israelis as evidence of an apartheid state, similar to the South African government's former policy of

Bishops wrap Lambeth Conference looking toward unity, despite persistent divisions

By David Paulsen
Episcopal News Service

As the Lambeth Conference wrapped up, bishops from across the Anglican Communion looked to the future as they emphasized the conference's theme of Anglicans engaging with the wider world.

Many Episcopal bishops arrived at the July 26-Aug. 8 conference, held in Great Britain, expressing trepidation over conservative attempts to reaffirm past Anglican statements against same-sex marriage. Though stark divisions remain over issues of human sexuality across the communion, which covers 165 countries, Episcopal bishops said they concluded their time in Canterbury on a more hopeful note.

"It feels to me like this conference has been a new beginning for the Anglican Communion," Minnesota Bishop Craig Loya told ENS during a break between sessions at the University of Kent, site of the conference.

Despite their differences, the more than 650 participating bishops came together throughout the conference to examine some of the most pressing issues in the world today, Loya said, including climate change, interfaith relations, care for refugees and the threat of anti-democratic movements.

As part of the day's business, the bishops adopted 14 statements of support, each proposed by a sponsoring bishop, highlighting a range of issues that included peace in the Middle East, the war in Ukraine and gun violence in the United States.

Newark (N.J.) Bishop Carlye Hughes described the conference's full schedule over nearly two weeks as "a bit like drinking from a firehose." Like Loya, she too was encouraged by her conversations with other bishops. "I leave with a real sense of knowing there's extraordinary differences," she said, especially over the level of LGBTQ+ inclusion in the church.



Photo/Neil Turner/Lambeth Conference

Anglican bishops from 165 countries attending the Lambeth Conference gathered for a group photograph at the University of Kent in Canterbury, England.

"But that is not what drives us together," Hughes told ENS. "It really is this incredible love of Jesus, incredible love of all of God's people and a desire to see all people live in some sense of safety and harmony."

Looking forward

The final session focused on "The Decade Ahead." Archbishop of Canterbury Justin Welby, who convened the typically once-a-decade conference, asked several conference participants to share their experiences and what they will bring back

to their home provinces and dioceses.

"I have hope in the communion," Western North Carolina Bishop José McLoughlin said from the main venue stage. "There's a recognition that we are really here grounded in Jesus, that we really do have a desire to make Jesus' love known to all people."

An estimated 480 spouses also attended the conference, and some were invited during the plenary to share their thoughts. "What surprised me much in this conference is how much God can bring the whole wide world together, just to sit under his feet and learn from him and hear from him and listen to him," said Phyllis Magina, whose husband is Bishop Robert Magina of Kenya's Diocese of Nambale.

The theme of the conference was "God's Church for God's World."

Acknowledging difference

Expressions of unity in the concluding days, however, could not erase the divisions that remained across the communion's 42 provinces over human sexuality. The conservative primates of three provinces, Nigeria, Uganda and Rwanda, refused to attend the conference, which welcomed married gay and lesbian bishops

continued on page F

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LAMBETH continued from page E

for the first time, but not their spouses.

Other conservative bishops from what is known as the Global South, where a majority of the world's 85 million Anglicans live, particularly in Africa and Asia, said that one of their top priorities in attending the conference was to demonstrate official majority support for anti-LGBTQ+ stances on marriage and sexuality.

Archbishop Josiah Idowu-Fearon, who is stepping down later this year as secretary general of the Anglican Communion, briefly addressed the bishops at the end of the conference after receiving an honorary degree from Welby.

The challenge Anglicans face, he said, is not to forget each other's differences but to understand them. "We are a family. We are very different," Idowu-Fearon said. "Let us learn to understand our differences, and when there is that understanding we can work together."

After Welby and conference planners blocked a debate during the bishops' discussion of the Lambeth Call on Human Dignity, leaders of the Global South Fellowship of Anglican Churches resorted to lobbying on the sidelines for something similar to a petition drive.

Like-minded bishops were invited to sign on to a document reaffirming the 1998 Lambeth Conference Resolution 1.10 that states homosexuality is "incompatible with Scripture," defines marriage as being "between a man and a woman in lifelong union" and "cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions."

Unlike in 2008, when then-Archbishop of Canterbury Rowan Williams brought bishops together for "Indaba" discussions, at this Lambeth Conference, planners issued drafts of what are known as Lambeth Calls focusing on 10 subject areas, to initiate discussion among the bishops and to offer action items for when they return to their provinces and dioceses after the conference.

The Human Dignity Call references the need to address racism, exploitation, inequality, gender justice and climate change, but Welby acknowledged that human sexuality is part "of what we believe about human dignity."

Welby's remarks

On that same day, while affirming that a majority of Anglican provinces and their bishops uphold conservative biblical interpretations on sexuality, Welby also made clear that he thinks inclusive provinces like the Episcopal Church are sincere in following their faith to the conclusion that traditional understanding of marriage needs to change.

"They are not careless about Scripture,"



Photo/Lambeth Conference

At the invitation of Archbishop of Canterbury Justin Welby, left, Western North Carolina Bishop José McLoughlin offers his thoughts on the decade to come following the Lambeth Conference.

