



Iowa Connections

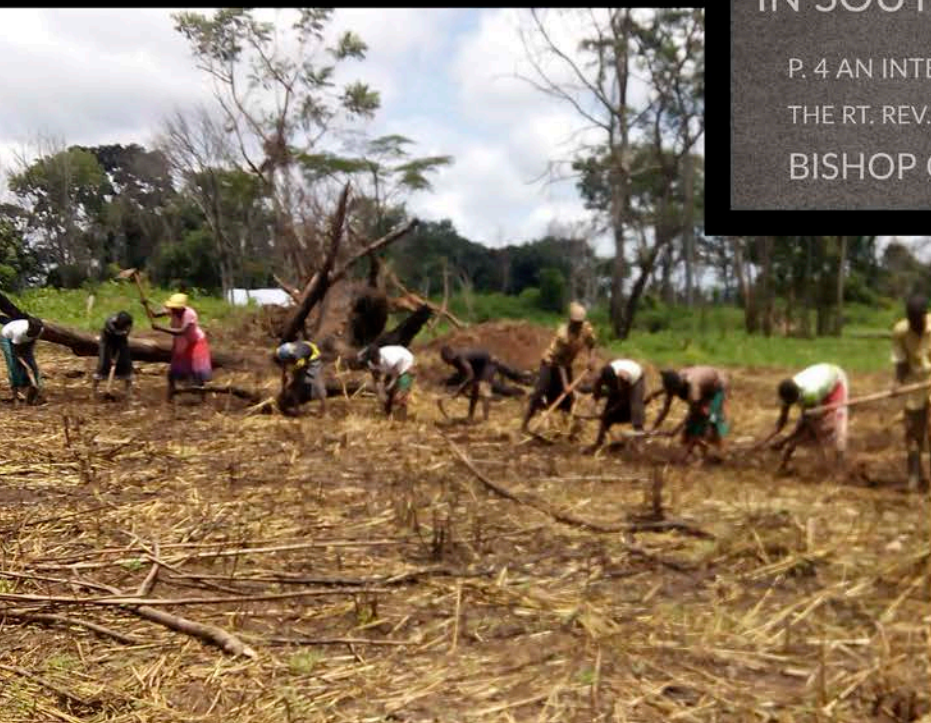
Fall 2017

VOLUME 4, NUMBER 3



VIOLENCE AND FAMINE IN SOUTH SUDAN

P. 4 AN INTERVIEW WITH
THE RT. REV. SAMUEL PENI,
BISHOP OF NZARA



From the Bishop

What has the horrendous tragedy in Charlottesville provoked in you? At our Diocesan Convention in 2015, we took up a cause which had been passed as a resolution at General Convention—to take actions of solidarity with the African Methodist Episcopal community after the horrific killing of members of a bible study by a white supremacist in Charleston, South Carolina. You may remember that during the Eucharist we used a litany composed by a Bishop of the AME denomination which had as its refrain for common response, “after the vigil, vigilance.” So where do we take our outrage and resistance to this action of race hatred, violence, domestic terrorism and bigotry?

Given the overwhelming whiteness of our Episcopal gatherings in Iowa, this phrase “after the vigil, vigilance” may have seemed like a form of holy posturing. But that was the point of the refrain’s challenge. It sought to turn holy posturing into authentic concern and holy action, and at the time it was thought that the simplest way of doing that was by connection, by relationship, by being present at events particularly of the Black Community’s concern.

With the emboldened sense of public activism expressed by white supremacists, with their discriminatory hatred, seen by them to be encouraged by President Trump’s statements, how shall we stand as we proclaim at baptism the serving of Christ in all persons, the upholding of the dignity of every human being, and the promise to resist evil? On August 14th, in fellowship with the memory of Jonathan Daniels, we prayed, “that we, following his example (risking his life and giving it for another in the midst of violence and injustice) may make no peace with oppression.”

On Saturday night, August 12th, we gathered as Episcopalians in a public space at the Iowa State Fair. Inspired by Breaking Bread and its leaders particularly from the Metro area, sixty or seventy of us held Revival 2017. We created holy space in the midst of the Fair. How many came or looked on from beyond our community, I don’t know. It was a bold and exuberant expression of our faith and our Church. The children were given room to give manifestation to the joy in the singing and dancing. I was proud of our Episcopal witness to the Jesus who is Love Incarnate.

In the late afternoon, as we were setting up, I conversed with a group of four friends who had known each other from the early 1970s and had been “Jesus people” in a commune in Iowa. I recalled my own actions of witness in England during that time. They were enjoying a reunion after forty years or so. I asked them where had God taken them these past 47 years and whether the enthusiasm and eagerness of those days had continued. I was asking about one of our Revival 2017 themes—recovering our first love. Like many of us, their journeys over the years were up and down, backwards and forwards. One continued to be active in taking the Gospel across the country. Another

had turned her Christian compassion into the nursing profession. The others had stories of loss and recovery, in one case finding God again after an eighteen-year wandering.

God had taken all of us through many experiences, from our early twenties when we keenly and bravely sought the world’s transformation into the loving community of Jesus. And yes, the results have been up and down. Today it is clear to me that the need for that transforming power which comes from God’s Spirit is as much in demand as ever. We still cry “how long?” and Jesus asks when the Son of Man returns, “will He find faith on earth?”

On Friday night, August 11th, at the Revival in Boone, Kathleen Milligan in her sermon reflected on the fact that we did not know the domestic and global circumstances in which these revivals would take place. The reckless and dangerous rhetoric and saber-rattling by the leaders of North Korea and the United States, while others look on with all kinds of hidden agendas, should shake us all to our knees. The murder of Heather D. Heyer in Charlottesville brings the urgency home.

On Saturday, I made a cardinal error of the preacher. As I went out to speak I had not yet learned of what had transpired in Charlottesville. So much for “after the vigil, vigilance.” How easy it is to take one’s eyes off the prize of God’s desire of the beloved community. Quite frankly I was too conscious of the wonderful occasion which Lydia Bucklin and the young people of the Metro had helped set up for proclaiming Jesus in so public a place. Awareness of what had transpired would have better centered my thoughts. It would have taken me out of myself, and helped properly focused on the real purpose of why we were there, that we have a message with power to make change.

I found out about Charlottesville because a man came over for prayer during the prayer station time at the Revival. He had a cousin who had gone to the counter protest march, and he had not been able to connect with him yet that day. They came from a divided family with most members sympathetic to the white supremacists. He said that he is trying to follow Jesus and that following leads him away from the hatred and prejudice of his family members, as it does for his cousin. We are never too many degrees of separation from what is happening around us.

The Gospel passage for the Revival was about the rich young ruler whom Jesus challenged by naming the one



Bishop Alan Scarfe



REVIVAL 2017

& BISHOP'S SCHEDULE

Unless otherwise noted, REVIVAL times are 7:00 p.m.

September

- 3 Renewal of Ministry and Welcome of Rector, the Rev. Carl Mann, Christ, Burlington 10 a.m.
- 8 REVIVAL Trinity, Iowa City
- 9 REVIVAL New Song, Coralville
- 10 New Song, Coralville
- 15 REVIVAL St. John's, Ames
- 16 REVIVAL St. Thomas, Algona and Good Shepherd, Webster City with St. Mark's, Fort Dodge at St. Mark's
- 17 St. Mark's, Fort Dodge
- 30 REVIVAL St. John's, Shenandoah with St. John's Glenwood at Glenwood 1 p.m.
- 30 REVIVAL St. Paul's, Council Bluffs 4:30 p.m.