Welby said, according to a transcript released by the Lambeth Conference. "They do not reject Christ. But they have come to a different view on sexuality after long prayer, deep study and reflection on understandings of human nature."

Episcopal bishops were heartened by what they suggested is the first time the plurality of views on human sexuality has been recognized so prominently in the Anglican Communion.

"This group of bishops today seem to be able to recognize and affirm our love and respect for each other as brothers and sisters in Christ, in the body of Jesus Christ, and that we could find a way to honor and respect our differences if we love each other and love our Lord." Episcopal Church Presiding Bishop Michael Curry said in a video statement released after the Human Dignity Call discussion.

But leaders of the Global South Fellowship of Anglican Churches have interpreted Welby's remarks differently. South Sudan Bishop Justin Badi, chairman of the Global South Fellowship, said during a news conference that the Anglican provinces "cannot be a true communion

if some provinces insist on their own autonomy and disregard the necessity of being an interdependent body."

He also suggested the "degree of communion" between provinces may vary depending on how inclusive they are toward LGBTQ+ individuals. "We find that if there is no authentic repentance by the revisionist provinces, then we will sadly accept a state of 'impaired community' with them," Badi said.

The Global South bishops' insistence on their conservative views of human sexuality appeared to belie the nuance and apparent contradiction in those views' real-world application and how individual bishops addressed the issue at Lambeth.

One-on-one talks

Several Episcopal bishops said they had attended Bible study and discussion groups with South Sudanese bishops whose top concerns in their home dioceses ranged from climate change to the threat of violence. Others had one-on-one discussions of a more personal nature.

Maryland Bishop Eugene Sutton related a conversation he'd had regarding differing views over human identity and sexuality with a Kenyan bishop.

"I told him a story of a member of my extended family, who is gay ... and the struggle that he had all of his life, the struggle with his strong faith, and what some in the Christian community were saying about him, and the struggle against not wanting to be gay, but that he finally accepted who he was, and how that affected our family so much," Sutton said.

The Kenyan bishop "immediately stopped talking about it as an issue in the abstract," Sutton continued. "He asked about that young man, and he asked about our prayers for him, and he wanted the best for him. And he began to tell other stories in his own extended family, where some other person was gay and how they were shunned, and it brought some tears to his eyes."

Sutton said he found the most hope in such conversations centering on "real stories about real human beings."

That happened for the most part in

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Anglican Communion Forest plan seeks to sustain the earth

By Lynette Wilson
Episcopal News Service

With the launch of the Anglican Communion Forest initiative, Anglican and Episcopal bishops from across the world are seeking to make tangible their shared commitment of the Fifth Mark of Mission, to strive to safeguard the integrity of creation and sustain and renew the life of the Earth.

Climate change “is an absolutely enormous emergency for literally billions of the world’s population,” Archbishop of Canterbury Justin Welby said during an Aug. 3 news conference held in the library at Lambeth Palace, the archbishop’s residence and office in London.

“If we stand united, we can, as the global Anglican Communion, make a transformative difference around the world,” he said. “There is a real sense of unity on this, and today is a sign of great hope for the poorest who represent the vast majority of Anglicans in the world.”

On the eighth day of the Lambeth Conference, bishops and their spouses traveled by bus to spend the day in the palace garden, where the discussion focused on environment and sustainable development.

While there, the forest’s first tree was planted in the garden, marking the launch of the global forest initiative focused on provinces’, dioceses’ and individual churches’ efforts toward forest protection, tree growing and eco-system restoration.

“I believe that to plant a tree is a symbol of hope, to protect an ecosystem is a symbol of love, and to restore a habitat is to bring healing to our planet,” said Diocese of Norwich Bishop Graham Usher, the Church of England’s lead bishop for the environment, during the press conference.

Although there is no existing funding mechanism for the initiative, it is the organizers’ hope that it will become the legacy of the 15th Lambeth Conference and that the launch is designed to en-



Photo/Lambeth Conference

Bishops attending the Lambeth Conference bless a tree in the newly launched Communion Forest initiative. Among the bishops shown are California Bishop Marc Andrus, in hat, and Central America Archbishop Julio Murray, to the right of the tree.

courage people to join the effort.

California Bishop Marc Andrus, a long-time leader on environmental issues in the Episcopal Church, called the

forest initiative “a nature-based solution.”

“Instead of putting carbon dioxide into the atmosphere, the greenhouse gases that we know are heating the planet up and causing not just heating but climate ‘weirding,’ all the erratic and increasingly violent storms and other kinds of events — instead of that effect, we’re pulling greenhouse gases out of the atmosphere,” Andrus told ENS in a video interview in the garden.

While gathered at Lambeth Palace, bishops discussed the Lambeth Call on Environment and Sustainable Development.

During the news conference, Archbishop Julio Murray, primate of the Anglican Church of

Central America and bishop of the Diocese of Panama, stressed the importance of holding global leaders to their com-

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mitments to fund climate adaptation and mitigation programs in less-developed countries, what is commonly referred to as “loss and damages,” spelled out in the 2015 Paris Climate Agreement.

“The most wealthy countries have signed on, but when we were at COP 26, we found out that what they had signed onto they weren’t complying with,” said Murray, who led the Anglican delegation to the 2021 United Nations climate conference in Glasgow, Scotland. And, he said, even when the funds were available, countries encounter real bureaucratic hurdles in accessing them. Advocating for easier, better access at the level of national government, he suggested, is one way religious leaders can have a positive impact.

Elizabeth Wathuti, a Kenyan youth climate activist, echoed Murray’s remarks, stressing that what is needed now is courageous leadership.

“I would add that people listen to their faith leaders,” she said during the news conference. “From the part of the world where I’m coming, faith leaders share and have a seat at the table with the people that make the decisions across different sectors in the countries. Being able to understand the big role that leaders can play in helping us actually act is really important.”

It’s those same leaders, she said, who get ordinary citizens to understand what’s at stake, the lives of people and their livelihoods. “To also understand that the climate issues are so much interrelated with other issues with the food we eat, the air that we breathe, the health and everything that surrounds us ... If we do not really take action on climate right now, it’s going to mean that the world is going to be uninhabitable,” Wathuti said.

Following the news conference, in a conversation with ENS, Murray stressed that churches, especially those on the front lines, often find themselves providing relief.

“The church calls upon the membership to help us respond to the relief that is so needed around the world,” Murray said, adding also that “the church is also saying to the government, listen, we are

doing it out of relief, because we know the impact that it causes on the life of the people, but you need to do it because you sign on to a protocol, you need to be committed and you need to respond.”

In her message to the Lambeth Conference, Queen Elizabeth II acknowledged “the effects of climate change are threatening the lives and livelihoods of many people and communities, not least the poorest and those less able to adapt



Photo/Andrew Baker/Lambeth Conference

Archbishop of Canterbury Justin Welby reads the messages written by bishops and spouses and fixed to symbolic trees during the environmental and sustainable development day at Lambeth Palace.

and adjust.” The conference, she said, is happening “at a time of great need for the love of God.”

Bishop Marinez Bassotto leads the Episcopal-Anglican Church of Brazil’s Diocese of the Amazon, which covers five of Brazil’s northern, remote states where heat, deforestation, mudslides, fires and other climate-related disasters are forcing people to flee the region and look for work in cities, which in turn causes poverty rates to increase there, she told ENS.

On the day the bishops gathered in London, flash floods killed at least 24 people in Uganda and in early August, deadly floods ravaged Kentucky, killing at least 37 people.

The immediate impacts of climate change are being felt worldwide, and Episcopal churches in the United States and Europe, where the church is present in seven countries, are making efforts to minimize their carbon footprints and educate people about creation care, clean energy and climate impact mitigation strategies.

The Convocation of Episcopal Churches in Europe, for instance, has a ministry initiative on climate and creation care, which stresses environmental stewardship as a Christian value, Bishop Mark Edington, who leads the convocation, told ENS in the palace’s garden.

In the Charleston-based Episcopal Diocese of South Carolina, where sea level rise is an immediate threat, the diocese is just beginning a creation care initiative to include education around “habits and practices that we have that, simply, both individually and collectively, need to change around our use of fossil fuels and around our use of plastics,” Bishop Ruth Woodliff-Stanley, told ENS.

In Colorado, where an outdoor lifestyle is part of the culture, and where water shortages and wildfires are becoming increasingly frequent, environmental stewardship is a priority.

“All of our churches, each in their own way, are working on how they care for creation and how they can help lessen their carbon footprint,” Bishop Kym Lucas, who leads the Episcopal Church in Colorado, told ENS. “And it’s really important for us to talk about these in terms

of our stewardship and not in terms of politics or policies, but our obligation as baptized Christians to take care of this gift that we’ve been given.”

A sensitive “dichotomy” also exists to the north in Wyoming, where Bishop Paul-Gordon Chandler leads the Episcopal Church in Wyoming.

“We’ve got this beautiful, gorgeous terrain and wildlife that we’re known for, but we also are one of the energy states, coal especially,” he told ENS in the palace’s garden. And, so, what we’re doing is seeking to find a moderating voice, and let the church be right in the center of it all.”

One way Episcopalians in Wyoming approach that is what Chandler calls “a sacred harmony, of being at one with the Earth and all that was created and lives on the Earth.”

And, he said, they are increasingly looking to their “Native American sisters and brothers, where this is inherently part of their spirituality, and giving them a voice, not just in our local context but sharing that voice nationally.” ■

LAMBETH continued from page F

the Lambeth Calls session, when bishops turned their attention to topics like “Safe Church” practices, discipleship, ecumenical and interfaith relations, the environment and sustainable development.

War, climate issues

ENS spoke with Bishop Peter Yuol of the Diocese of Tonj in South Sudan, who said he was pleased that the conference addressed such a wide range of issues. His diocese struggles with poverty, illiteracy, violent crimes and government inaction, and the communities he serves also face devastating cycles of flooding and drought. “Last year it never rained, and now people are really suffering,” he said.