October

- 1 St. Paul's, Council Bluffs
- 1 REVIVAL Church of the Savior, Orange City, 6 p.m.
- 7 REVIVAL Grace, Decorah with Church of the Saviour, Clermont at Clermont 1 p.m.
- 7 REVIVAL St. Lukes, Cedar Falls
- 8 St. Luke's, Cedar Falls
- 14 REVIVAL Trinity, Emmetsburg with St. Alban's, Spirit Lake at St. Alban's, 1 p.m.
- 14 Renewal of Ministry and Welcome of Pastor, the Rev. Jay Denne, Commissioning of Siouxland Ministry Development Team at St. Thomas, Sioux City 6 p.m.
- 15 Renewal of Ministry and Welcome of Vicar, the Rev. Marilyn Van Duffelen at St. Paul's Indian Mission, Sioux City 11:30 a.m.
- 21, 22 REVIVAL St. Mark's, Des Moines with the Cathedral Church of St. Paul, Des Moines at St. Paul's
- 22 REVIVAL All Saints, Indianola and St. Timothy's, West Des Moines at St. Timothy's, 5 p.m.
- 26 Pre-Convention Clergy Day, Des Moines Marriott Downtown, 2-5 p.m.
- 27-28 Diocesan Convention, Des Moines Marriott Downtown

November

- 10-11 Commission on Ministry
- 16-17 Diocesan Staff Retreat
- 17-18 Board of Directors Retreat

Schedule subject to change. Visit iowaepiscopal.org for all of the latest schedule information.

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Cover photos (left to right, top to bottom): food shortage in Nzara, seed distribution, youth helping in the garden, one teacher overseeing 100 students. Photos courtesy of the Rt. Rev. Samuel Peni.

Iowa Connections

Fall 2017 The Rev. Meg Wagner, Editor

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Violence and Famine in South Sudan

an interview with the Rt. Rev. Samuel Peni, Bishop of Nzara

by Meg Wagner

In June, I had the opportunity to attend the Summer Institute for Reconciliation at Duke University in Durham, North Carolina. In addition to the practical, contextual, and theological work focused on reconciliation with world-class scholars and faith leaders from around the world, the conference afforded me the opportunity to talk with the bishop of our companion diocese of Nzara in South Sudan, Africa, Samuel Peni. We talked about the violence and famine in his country and the peacemaking work he has been asked to do there. Excerpts from our interview paint a stark picture of fear and suffering and also shine a light on the vital and challenging work that Bishop Peni is a part of in South Sudan.

Let's start with what life is like in South Sudan right now—news organizations are calling it the worst man-made famine since World War II.

Yes. First and foremost, I'm grateful to be here once again and I appreciate the companionship and the relationship that has been in existence between the Diocese of Iowa and the Diocese of Nzara. We appreciate your prayers. This is really one thing that we are grateful for. Since I have been here [November 2016] and I went home, life has continued to go from bad to worse everyday. As you have heard, the

government has declared the country as a state of famine. There is a drought, there is famine, there is hunger, and there is death.

They are saying the minimum but the things that are happening on the ground are worse. You cannot go from one town to another, because of the unknown gunmen. People are dying in our own area, which is supposed to be the "breadbasket" for the nation. If people are dying there of hunger then there is a lot that needs to be done. Because our people have the land—we have this land which is productive land. We have rain. But the people have no access to that land, because of the insecurity outside the towns.

Where I am, parts of the town, you cannot go five miles away from the town. Which means that people are all packed. Even two weeks ago, 12 people were killed. And yet, we are still trying to find the bodies of those people. They are trying to identify those names. And you never know who killed them. So life has not been good and it calls for more prayers, really.

You know, travel even between Yambio and Nzara where I live, a distance of 25 kilometers is very difficult sometimes, very hard.

What do you see as the root of the fighting?

It started with issues of identity. Because we were, as South Sudanese, as blacks, as mostly Christian, fighting against

the Muslims. That was our common enemy. But now the common enemy is gone. After the common enemy is gone, the devil has planted in us, in the South Sudanese...you know, we have to have this objective enemy to see. And the objective enemy now becomes tribal. I see myself, or my tribe, or my denomination, for that matter [as primary]. Our country is divided in the sense that you see each tribe living in a particular area, a particular town. And when the missionaries came, they divided themselves during the scramble for Africa. They divided themselves in the sense that the Presbyterian, for example, lives in this particular town, among this particular tribe.

Which made things worse. Because when these divisions came among us as South Sudanese, fighting to find our identity, we found our identity in those three things: in regionalism, in tribalism, or denominationalism. Which makes it very complicated, even in the South Sudan Council of Churches. The heads of the churches come from different tribes, which could have been a good thing. But it makes it hard because people cannot work with one another. Because they want to put their family first, they want to put their denomination first, they want to put their region first, ahead of Christianity. And this is what we have been trying to talk about, which is very hard. Really to explain the root causes, it is this. It is about power. Few people have the wealth, they are in leadership, they are some of the senior commanders, the elders, they say, "we have been fighting for 20 years," so they believe they can grab whatever, steal whatever is there.

Because there are a lot of guns in the country now it makes it hard that there can be so many unknown gunman.

What is the work that you have been invited to do over the next six months?

Since last year in December, the president of South Sudan realized that the agreement that they made—that they signed with the main opposition, is not working. First of all, they signed



Bishop Samuel Peni (center right, seated) and other religious leaders meeting with rebels in the bush in South Sudan. Photos courtesy of Bp. Peni.

it with reservations, which means that they were not even going to implement it. They were just forced to sign it by the United Nations but the reservations mean that they will not implement. And that is what has been happening. They were not able to implement it and because they were not able to implement it, there is more chaos in the country.

What was the agreement?

The agreement was that there will be a cease-fire, they will suspend hostilities. There are five components to it and they signed it with 21 reservations. So the president decided to introduce what we will call "National Dialogue." And he came up with a list of people, leaders from the each of the different tribes and regions and political parties to start this dialogue, He put himself as the patron and people had no faith in it. People had a lot of questions about what is going to happen there. Is it just one of the tricks that the government will do to buy time? And the people who were put as the chair [of the dialogue], some of them gave different reasons and they resigned, saying they cannot accept it.

And the second thing that happened is that earlier this year he talked about a National Day of Prayer. This National Day of Prayer was one of the things that some of the religious leaders were thinking maybe they will not go to it, because last year we called him for prayers with the cabinet and none of them showed up. And then we went on to say that we, as church, cannot continue to behave like them. We have to forgive them and go to this day of prayers, and finally we agreed to go.

The prayers were led by all the people and the government came and they confessed which is good. Now, because the proposal in December for the National Dialogue had a lot of questions, now he had to reconstitute a new group of 92 members, now 120 members. The 92 members came from different regions. Out of the 92 members there are six who are the High Committee and then we have 13 on the Secretariat and we have nine representatives of IGAD [Intergovernmental Authority on

Development]. IGAD is [made up of] the countries around South Sudan.

I am on the secretariat, we are about 13, coming from different organizations. When the president asked the church to send three people, the South Sudan Council of Churches decided to have one person from The Episcopal Church, one Catholic, one Presbyterian—the three main denominations. There is also one Muslim.

The program was initiated on the 22nd of May this year. And immediately we started to meet with the 13 members of the Secretariat and six elders from the High Committee. So we started to meet to develop the agenda. And it is not an easy thing to agree, even amongst ourselves. Because our role is to develop an agenda and create a forum where we can get all the different voices, different groups, those in diaspora, those in opposition inside and outside the country—we have to get them in so that we can talk about how we need to govern this country. We are supposed to talk about how we can agree to bring

**"You cannot go from
one town to another,
because of the
unknown gunmen.
People are dying..."**

- Bishop Samuel Peni

peace amongst ourselves on all issues—whether on power-sharing, on resource distribution, whatever we think can bring peace.

It is our role to listen to all of the stakeholders—the civil society organizations, the various women's organizations, the youth and the church leaders. We have to create a forum and listen to them and at the end of the day write a statement. There will be one final conference where we present to the people what they have been able to say, before we present it to the government.

We have many things to do. We have started already. After we met for almost

one week we agreed to meet 4 days a week from 9:00 am to 2:00 pm, Monday-Thursday for 4 weeks.

What do you see as the particular role of the church within the Secretariat? What do you hope the churches can offer?

The first thing, as the church, we don't need to take sides. That is the first principle. Our first job is to tell the truth, and the truth alone. And our role there is to keep an eye on the process. The people do not trust the government, they trust the church. They can tell the church and the church will make sure their viewpoints are brought to the table. Sometimes you can see that you may decide, you may agree on things, and then the document is not the same when it is presented. So as a church we have brought legitimacy. In all this I am part of the group to do research, the recommendation one—the Catholic priest is in charge of that, and then the Muslim leader is on the group that represents finance, the one representing the Presbyterian church, is among the group going around to talk to people in different areas.

So how optimistic are you that the right people are going to be in the room to make some progress?

The group now, the first five days was hard. We didn't know each other really well. But this is a very nice group. If they disagree, they will tell you. Many Africans, if they don't agree with you, they will say, "yes, yes" but this is not yes. But this one, people tell what is in their heart and their minds.

Six months does not seem long enough to do this work.

I know. That has already been a question. But we have other deadlines to meet. Because in 2018 there is supposed to be an election and they are supposed to, even by now, already [have] started a census. But all this has not started.

People are talking about two years. People say, "Why should we sit here and talk while people are dying from hunger? Why should we sit here and talk when people cannot move from one town to another? Why do we sit here while all this is happening?" These are already concerns that have been raised.

Violence and Famine, *continued*



Church leaders at a peace building workshop.

What support can we give you? Are you in danger by doing this work?

I am in terrible danger. I am just grateful to God because people's prayers for me keep me alive. I shared that when I came [to Iowa] last year for Convention. I could have been dead already on July 7. I was in Juba and I was trapped in traffic. I had only moved 10 minutes from the point where the fighting took place, where the 272 people were killed. I was only 10 minutes away. I thank God that I am still here.

The need for prayers for safety is important. There is need for experts to come in. We are not sure of the government funding. We have not even been told how this thing is going to be financed. How do you pay for the travel and accommodation? There are also issues of security. How do you keep everyone safe? Even for us, to go to the rebels in the bush, we have to use helicopters to go. We can be kidnapped, we never know. People on the committee are already pointing to the bishop and the pastors to go to the bush and we cannot go. These are the things that terrified me from day one. Those are the fears.

We need consultants, we need 1-2 experts to come in to help us with different areas. We would appreciate that.

What sort of advocacy and education can we do to help people understand what is happening in your country?

Continue to inform your government. Keep pressure on the government of South Sudan to be able to implement, especially implement, the desires and

hopes of the people. It will be sad when all this is done if the results of people's aspirations and hopes are just put on paper and there they stay. It will be our great hope if that is translated [into change]. We appreciate the government. One of the issues they have already taken up is to declare unilateral cease-

fire and amnesty. He has talked about forgiveness for people and also talked about his prosecutor [releasing] some of the political detainees in prison. These are, we think, positive signs that something will happen. But we are afraid that people in our country will say, "the people around the president, his clique, are those who are preventing him from doing the right thing." So all those things we pray for—that all the desires of the people will be implemented.

Are the president and his advisors not trusted to work for the good of the people?

There are 64 tribes in South Sudan. And the majority are the Dinka and he [the President] is from the Dinka tribe. The Dinka alone will tell you they are from three different groups—three different groups within the Dinka. So some of the Dinka will say he is only bringing people from his state—the other group will say that he doesn't care about them because he is from another group of Dinka. There are smaller tribes and bigger tribes.

It is very hard. The situation of hunger. There is a lot of crime. You cannot go out after dark—all over the place. No one can work or farm. There is 800% inflation. Which means you cannot buy anything. The teachers for example are [paid] 320 South Sudanese pounds, and they have not even been given this money this year. One US dollar is equivalent to 140.

That means they get two dollars and they cannot even buy meat. A kilo of meat is 500 pounds and their money is 300 pounds.

We ask for prayers.

How are the Episcopal clergy in South Sudan surviving?

Episcopal clergy are not paid. We cannot be paid except for when we ask parishioners to work in our garden and farm and help us weed and farm. For me as a bishop, I will ask each parish to send some people to come and help me farm. Because that is where I get my daily food. And now I cannot have access, because my farm is nine miles away. And I can't go there because of the insecurity. If I go there, the groups or rebels can come and slaughter like happened two weeks ago. Each group will deny it. "Oh we didn't do it." That's why people are dying. Those are the kind of things that are happening.

On the compound we have 14 clergy with their families. And the parishioners, some have moved to Yambio but we have 64 people and their families—each family ranging from nine going up because we have extended family—staying on our compound area. In Yambio the same, in Wau the same. Anyone from the camp that says they want to go out to get food from their garden and come back, if they don't come, that means they are dead. So it has been like that. Many of our youth have been killed. Many in our mothers groups have been killed. If she doesn't come back home, that means she's gone. And you cannot go to look for the bodies because you also will die.



St. Timothy Nursery School in South Sudan.

Pray for us. We give them [the families] space in the compound, 20 meters x 20. You make your house there. You can dig maize there. It doesn't matter how many you are, you stay there.

What is helping people is mangoes. You can eat mangoes and wild fruit. You can eat what is planted within the town but you cannot go outside the town. Because when you go outside and you don't come back, you are done.

Money helps provide food for them. Everyone had to leave their fields. We can eat cassava, like a yam, and can keep it for 3 years. But they cannot get to their fields to harvest it. Maize is only [good] for three months, and if you don't get it, it spoils. But the cassava, oranges, other things stay for a couple of years but they cannot get access to these.

So the support I get from Iowa, even clothes—there are people who ran without any clothes and they can't go back to get them. I have to give clothes and bedsheets and reading glasses. When I go home my father will say, "My son will give everything away." We have a [saying] for it, if you have only

one pair of clothes, you wear it and wash it and hide somewhere while it dries.

But the bible verse that convinces me is if you have two coats, give one away. And I feel guilty in my conscience, in my heart, if I deny someone. Someone will come to me in rags, you know, you can find some people with five pairs of clothes all sewn together in patches. People don't have soap. That is the benefit of the clergy. That is something else we can continue to ask the Diocese of Iowa to do, purchase soap and salt.