He signed the Global South Fellowship’s document reaffirming the 1998 resolution against same-sex marriage because he said it is an important issue for bishops attending the Lambeth Conference. But, he said, the topic is rarely raised by the people back in South Sudan, where same-sex sexual activity is prohibited by law.

New Hampshire Bishop Rob Hirschfeld got to know another bishop from South Sudan through their discussion group. The South Sudan bishop’s conservative view on human sexuality was not a pressing topic in their conversations, Hirschfeld told ENS.

“The world is on fire, and this issue just seems to be a nefarious distraction in the real work of Jesus, of bringing healing and reconciliation,” Hirschfeld said. “And that’s heartbreaking.”

In South Sudan, the church is actively engaged with worldly issues, according to Yuol, the bishop who spoke to ENS. He and other Anglicans in the Diocese of Tonj have joined public campaigns to raise awareness locally on issues like climate change and public health precautions during the pandemic.

He also mentioned that the South Sudan Council of Churches has tried to launch a peace and conflict resolution initiative to deal with the high number of murders in the country. He is grateful for the support of fellow Anglican bishops around the world.

“If Anglicans can do something, I would be very much happy,” he said.

Loya, the Minnesota bishop, remained hopeful that divisions between provinces will not prevail. ■

Wells to be Anglican director of unity, faith and order

Christopher Wells, executive director of the Living Church Foundation, was named director of unity, faith and order for the Anglican Communion. He succeeds the Ven. William Adam, who was installed as Archdeacon of Canterbury.

Wells will lead and support the work of the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUF) — an international advisory body on ecumenical relations and doctrine.

He will also serve as the lead staff member for Anglican Communion delegations to official international ecumenical dialogues.

Wells has been in his role at the Living Church Foundation since 2009. The foundation is a U.S.-based nonprofit governed by members of the Episcopal Church and the wider Anglican Communion. It publishes The Living Church magazine and various other print and online resources.

In addition to his work with the Living Church Foundation, Wells has served on the Communion Across Difference Task Force for the Episcopal Church, is theological consultant to the Anglican-Roman Catholic Consultation in the U.S., and has been a member of the steering team of the Communion Partners since 2017.



Photo/Andrew Bake/ACNS

From left, Secretary General-Designate of the Anglican Communion Bishop Anthony Poggo and Archbishop of Canterbury Justin Welby are seen with the Director-Designate of the Anglican Communion's Unity, Faith & Order department, Christopher Wells.

“Anglicans have long said that we are called to full visible unity, both with one another and all Christians and churches. We are not entirely of one mind as Anglicans, and we need to work to deepen our communion, while duly marking places of disagreement and impairment. I pray that God will give us all patience and generosity, and love, as an Anglican family, to recommit to walking together to the highest degree and greatest extent that we can,” Wells said.

“Christopher Wells is a person with significant theological knowledge and extensive connections throughout the Anglican Communion,” said the Secretary General of the Anglican Communion, Archbishop Josiah Idowu-Fearon, who was to be succeeded as secretary general by Bishop Anthony Poggo. ■

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Diocese of Lexington aids flood victims in southeast Kentucky

By Melodie Woerman
Episcopal News Service

For the second time in two years, the Diocese of Lexington (Ky.) is responding to the needs of residents reeling from flooding caused by heavy rains. This year counties in southeast Kentucky were hit with record-level rains in late July; last year, flooding affected the northeast area of the state.

Heading the latest relief efforts is the Ven. Bryant Kibler, archdeacon for the Mountain region, who oversees 10 churches in the southeast corner of the diocese. It is an area of Appalachia that is marked by a poverty rate of more than 25%.

Kibler said the area is made up of communities built in valleys and hollows of the Appalachian Mountains, and many were hit hard when torrential rains ran down the steep mountain slopes.

“It was like a tsunami washed houses away,” he told ENS. “Vehicles were stacked up like cookies on a cookie sheet.” Multiple bridges were swept away by raging waters, leaving communities cut off and requiring some people to be rescued by National Guard helicopters, he said. Power outages affected many communities.



Photo/Bryant Kibler

Volunteers in Lexington help load a truck with cleaning items bound for victims of floods in southeast Kentucky.

There are Episcopal churches in the towns that were hit hard, Kibler said, but none of them sustained any flood damage, since they were built on higher ground. He said he knew of only three families associated with those churches whose homes were damaged.

Many others weren't so lucky. According to an early-August tweet by Kentucky Gov. Andy Beshear, 37 people were confirmed dead. He added, “The devastation is enormous.”

The flooding left homes filled with

mud, Kibler said. Many water systems in the area were knocked offline, leaving people without water for drinking or flushing toilets, let alone for cleaning out their homes.

“Some expect it may be a month or more before people will have water again,” he said. He noted that a local pharmacy has donated a large quantity of the antihistamine Benadryl, because mold has started to form in saturated homes, causing allergy symptoms to skyrocket.

A request from the diocese for cleaning supplies and paper goods filled a trailer that Kibler took from the diocesan office in Lexington to affected areas on Aug. 4, and he expected to make more deliveries.