Because we don't have money, we can't buy soap. Because we are landlocked, our country is hot and humid. And the food that we get from the garden, it is not processed, to eat it without salt there is no taste, no taste at all. But also because it is humid we need a lot of salt for our bodies. Our clergy are really happy to get soap and salt, and we really appreciate the Diocese of Iowa for helping with that. When the clergy takes the two bars of soap, and the



Soap and salt distribution to the clergy.

archdeacons get four bars of soap all of their children come so they can cut a piece.

[We need] prayers, soap and salt, money for the food for people on the compound, especially the elderly who cannot do anything. At my table at home, I always have unexpected visitors—eight, ten. When we cook in the house we have to cook for extra. In our culture we don't close doors.

The Rt. Rev. Peni has returned to South Sudan to his diocese and his work on the Secretariat. The Rev. Meg Wagner serves as the Communications Coordinator for the Diocese of Iowa.

Ways To Support Our Companions in Nzara

by Ray Gaebler

Any personal or parish donations can be earmarked for Nzara and sent to The Diocese of Iowa, 225 37th St. Des Moines, Iowa, 50312-4305.

Clergy and staff in Nzara all work without monetary compensation. The Diocese of Nzara distributes soap and salt monthly to help cleanliness and to flavor food. This costs about \$350 to \$400 per month. Some small parishes have donated a month's worth. Some have donated a quarter or a semester. Consider having a fund raiser and send the proceeds to the Diocese of Iowa earmarked for Nzara soap and salt.

Nzara houses many internally displaced persons (IDPs) who have fled small villages for safety. Many stay for a long time and some have no homes left to return to. This puts a huge strain on Nzara residents to provide hospitality. This is acute because Nzara farmers often cannot find safety to tend their

gardens. Additionally, inflation makes staple food items unaffordable for many. Parishes could raise funds to help Nzara buy food to feed itself and visiting IDPs.

The Diocese of Nzara has a medical clinic with a staff of about 10 people, including three midwives. There is no doctor and the doctor in the nearest town, Yambio, was recently killed. Donate to help pay the small salary to the clinic staff. This payroll is about \$1,100 monthly.

The Companions of Nzara hope to provide funds to send the midwives for refresher training and recertification through the Diocese of Iowa Alleluia Fund. Your donations to the Alleluia fund help make this possible.

The Diocese of Nzara has a primary school. The teachers are from Uganda. As Western Equatoria has become more dangerous the Ugandan teachers are less likely to continue. After the last term break two did not return.

The Companions of Nzara hope to provide funds to start sending local Nzara candidates for teacher training. For the school to prosper in the long run it will have to have local teachers. Your donations to the Diocese of Iowa Alleluia Fund can help this effort.

The Province of South Sudan has a relief agency, Sudanese Relief Agency (SUDRA). This agency works with non-governmental organizations (NGOs) to provide humanitarian relief, especially in the areas of declared famine. American Friends of the Episcopal Church of the Sudans (AFRECS) has provided support for this work and Episcopal Relief and Development (ERD) is supporting relief in the four African countries officially declared to be suffering famine.

The easiest way to donate to AFRECS and ERD is through their websites: afrecs.org episcopalrelief.org

Quilting Maven

By Kelly Gerlach

The rotary cutter glides across a piece of fabric, “fussy cutting” out the handful of hummingbird medallions Jean Heister needed for her latest quilt. It wasn’t just any quilt, it was the 30th quilt she had created for the annual Shrove Tuesday raffle at St. Mark’s Episcopal Church, Maquoketa.

Heister is not your typical quilter, not someone who was taught to quilt out of necessity as a youngster and carried on the practical tradition. No, she picked up the hobby in the 1980s because she wanted something new to do. She made her first quilt for the church in 1986. “Five women made the blocks, and it was up to me to piece it together,” she recalled. “Some of the blocks were a half-inch too small or a half-inch too big. I thought ‘we have to do something about this.’” She’s an admitted perfectionist, very particular when it comes to quilting. For her, everything should be the same size, preferably the same fabric. “It just makes it easier,” she said.

After a battle with thyroid cancer and the death of a friend’s husband,



Jean Heister of Maquoketa

she took quilting classes. “We hand-quilted everything, and it took forever,” Heister recalled. [She decided] “I’m not going to hand-quilt everything by myself, so I learned to quilt with a regular sewing machine.” That progressed into a Sweet 16 long-arm sit-down quilting machine, which sealed her fate as a quilter.

“Quilting it all together is my favorite part,” Heister said. “It’s a challenge. Every pattern is different, really different from start to finish.” Unlike other quilters, Heister said she loves choosing the colors for the quilt—brights and darks, pastels and gemstones, solid and patterned. “I don’t like to dress myself, but I like to dress a quilt,” she said, laughing.

Another Heister trademark—she likes to use some appliques and some pieced bits in her quilts. “It adds a

little variation,” she said. “I get bored easily.” That’s apparent. “I never make the same quilt twice. There’s too many patterns out there. But I do like to put my own thing in the quilts,” typically a unique border. “I don’t know where I come up with them.”

Her children and grandchildren have benefited from her quilting passion, as has St. Mark’s. Her granddaughters have even picked up the hobby. Her passion for quilting turned into the past 17 years on the Jackson County Fair Quilting Committee, which hosts a quilt block contest every year. Heister helps to select the colors and fabrics that the public will use to make a block. The blocks are judged at fair time, then Heister quilts them together to be raffled off the next year.

It’s impossible to count the number of quilts Heister has crafted over the years, but she knows she made about 25 in 2016 alone. But her work isn’t done. There are too many more patterns and color combinations calling out to her from her stash of fabric.

This article appeared in the Maquoketa Sentinel-Press Wednesday, February 22, 2017. The article and picture are by Kelly Gerlach. Reprinted with permission.

From the Bishop, continued

thing that prevented him from being able to follow Him. Jesus’ issue with him was not simply about possessions—after all he promised four hundredfold to those who had given everything up to follow Him. It was about what he held onto besides the passionate desire to follow Jesus. For me, on that day, maybe it was imposing the burden of “carrying the day” and of trying too hard to preach well. We all have more serious issues in our ongoing conversation with Jesus about what needs to be given up to be free to follow Him more fully. Yes, we all have the “thing to give up.” And He knows how to bring our true idols and self-attachments to light.

We know how St. Francis took to this experience. For most of us it may not be riches as such but whatever holds us back from sacrificial service. Jesus did not ask the young man to do something

He did not do Himself. The cross and his self-offering in death is His demonstration of “selling all He had.” He warned His disciples of this, straight after His encounter with the rich young ruler. In fact, His very coming among us was the foundational act of self-emptying. Jesus gave up being God, or at least, didn’t hold onto it, to follow His Father’s plan to give Himself to our poor world.

Jesus invites us now and always to follow Him. The urgency of the need of men and women who will take seriously His invitation is upon us; as is the importance of our shedding whatever it is that hinders our fullest ability to respond to that invitation. Let us seek vigilance after the vigil.

Last week I was walking across a hospital lobby. A pianist was playing “Were you

there when they crucified my Lord?” It seemed a strange choice of music, not even seasonal. As it was Sunday I decided the musician was enjoying a menu of random sacred music. However, what if we could see that when we human beings violate and terrorize one another, it is Jesus being crucified all over again? Is this not sufficient impetus to yield our resources of mind, body and soul to where lies the greatest collective need for love, compassion, justice, hope and dignity? “And if not now, when?” For some of us it is time to dust off our seventies sandals, and join God’s new generation of followers. God is reviving us “for a time like this.”

In the peace and love of Christ,

The Rt. Rev. Alan Scarfe, Bishop of Iowa

An EPIC Week

by Lacey Howard

From tie-dyeing shirts and singing songs to campfires and s'mores, the 2017 week of EPIC (Episcopal Diocese of Iowa's summer camp) was, well, an epic good time. For eight years, summer camp has been hosted by Pictured Rocks Camp in Monticello, Iowa, and this year, campers (48



EPIC campers with their peace poles.

youth entering grades 4-12) and staff (22 amazing young adult and adult volunteers) gathered at Pictured Rocks July 24-28.

This year, EPIC welcomed a very special guest—Presiding Bishop Michael Curry was a constant 2-D presence, with our life-size “Flat PB” who appeared in group photos and lots of selfies, and traveled with us to various locations around camp, including check-in on Monday afternoon and lunch attended by parents/guardians and check-out mid-day Friday where he sported his very own tie-dye EPIC staff t-shirt.



Staff and campers took selfies with the “Flat PB.”

Bishop Curry also made a video appearance each day during breakfast to set the tone and subject matter for the day's programming lessons.

On Tuesday, he introduced The Jesus Movement (we declared ourselves the EPIC branch) in the video message produced by The Episcopal Church. Wednesday morning we laughed at his Denzel/Al Roker story and message of loving ourselves preached at Kansas City's Awakening the Spirit service. On Thursday we heard the story of his dearly departed cat, Muffin, told during his 2014 EYE sermon. And Friday we were told to go and share the good news with his Follow Me video message by The Episcopal Church.

Each age group's daily program and teaching time echoed the Bishop's breakfast message. Nighttime activities continued the conversation. Wednesday night, following the morning's message of loving ourselves and our neighbors, our Friends-giving service featured a



Fun in the outdoors.

bonfire, s'mores, and the opportunity to share and give thanks for all the blessings of camp—including new and old friends, beautiful weather, and all we learn about GOD and church and being a community. Thursday, we focused on our gifts and talents and wrapped up the day with our annual Talent Show. The show was kicked off with our MC exclaiming, “What GOD did for Muffin, GOD can do for you!” And, in the middle of the talent extravaganza, there was an impromptu sing-a-long and dance party to Farrell's “Happy.” What a blessing!

In addition to our daily camp activities—swimming, rock climbing,



Enjoying a float on the river

archery, caving, hiking, crafts, games, floating the Maquoketa river in inner tubes, and more—EPIC campers and staff loved hearing from Bishop Curry each day. By the end of the week, he had gained a whole new legion of fans—and the real-life Bishop Curry was liking the photos of his 2D self posted on Instagram by @dioiayouth!

EPIC is a week filled with fun, fellowship, sunshine, singing, joy, happiness, and many, many blessings for all involved, camper and staff alike. Mark your calendar for EPIC 2018: July 23-27. Camper registration will open spring 2018. If you are interested in serving as an EPIC staffer, reach out to Lacey at Lhoward@iowaepiscopal.org for information. Stay tuned to the Diocese of Iowa YOUTH page on Facebook as well as @dioiayouth on Instagram for all the latest youth news and upcoming events, including announcements about EPIC registrations.



Tackling the climbing wall.

Ms. Lacey Howard serves as the Youth Missioner for the Diocese of Iowa.

Path to Peace: EYE 2017

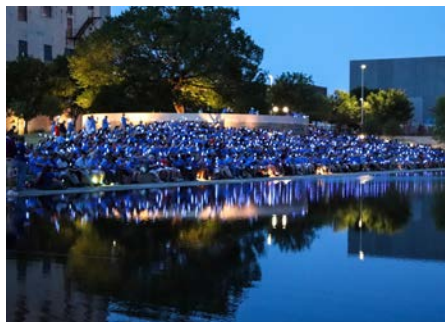
by Meg Wagner

The triennial Episcopal Youth Event (EYE) took place in Edmond, Oklahoma, from July 10-14. Ninety of 109 Episcopal dioceses were represented and more than 1,400 people, including chaperones, volunteers, chaplains, medical workers gathered at the University of Central Oklahoma.

The team from the Diocese of Iowa included Abigail Bylund, Mary Scout Cole-Duvall, Madison Nastruz, Meredith Nastruz, Maire Powell, Thomas Powell, Josie Essing, Ayanna Rankin, Alenah Rankin, Annika Baker, Tory Thompson, Socorro Figueroa, Dominick Payer, Ian Hillier, Cole Hillier, Thomas Wagner, Meg Wagner, Marilyn van Duffelen, Jack Greve, and Jeff Cornforth.

Socorro Figueroa, from St. Paul's Indian Mission reflected, "EYE was an unforgettable experience with many great things. I had so much fun meeting new people who accepted me as I am. I learned new music, made new friends, played fun games, and received valuable information that I can pass on to others. I loved that our theme was Path to Peace—it's something humanity could use right now. I'm glad that I took the opportunity to go. If I had the chance to attend another one, I would definitely go. Also, one piece of information that I will remember is, *if you want to change the world, just follow Jesus.*"

Thomas Powell from Church of the Saviour in Clermont said, "EYE in Oklahoma this year was another amazing, enriching, and powerful event.



Candlelight vigil at the Oklahoma City National Memorial.



The Diocese of Iowa team at EYE'17.

It was actually the second EYE that I have been able to attend. Throughout the experience, I was able to learn more about the Episcopal Church and the services it has to offer, and how to give back to the community. The sermons were very inspiring, the massive youth presence was another sight to be astounded by, whereas the overall event is truly unforgettable.

One of the days we traveled around Oklahoma City and learned of the full, rich culture of the area. We looked at various museums, landmarks, and experienced the cultural presence around us. That very night, we closed with a very powerful and peaceful service. The service was held at the memorial of the Oklahoma City bombing. It was a much-needed slow and contemplative service. The overall atmosphere felt very powerful, reminding us that we are not alone, and how much peace is a key factor in solving problems in the world."

This was the first EYE that Meredith Nastruz from St. Timothy's, West Des Moines had attended. She said, "It is hard to put into words what I experienced at the Episcopal Youth Event 2017, after my senior year of high school. I was put in the same position as THOUSANDS of other high schoolers, jumping into this new situation that we could experience once, maybe twice if we were lucky and smart enough to participate freshman year.

I walked in feeling overwhelmed, and generally nervous about the week. I didn't understand what to expect, which for me causes anxiety and panic. I stayed in a pack of people that I knew for the first day, making small talk and

learning names of lots of people, none of which really stuck in my brain. I got to play some fun games, and have a good time with the people I love within my diocese.

The second day, for me, is when that changed. I made friends with people that lived in Wyoming. All of a sudden, we planned where to meet after dinner and what we were going to do. We invented a new, complicated, and super enjoyable version of the card game 5-Card-Mao, now considered Wyomahoma Mao (spelling to be debated). I made friendships with people from outside of my state, something that I haven't been able to experience during the rest of my life. In this, I extended my understanding of how good Christ is, and I was impressed with the immediate fellowship that can occur in such a large gathering of Christians.