At the time Kibler noted that some local people were providing hands-on help, but those from outside the area should seek prior approval and be part of a group prepared to be completely self-sufficient, as there was no way to house or feed anyone.

The relief effort does need donations, Kibler said, so he can give gift cards to people to spend on the supplies they need. The diocese already has received donations of more than \$23,000, but Kibler said more is needed. Episcopal Relief & Development also sent aid designated for gift card purchases. More information is available at the diocesan

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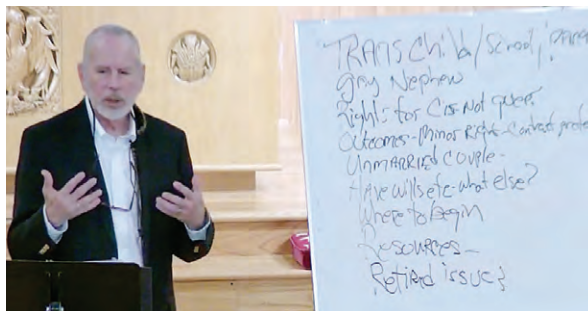
Kansas church hosts workshop on LGBTQ+ rights

By Melodie Woerman
Episcopal News Service

Trinity Episcopal Church in Lawrence, Kan., recently offered what its rector, Dean Rob Baldwin, thinks was a first for even its progressive-leaning city — a workshop on safeguarding LGBTQ+ rights.

The idea for the workshop grew out of marriage preparation sessions Baldwin held earlier this summer for two LGBTQ+ couples.

“I’m doing the same pre-marital counseling that I do for every wedding. You talk about marriage as a sacrament,



Photo/Trinity Episcopal Church via Facebook

Attorney David Brown leads a workshop at Trinity Episcopal Church in Lawrence, Kan., on LGBTQ+ rights.

you highlight some big things that every couple should be on the same page about, and you talk a lot about the service itself. But then I found myself saying, ‘You know, you should really think

about what happens if your marriage is legally nullified because that is a real possibility,” he told ENS. He noted that the U.S. Supreme Court has “telegraphed that punch” in its decision to overturn Roe v. Wade, the 50-year-old ruling that made abortion a constitutional right.

Since that decision was issued in June, LGBTQ+ activists have expressed fear that marriage equality could be next. Justice Clarence Thomas, in a concurring opinion to the decision, wrote that the court “should reconsider” its past rulings on same-sex relationships and same-sex marriage.

Baldwin said he wanted the church to be involved because of its role in the marriage of couples within the congreg-

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website: <https://diolink.org/diolex/>.

The Ven. Laurie Brock, archdeacon of the Bluegrass region, told ENS that she is urging her parishioners to give money to help fellow Kentuckians. It may seem simple, she said, but giving money “is the best way to help.” She added that it not only gets aid to people faster, it also is empowering. “It’s presumptuous to think you know what somebody needs,” she said.

The Diocese of Kentucky, which covers the western part of the state, has provided some financial support for flood relief efforts, Amy Real Coultas, canon to the ordinary, told ENS. The diocese also continues to help people in its communities who were hit hard by tornadoes in December 2021.

Kibler said the area of flooding will have massive needs for “several years,” long after the floods are out of the news or the next disaster has hit. Noting that he had just delivered supplies to a home damaged by last year’s flood, “there’s long-term work that will need to be done,” he said. ■

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gation. “In the marriage service in the Book of Common Prayer we ask one question of the congregation: ‘Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?’” he said. “By extension, the entire church community participates in that promise. And I said to myself, ‘Okay, that now means something different.’”

A workshop to help members of the LGBTQ+ community safeguard their rights would be one way to accomplish that, he said, and after seeking advice from attorneys in the congregation, Baldwin asked David Brown, a local attorney with years of experience in LGBTQ+ family law, to lead it.

“I do not know a lot about Christianity, but it seems to me that this is the sort of thing Christians are supposed to be doing,” Brown said as he opened the Aug. 13 workshop.

He said that while he can’t predict the future, he was operating on the assumption that the 2015 U.S. Supreme

Court decision that allowed same-sex marriage in America, *Obergefell v. Hodges*, would be overturned.

“I feel very confident about that,” he said. “I don’t think it’s a big guess.” Brown said that assumption made it important for him and other attorneys to provide information about what couples can do to control as many aspects of their lives as possible and “to give you as many rights as you can claim.”

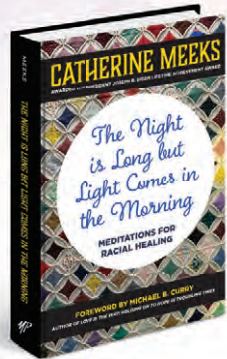
He also noted other topics on the minds of those attending, including how to protect the rights of a transgender child.

It was an important witness that a church hosted this, Baldwin said, because many people in the city aren’t aware that there are Christian denominations, including the Episcopal Church, that support the LGBTQ+ community.

The event was livestreamed on the church’s Facebook page, and is available for viewing. ■

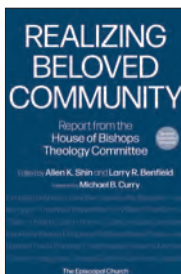
Melodie Woerman is a freelance writer and former director of communications for the Diocese of Kansas.

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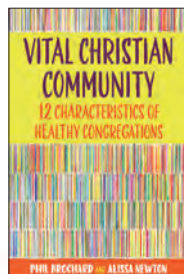


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Artist interprets icons as a 'longing for the divine'

By Solange De Santis
Episcopal Journal

A major, 100-piece art exhibit by Ludmila Pawlowska, an artist with Ukrainian roots who is dedicating 60% of any sales to Ukrainian refugee relief, is touring sacred spaces in the U.S., including several Episcopal churches.

It is scheduled to be displayed from Aug. 21 through Oct. 30 at St. John's Episcopal Church in York, Pa., and from Nov. 20 through Jan. 29, 2023 at the Evangelical Lutheran Church in Waynesboro, Pa.

The exhibit was previously installed at Christ Church Episcopal Cathedral, Cincinnati, from March 1 to May 22, and Saint Luke's Episcopal Church in Darien, Conn., from June 5 to Aug. 7.

The exhibit, titled "Icons in Transformation," showcases Pawlowska's work across a range of genres, including figurative and abstract. She works in many



Photo/Andrzej Tysko

Artist Ludmila Pawlowska is seen at work.

materials, including wood, fabric, paper, steel, copper, plywood and found objects. The largest pieces are at Saint Luke's, in Connecticut, the largest pieces measured seven feet in length and were hung in the sanctuary's arches.

The show was part of Saint Luke's "Beauty of Holiness" program, which started at Easter 2022 and is focused on "the power of art to invite us into deeper lives of prayer," as the Rev. Ryan Fleenor, Saint Luke's rector, said at a group discussion with Pawlowska. The recording may be accessed at the Saint Luke's website, www.saintlukesdarien.org, under Grow/Adult Ministries/The Forum.

At the group discussion, Pawlowska said that her art is an attempt to answer

the question, "can artists create believable images in which longing for the divine is visible?"

Pawlowska was born in Kazakhstan in 1964. Her mother is from Ukraine and Pawlowska spent many summers visiting her grandmother near Zaporozhe, Ukraine. Her grandparents and parents were dissidents during the Soviet era and Pawlowska has said she considers herself a child of the Cold War. When she was 15, she went to Moscow to study art, but eventually left the Soviet Union. She and her family have lived in Sweden for 30 years.

Although she did not have a religious upbringing, she chose to be baptized into

continued on page M



Photos/Solange De Santis

Right, Pawlowska's work is displayed in the "Icons in Transformation" exhibit at Saint Luke's Episcopal Church in Darien, Conn. and above, with description.



Virginia seminary to produce play about its history

By Episcopal Journal

Virginia Theological Seminary (VTS) has commissioned and is scheduled to produce a play in October, titled “Dust,” by London-based playwright Non Vaughan-O’Hagan, to commemorate and reflect upon its 200-year history.

“Dust” is set to be performed outdoors at 7:00 p.m. EDT from Thursday, Oct. 13 through Sunday, Oct. 16 in the VTS Chapel Garden. In the event of poor weather, the performance will be held in the Lettie Pate Auditorium on the seminary campus in Alexandria, Va.

Described by VTS as a “powerful, humorous, and moving journey through the eyes and voices of those who lived

that history,” the play will be directed by Ryan Riette, artistic director of Maryland’s Round House Theatre, with a professional cast, according to VTS. More information is at www.vts.edu.

“It is a hugely challenging project to cover two hundred years of history in an entertaining way whilst at the same time depict some rather dark aspects of the seminary’s history. To their credit, the seminary have wanted to acknowledge and address the fact that it was literally built by enslaved peoples,” said Vaughan-O’Hagan in an interview posted on www.theatrebubble.com.

“Telling the story of the past is one of the hardest things for American institutions to do, because how do you tell the story of the past that’s full, where

everything is acknowledged? So, we are marking our bicentenary by telling the story of the past in its completeness,” said Dean and President Ian S. Markham, in an online interview.

Founded in 1823 by St. Paul’s Church, also in Alexandria, VTS is one of the most prominent Episcopal seminaries, supplying generations of church leadership (including presiding bishops) and currently about one-quarter of the church’s ordained clergy, according to its description.

Today, it describes itself as “a racially and culturally diverse residential community of the Episcopal Church, devoted to worship and prayer; teaching and learning; and research and service to the wider church.” ■

ICONS continued from page L

the Orthodox Church at the age of 18, an illegal act under Soviet rule. She began creating her artistic interpretation of icons after the sudden death of her mother during a visit to Pawlowska’s home in Sweden 25 years ago.