It is not often that I consider myself to feel—or even be moved by—the Holy Spirit. I can pretty confidently say that this occurs solely at Happening and other diocese-wide lock-ins. But, within



Closing worship at EYE.

this week of my final summer before college, age no longer mattered, and neither did where you come from. I felt the community of all 1,400 plus of the Episcopalians at this event, and I was proud of what I belong to. I understood how special it was to be a part of the Episcopal Church, and I genuinely felt connected to the parishioners around the world."

Every three years, the Episcopal Church convenes an international youth event (EYE). Because of difficulties obtaining visas this year, an additional EYE is being planned for 2019 in Latin America with leadership from Province IX.

Statement on Sanctuary

affirmed by the Diocesan Board of Directors, June 2017

Our historic Christian tradition rooted in the Scriptures has consistently supported aliens living within our midst—to provide sanctuary in various ways. However, what does it mean today to be a diocese that supports sanctuary? The question accepts a variety of answers.

For some parishes, sanctuary means providing services without regard to immigration status. This affirms a policy of intentional non-discrimination. Obviously, clergy do not ask about immigration status when it comes to baptism, participation in the Eucharist, weddings, funerals, or other pastoral offices. Parishes promote the common good by providing food, clothing, healthcare, or even English as a second language classes for the community without regard to country of origin. “The Episcopal Church Welcomes You” means—at the very least—such a policy of non-discrimination.

Other parishes may extend this view of sanctuary by adding the role of advocacy for immigration issues. The parish finds a role by becoming a voice for immigrants within their community. For example, parishioners together may wish to write their elected representatives about pending legislation or they may express their concerns in the local media or social media. The parish may decide to raise money for those organizations dedicated to immigration issues. In this sense, the parish becomes an advocate for those who are marginalized due to country of origin.

Still, other parishes may seek a more active role by providing direct support to specific individuals within the

community who need assistance with legal immigration. For example, a parish might adopt individuals or even a family who are in the process of securing legal residency to this country. This process can be quite lengthy and very expensive. Parishioners provide an invaluable service by attending immigration hearings and helping with transportation. This response uses the current legal system to help those within the community that need support as they secure their immigration status.

Yet, there may be some parishes who not only support non-discrimination, advocacy, and providing direct support but feel compelled to house those who are wanted by the legal authorities without hiding this fact from the legal authorities. Characteristically, these parishes house such individuals on church property and may inform the governmental authorities that the individuals are there. The parish is committed to supporting these individuals in their time of need until the situation is satisfactorily resolved. This understanding of sanctuary requires legal counsel because there are significant issues—including liability and property insurance risks – that the parish may have to face. For example, churches are currently considered “sensitive locations” and have not been forcibly entered by the legal authorities largely due to political fallout if such an event should happen. But there is no legal protection for churches if the political situation should change. A parish which takes this level of action needs to be fully informed of potential legal actions that could be

taken as a result of such housing which, if intentionally concealed, may be interpreted as harboring.

Finally, some parishes may hold that sanctuary today is the moral equivalent of the Underground Railroad of the 19th century. They not only affirm non-discrimination, advocacy, direct support, and harboring of those who are wanted by the legal authorities, but also concealing and/or transporting them to secure locations. Such actions are clearly illegal, and those who take this course of action need to be fully aware that such activities are felonies under current law. To conduct them is to commit acts of civil disobedience. Christians who take this course of action must be willing to accept the criminal penalties that may come their way as they seek to follow a law higher than the civil courts.

How a parish decides to respond to the question of sanctuary depends on its local circumstances as it is interpreted by the informed Christian consciences of the parishioners. And this includes respecting the Christian moral consciences of those with whom one disagrees. Clearly, everyone affirms that the “dignity of all human beings” must be respected without consideration of the country of origin; disagreement is about the appropriate means to be taken.

The Board of Directors reaffirms the diocese’s commitment to provide sanctuary as each congregation discerns the appropriate action for its community.

The Board of Directors heads the Corporation that acts as the legal body for the Diocese.



Applications now accepted for Official Youth Presence at Episcopal Church General Convention 2018

Applications are now accepted for high school students who want to participate in the General Convention Official Youth Presence (GCOYP) at the Episcopal Church 79th General Convention to be held Thursday, July 5 to Friday, July 13, 2018 at The Austin Convention Center, Austin, Texas (Diocese of Texas). The Episcopal Church budget covers travel, lodging and meals for OYP participants attending the orientation weekend and General Convention.

Applications and nominations are due by November 1.

More information is available here: https://dfms.formstack.com/forms/gcoyp2018_application

Understanding St. Paul

A Pilgrimage from Kenchreai to Ancient Corinth

by Jane Dedina

"You do a good Paul. You just get him," one of the Luther College pastors told me.

I'd been asked to lector for a Sunday service, and upon receiving the reading, I sighed inwardly a little. It was a writing from the Apostle Paul—most likely my least favorite among the apostles. So when the pastor told me after the service that I'd done a good job presenting him, I felt a mix of emotions; happiness, relief, confusion, and strangely, a little hurt. I didn't think I wanted to "get" Paul...someone who claimed husbands were the heads of their wives? Please. In my early perceptions of him, I saw an unyielding, self-righteous, fire-and-brimstone kind of guy. Had those negative qualities I'd perceived in him nestled their way inside of me?

The summer after my first year at Luther, I was able to accept an amazing opportunity to join an archaeological field school to Greece. I was elated because we would be working on an excavation site a stone's throw from the Kenchreai harbor, the harbor Paul had sailed into before starting his journey to Corinth. I figured if I was able to immerse myself deeply enough into his surroundings and get context for his story, maybe my feelings toward the apostle would soften, and I could garner a feeling toward him that was more than what I'd call "grudging respect." Though many things during my month in Greece helped me to gain an appreciation for Paul, the event that deserves the most credit was when our field school walked from Kenchreai to Ancient Corinth, a ten mile pilgrimage that followed St. Paul's path from the harbor to the church.

For me, the journey was a spiritual one, and the physicality of this event helped me connect more easily to my faith. I've always been a tactile learner in the classroom, and this part of myself has translated to my spiritual life as well. I love the Episcopal service style—what my friends jokingly call "pew aerobics"—because each change of posture holds a physical meaning to me in which I adjust all of my Self to react to the Word. All the services where we become more hands-on with one another breathe new life into me; the foot-washing, adoration of the cross, laying on of hands...it all restores and humbles me. The Catholic pilgrimage to the Basilica of Guadalupe—a very physical approach to worship—has always deeply resonated with me, and I very much thought of my walk to Ancient Corinth as a spiritual pilgrimage in the same right.

Before leaving, I prayed for strength and safety for our journey. Granted, part of that prayer was, "Please, God, don't let me be that one person who gets lost, injured, or faints from heatstroke." It was not a completely out-of-place prayer,

as the temperature was punishing, even at eight o'clock in the morning. Less than halfway through the excursion, people were sharing water with one another. Pink overheated faces were dotted throughout the group, and people poured water into each other's hats to help cool down their body temperature. Others wiped off the lip of their bottle before handing the last of their water to their dehydrated friends. Our rag-tag little group, traipsing through olive gardens and brush, over rocks and through sand, sharing drinks with one another...strangely reminded me of Communion. I realized

that this was the kind of togetherness and camaraderie that's at the heart of the Last Supper.