“My spiritual journey started at that time. Art saved me. I visited different monasteries and icons became a source of inspiration to me of unconditional love. Icons in the eastern church is not a form of art, but a form of prayer. Spiritual power comes from the icon itself. You look through the icon and



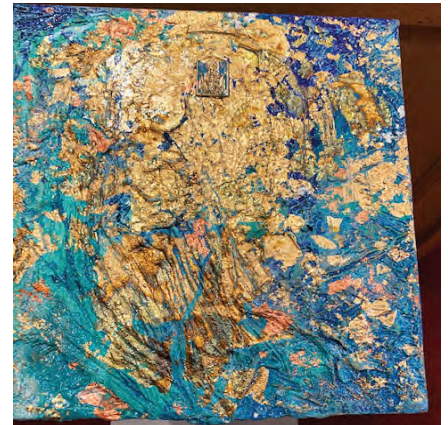
Photo/Solange De Santis

An example of a traditional icon is part of the show – a reproduction of “The Virgin Hodegetria – Our Lady of Kazan,” created in the 13th century in Constantinople.

icons are always looking at you,” Pawlowska told the Saint Luke’s group.

In the eastern church, the traditional icon is a portrait of Christ, the Virgin Mary or a saint, usually painted on wood, displayed in a church as a devotional object.

Pawlowska’s interpretations cover a range of sizes, colors and materials. “Each piece has its own story. You can just stand peacefully [while viewing them] and try and listen to your heart. It’s a journey of seeing and of searching. I try to take on this journey all visitors and transform them,” she told the discussion group.



Photo/Maggie Domont

Ludmila Pawlowska’s “Revelation” is mixed media on panel.

Beneficiaries of any sales of Pawlowska’s art will be the United Nations High Commissioner for Refugees (UNHCR) and CARE International. ■

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Oregon priest balances love of acting with call to parish ministry

By David Paulsen
Episcopal News Service

The Rev. David Sweeney has been an Episcopal priest for more than half his life. He's been an actor even longer.

Sweeney is rector of Calvary Episcopal Church in Seaside, Ore., where he has served since 1999. He also has about 60 shows under his belt as a regular performer with Coaster Theatre Playhouse in nearby Cannon Beach. His latest role was Mr. Boddy in the community theater's production of "Clue: The Musical," which played during the month of August.

"I'm not necessarily a creative writer, but I can be creative in my performing," Sweeney told ENS. "It's an outlet for me. It's a good community of people." He also has long been drawn to acting because of "the challenge of creating a character which isn't me, the whole process of living out that play with your fellow actors."



Sweeney

Sweeney, 65, is a lifelong Episcopalian. He grew up in suburban Chicago and first got the acting bug while performing in middle school and high school productions in the small city of McHenry near the Wisconsin state line. "South Pacific," "Arsenic and Old Lace" and "Fiddler on the Roof" were among the first shows on his resume.

He mostly put acting on the shelf while attending Northwestern University, where he studied speech education. Af-

ter graduating, he didn't pursue acting or education, instead following a call to ordained ministry. He attended Virginia Theological Seminary in the early 1980s, was ordained to the priesthood in 1985 and initially served in parishes in North Carolina.

While there, he began getting involved in community theater, balancing it with his parish duties. He continued to act in theater productions after he moved to Oregon to serve in churches in the early 1990s.

"The churches have been very supportive," Sweeney said. "It does give some visibility to me in the community." His biographies in show bills identify him as a pastor.

As Calvary's longtime rector, Sweeney knows worship attendance in this beach community can fluctuate with the tourist seasons. Sunday services typically draw about 30 people each week. Though he mostly keeps his roles as a priest and an actor separate, he occasionally provides pastoral care for people in the theater community and presides at memorial services for actors.

Sweeney has been active in Coaster Theatre since around 2000 and now serves on its board. He said he tends to avoid auditioning for shows with rehearsals and performances that conflict with Lent. This year, after Easter, he was cast in back-to-back productions, first "Murder



Photo/Coaster Theatre Playhouse

In "Clue: The Musical," the Rev. David Sweeney plays the (mostly) dead Mr. Boddy.

on the Orient Express" and then "Clue." "He's a very talented actor. He's just a natural," Patrick Lathrop, the theater's executive director, said in an Our Coast Magazine story about Sweeney. "He can play all sorts of different characters. He can be a gnarly, snarly character and he can be sweet as pie. He's very good with accents and hearing the rhythms of various speech patterns. He's a delight to work with."

Leading a worship service isn't a performance, Sweeney said, but he sees some overlap in the skills he brings to the two roles. Some aspects of preparing a liturgy, for example, can resemble the staging of a play, such as the way acolytes need to be deployed during services.

His sermons also sometimes benefit from his sense for storytelling, not because he is acting out a part but because a preacher, like an actor, needs to keep the delivery lively and engaging to hold listeners' attention.

Sweeney's church and theater group also faced similar impacts from COVID-19. Both were forced to suspend in-person attendance when the pandemic began in March 2020, but they have since reopened with public health precautions. Some of those precautions have been eased as coronavirus case counts have subsided, though the audience for "Clue: The Musical" is required

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EPISCOPAL NEWS SERVICE

Prominent New York church connects with ‘jazz kids’

Trinity Church Wall Street

Historic Trinity Church Wall Street has announced a new collaboration, beginning this fall, with Jazz House Kids to provide free, professional jazz education for children and a series of free public jazz concerts at its historic downtown churches.