Another special moment came when we approached a small town after three hours of walking. A group of children in the park, upon seeing our straggling group of roughly forty people—very clearly tourists—started shouting gleefully, "Ameriki! Ameriki!" Our director allowed us to take a breather in this town, and the children ran up to us and started talking wildly, waving at us to come play soccer with

them. I watched from a park bench as some of our members (college and graduate students) played against a gang of local twelve year-olds. A deep sense of peace washed over me, of an intensity I have not felt since, because in that moment, differences and language barriers washed away. A tangible welcome and euphoria was in the air, and in an instant, I understood what Paul had meant about all people being one body. The exchange happening before me was unlike anything I had seen before. For the first time ever, I was able to truly distinguish that this was what people meant when they spoke about the Holy Spirit. The part of the Trinity that I'd always had trouble defining became suddenly clear to me as a specific feeling and moving force that brought people together.

Reaching Ancient Corinth, now a small farming town with a few restaurants and gift shops, my thoughts on St. Paul had changed drastically over the course of four hours. Being able to put myself in his shoes, understanding to some small extent the dedication and joys of his pilgrimage to the church at Corinth, I began to see his viewpoint more clearly. I wanted to know more about what would drive a man to make such a journey across the sea and land. Stepping onto the cobblestone path that serves as the street through town, I felt a sense of relief. My physical pilgrimage was done—I had reached my destination. Yet I realized that the metaphor of the path was important in my spiritual journey, not just because I needed to learn from others by walking a mile (or ten) in their shoes, but because I, like all of us, are called to tread new paths for the benefit and healing of others.

Ms. Jane Dedina is a member of St. James Episcopal Church in Independence and a student at Luther College in Decorah.



Ruins in Ancient Corinth. Photo: Dedina

Iowa Religious Media Services Solves Your Sunday School Dilemma

by Tracey Stark

There is no getting around the fact that Sunday school can pose a host of challenges for churches of every size. From budget constraints to volunteer shortages to inconsistent attendance, Sunday school needs ever-evolving solutions to maintain its value and relevance in the 21st Century. Iowa Religious Media Services (IRMS) has resources to help you solve this Sunday school dilemma.

Character by God's Design: Volume 1 (DV1488) offers thirteen Sunday school lessons rooted in scripture for kids of all ages in one room. Designed to equip kids with the character qualities they need to become the person God created them to be, this resource includes a lesson book with reproducible handouts plus a DVD with supporting videos. Volume 1 explores lessons on diligence, faithfulness and gratitude. Volume 2 (DV1536) (NEW) includes lessons focused on trust, honesty and obedience. (Lower Elementary-Upper Elementary)

Kids and Prayer (DV1409) is a favorite of the IRMS Preview Committee! This lively video introduces children to prayer through four 10-minute video sessions which pose four basic questions: 1. What is Prayer? 2. Why Do We Pray? 3. How Do We Pray? 4. Where Do We Pray? Author Rachel G. Hackenberg uses a combination of interviews with kids, onscreen storyboard Bible teachings and "on the road" field trips to look at each question from a different angle. (Lower Elementary-Upper Elementary)

Animated Stories from the Bible (DV67=) and **Animated Stories from the New Testament (DV80=)** share illustrated tales starting with Abraham's obedience to God in Abraham and Isaac (DV67) to Jesus' birth, life, death and finally his resurrection in He Is Risen (DV85). Each of the 36 stories in these series is presented through a 30-minute video and comes with an activity book of lessons appropriate for kids from preschool through upper elementary. (Pre-K-Upper Elementary)

Holy Moly (KT354=) is a comprehensive video series that offers a unique approach to the study of both Old and New Testament Bible stories. Following the arc of the biblical narratives, these three to seven minute animated videos are presented without narration. Instead, the visuals and sound effects are designed to prompt the kids as they tell the stories in their own words. The IRMS collection now includes the entire two-year Holy Moly video series (NEW), designed to

ignite a Biblical imagination that will last a lifetime. (Lower Elementary-Upper Elementary)

Connect (KT353=) uses a special blend of theological tenets and quirky humor, to appeal to preteens. Featuring six-minute video sessions and accompanying activities, the curriculum helps preteens make sense of the Bible, and encourages them to ask questions, make connections and reflect. The IRMS collection now includes all 10 units of Connect (NEW), as well as Becky & Todd's Bible Adventures, Christmas and Jesus' Early Life Volume 4 (DV1385). (Grades 5 and 6)

BELIEVE—Kids' Edition (KT350) provides a Bible-reading experience that will anchor kids to the core teachings of Scripture by using short video clips and key verse cards. The resource includes separate materials created for preschool, early elementary and later elementary. From the same team that produced *The Story* (BK1733=), BELIEVE provides 30 lessons focused on ten key beliefs, ten key practices and ten key virtues of a Christian. Part of a larger family of resources, BELIEVE Kids' Edition can be combined with other components of BELIEVE (KT348=) to provide simultaneous study for all ages in the church for an entire year. (Pre-K-Upper Elementary)

Uniquely You: Discovering Your Spiritual Gifts (DV1167) intentionally guides and equips younger youth to become real followers of Jesus by taking a close look at themselves and by discovering things that make them unique and special. With leader resources and six, five to eight minute sessions, this resource can be combined with other titles in the CrossTrainer series (DV1167=) to create a multi-year educational arc. (Upper Elementary-Jr. High)

This is just a sampling of solutions to the dilemma of how to do Sunday school in the 21st Century. Rest assured that the IRMS collection contains a vast selection of resources suitable to help you build your children's ministry program, and the IRMS staff is ready to help you find just the right fit.

We invite you to reserve any of the resources listed here or learn more about what else is available in the IRMS collection by calling 515-277-2920, emailing questions@irms.org or stopping in to see us at 2400 86th Street, Suite 15 in Urbandale. Now in our 31st year, Iowa Religious Media Services is an important covenanted ecumenical ministry of the Episcopal Diocese of Iowa. We look forward to continuing to be your partner in ministry.

Ms. Tracey Stark is the Library Manager at Iowa Religious Media Services.





Diocesan Convention

at the Des Moines Downtown Marriott

KEYNOTE PRESENTER

We are pleased to welcome the Rev. Canon Stephanie Spellers as our keynote presenter this year. Spellers serves as the Canon to the Presiding



Bishop for Evangelism, Reconciliation and Stewardship of Creation. She will present at the clergy gathering in the afternoon on Thursday, October 26, the open session that evening, at a pre-convention workshop and during the banquet on Friday night, October 27.

CONVENTION DEADLINES

August 27

Nominations deadline

September 12

Resolutions deadline and biographical information for nominations due

September 20

Delegate early registration discount ends

September 27

Delegate certification forms due

September 27

Reports to Convention and agenda posted on iowaepiscopal.org

October 5

Marriott Hotel Group Rate expires
Forms are available at iowaepiscopal.org/convention/diocesan-convention.html

IMPORTANT INFORMATION

- All delegates will be registered as they are certified by their church.
- The only printed material delegates will receive is an agenda. All other materials will be available on the website for printing/viewing. Wi-fi is available in the plenary room.
- Thursday's Clergy Gathering will be 2:00–5:00 PM and an open session for lay and ordained from 7:00–9:00 PM.