Jazz House Kids, now in its 20th year, is an arts education and performance organization in Montclair, N.J. It was founded by jazz vocalist Melissa Walker, who serves as president. Eight-time Grammy winner Christian McBride serves as artistic director.

The JAZZHOUSE@Trinity collaboration reflects Trinity’s commitment to offering a wide range of musical styles and access to award-winning musicians in its public spaces, including jazz, a uniquely American art form and an important, uniting voice for our collective story and experience.

Earlier this summer, JAZZHOUSE @ Trinity initiated programming at Trinity Youth Afterschool at Trinity Commons — Trinity’s public space in lower Manhattan — through the creation of the Trinity Youth Summer Jazz Ensemble. Two jazz ensembles studied under the direction of world-class artists, with a culminating performance at St. Paul’s Chapel.

The new JAZZHOUSE @ Trinity offering at Trinity Youth Afterschool will expand access to free musical training and jazz education in small and large group ensembles; improvisation; novice programs for beginners, which will include use of a new instrument; jazz vocals and African drumming.

Nationally-renowned jazz performers will serve as teaching artists, offering students in grades 6-12 a wide array of creative programming that develops musical potential, enhances leadership, social emotional learning, and life skills, and strengthens academic performance. The program will be expanded to K-5 in 2023.

The program for the 2022-23 school year starts September 19 and interested students in grades 6-12 can enroll through Trinity Youth.

Trinity Youth Afterschool is a 5-day-per-week program that is free and open to all New York City youth in grades 6-12. Youth members gain access to a wide range of quality programming in addition to lunch upon arrival, a full-size gym, youth lounge, study space, and art and dance studios.

As part of the collaborative summer offering, daytime jazz concerts also debuted at Trinity. Guests included jazz greats like Bruce Williams, and Abel Mireles and LatiNext; and emerging talent Zoe Obadia and Claudia Nketia, performing in Trinity’s historic St. Paul’s Chapel.

The church’s afternoon Concerts at One series will return this fall and will feature a new Jazz at One series on Tuesdays for seven weeks starting October 11, presented in col-



Photo/Richard Conde

Young musicians participate in a program organized by Jazz House Kids, an arts education and performance organization in Montclair, N.J.

laboration with JAZZHOUSE@Trinity. Trinity will also present a new Jazz Icons concert series at Trinity Church on Sundays, co-curated by McBride and Walker. Concerts are planned for October 9 and December 4 with pianist Monty Alexander.

“Trinity is excited to bring a new stream of musical talent into our historic sanctuaries and offer this gift of free and dynamic music concerts to our neighbors,” said the Rev. Michael Bird, vicar of Trinity Wall Street. “We are grateful to our partners at Jazz House Kids for host-

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Photo/Colin Winterbottom

Trinity Church stands at the head of Wall Street in New York.



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ACTING continued from page N

to provide proof of vaccination.

For Sweeney, acting is more of a hobby, and he isn't paid for his performances. He sees himself as "a priest who also does theater," not the other way around.

He also rarely gets to play a full-throated villain, which may suggest a bit of typecasting. One exception was "Murder on the Orient Express," in which he was cast as a murder victim who also had been a murderer. Preparing for such roles, like being a priest, can involve grappling with questions of morality and human nature.

"In essence, whoever you're playing, even if the rest of the world sees that as a villain, that person's not bad in their own mind," he said. "So, in order to be true to that character, you have to see what motivates him."

In the new production, Sweeney's role of Mr. Boddy requires him to be dead for part of the musical, but he also comes alive to serve as a kind of master of ceremonies for the mystery, based on the Parker Brothers board game. He gives audience members clues as they try to

guess who among the six suspects might be the killer.

"It's sort of a farce," he said — and also a musical. His own singing skills are adequate, he said, but he doesn't think of himself as a "triple threat."

"I'm not a great dancer," he said.

He has served at Calvary Episcopal Church and acted at Coaster Theatre for so long that some parishioners regularly make a point of coming to see productions when he is in the cast. He appreciates their support.

Few, if any, of his roles venture into territory unbecoming of a priest. Once, however, he was cast in a more "adult" role in a production of "Enchanted April" that may have raised some eyebrows. "My character comes out just wrapped in a towel," Sweeney explained.

Nothing truly scandalous, but "one of my older parishioners was in the audience for one show," he said. A few weeks later, he saw her at church, and after the service, she confronted him with a silent, piercing stare.

The stare quickly turned into a grin. "Loved the show," she told him. ■

JAZZ continued from page O

ing award-winning educational programming for our young people and opening doors to some of the greatest musicians of our time."

"Jazz House Kids is excited to open a New York campus in collaboration with Trinity Church," said Walker. "We will further our mission as an instrument for change — providing access, learning, career development, and community building through jazz. We are honored to commence this collaboration with renowned Trinity Church Wall Street and recognize their significant investment in jazz — this uniquely American art form born of the African-American experience and now embraced around the world."

Trinity Church Wall Street is a growing and inclusive Episcopal parish of more than 1,200 members. For more than three centuries, Trinity has been a part of the fabric of New York City—weaving together a vibrant and diverse parish of people of all backgrounds. ■

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