2017 Stewardship Share

April-June

As of June 30, 2017

City	Church	Stewardship Share	2017 Pledge	Due to Date	Received to Date	(Over) Under
Algona	St. Thomas	4,422	4,500	2,250	2,250	0
Ames	St. John's	51,644	36,644	18,322	18,322	0
Anamosa	St. Mark's	500	1,500	750	1,500	(750)
Ankeny	St. Anne's	16,820	10,000	5,000	4,480	520
Bettendorf	St. Peter's	20,800	20,800	10,400	10,400	0
Boone	Grace	500	500	250	250	0
Burlington	Christ	18,553	18,553	9,276	7,730	1,546
Carroll	Trinity	1,119	1,119	560	1,119	(560)
Cedar Falls	St. Luke's	32,721	32,721	16,361	16,361	0
Cedar Rapids	Christ	59,455	59,455	29,727	24,773	4,955
Cedar Rapids	Grace	6,758	6,758	3,379	3,379	0
Chariton	St. Andrew's	3,084	3,084	1,542	3,084	(1,542)
Charles City	Grace	2,346	2,346	1,173	1,173	0
Clermont	Saviour	1,629	1,680	840	840	0
Clinton	Christ	15,376	13,900	6,950	6,950	0
Coralville	New Song	19,152	19,152	9,576	9,576	0
Council Bluffs	St. Paul's	3,354	3,354	1,677	1,398	279
Davenport	St. Alban's	6,546	6,546	3,273	3,273	0
Davenport	Trinity	103,645	80,000	40,000	40,000	0
Decorah	Grace	6,508	6,508	3,254	3,254	0
Denison	Trinity	500	660	330	0	330
Des Moines	St. Andrew's	29,624	29,624	14,812	12,343	2,469
Des Moines	St. Luke's	28,183	14,301	7,151	7,151	0
Des Moines	St. Mark's	7,250	3,500	1,750	1,750	0
Des Moines	St. Paul's	70,781	70,781	35,391	35,391	0
* Dubuque	St. John's	15,476	15,000	7,500	0	7,500
Durant	St. Paul's	6,630	6,069	3,035	3,175	(141)
Emmetsburg	Trinity	3,425	3,425	1,713	1,713	0
Fort Dodge	St. Mark's	25,381	25,381	12,690	12,690	0
Fort Madison	St. Luke's	5,098	5,000	2,500	2,085	415
Glenwood	St. John's	1,035	1,035	518	518	0
Grinnell	St. Paul's	4,260	4,260	2,130	1,065	1,065
Harlan	St. Paul's	500	200	100	200	(100)
Independence	St. James	2,785	2,400	1,200	1,200	0
Indianola	All Saints'	1,791	1,791	896	1,791	(896)
Iowa City	Trinity	95,597	81,474	40,737	40,737	0
Iowa Falls	St. Matthew's	3,532	3,532	1,766	1,766	0
Keokuk	St. John's	11,107	6,000	3,000	3,000	0
* LeMars	St. George's	500	250	125	65	60
Maquoketa	St. Mark's	3,880	1,200	600	625	(25)
Marshalltown	St. Paul's	11,423	11,423	5,712	5,712	0
Mason City	St. John's	15,683	15,683	7,842	6,535	1,307
Mount Pleasant	St. Michael's	5,800	4,200	2,100	2,100	0
Muscatine	Trinity	14,935	15,000	7,500	7,500	0
Newton	St. Stephen's	5,590	5,590	2,795	2,787	8
Orange City	Savior	1,381	650	325	650	(325)
Oskaloosa	St. James'	9,008	9,008	4,504	4,504	0
Ottumwa	Trinity	9,774	2,500	1,250	1,458	(208)
* Perry	St. Martin's	7,346	6,000	3,000	0	3,000
Shenandoah	St. John's	500	500	250	500	(250)
Sioux City	Calvary	1,949	1,980	990	1,155	(165)
Sioux City	St. Paul's	2,584	2,584	1,292	1,292	0
Sioux City	St. Thomas'	26,664	9,470	4,735	2,973	1,762
Spirit Lake	St. Alban's	15,584	15,584	7,792	5,195	2,597
Storm Lake	All Saints'	2,080	2,080	1,040	867	173
Waterloo	Trinity	11,967	11,967	5,984	2,992	2,992
Waverly	St. Andrew's	5,029	5,029	2,514	2,095	419
Webster City	Good Shepherd	6,964	6,964	3,482	2,902	580
West Des Moines	St. Timothy's	60,955	45,000	22,500	22,500	0
TOTAL		907,483	776,215	388,108	361,091	27,016

* 2017 pledge not received; estimate is used

Episcopal JOURNAL

QUARTERLY EDITION

FALL 2017

Episcopalians rally against bigotry

By David Paulsen
Episcopal News Service

When white supremacists descended on Charlottesville, Va., on Aug. 12, sparking violence that left a counter-protester dead and dozens more injured, Episcopalians and other people of faith were among the most visible groups standing in solidarity against hate and bigotry.

St. Paul's Memorial Church overlooking the University of Virginia campus hosted a prayer service on Aug. 11. The next morning, members of St. Paul's, Trinity Episcopal and Christ Episcopal joined an interfaith prayer service and then participated in a march to Emancipation Park to rally against the supremacists' event planned there. The outbreak of violence prompted authorities to shut that event down before it started.

The three Episcopal churches in the city also have been active in the Charlottesville Clergy Collective, which now is helping the faith community regroup in the aftermath of the supremacists' gathering and the violence.

"I think that it's incumbent upon us as people of faith to claim that ground, that we're all created in God's image, and those who are targets of this hate need people of faith, people of privilege, to show up," said the Rev. Elaine Thomas, associate rector at St. Paul's and the co-leader of the Charlottesville Clergy Collective.

The Charlottesville faith community



Photo/Steven D. Martin/National Council of Churches

Clergy link arms as protestors march through Charlottesville, Va.

draw support, both in person and verbally, from Episcopal congregations across the country, from Trinity Wall Street in New York to All Saints Pasadena in California, and from several Episcopal bishops and deans who released statements condemning the violence.

"In the days and weeks to come, there will be much to discuss as the 'Jesus movement' responds to the violence and inequality in our world," said Presiding Bishop Michael Curry in a Facebook post. This is a time "to remember in prayer those who died and were injured in the violent clashes in Charlottesville," he said.

Curry, though not in Charlottesville, was engaged with the Episcopal clergy and laity participating in the rally against hatred, said the Rev. Melanie Mullen, the

Episcopal Church's director of reconciliation, justice and creation care. Curry conveyed his support through social media and text messages.

Mullen was among the Episcopal clergy who responded to a call to travel to Charlottesville in a show of unity, though local clergy were the driving force behind the action.

The Rev. Gay Jennings, president of the Episcopal Church's House of Deputies, also released a statement, saying she was "sickened" by the racist violence.

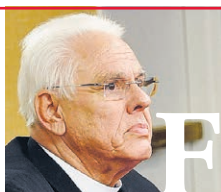
"Even though we sometimes fall short, we Episcopalians strive to be Christians who follow Jesus' command to love our neighbors as ourselves and who have promised to respect the dignity of every human being,"

continued on page B



OPINION

'Fire and fury' opposes Christian theology



NEWS

Panel recommends suspension for L.A. bishop



ARTS

Artist takes mixed media on the road

■ COMMENTARY

We are all Heather Heyer

By Donna P. Price

I was not there in Charlottesville, on Aug. 12 when the Fascists invaded my loving hometown of diversity and inclusion. I was not there when a domestic terrorist deliberately drove a vehicle into a crowd of peaceful citizens heading home after protesting hate and violence, killing her and wounding 19 others in a murderous act of domestic terrorism.

But as a lawyer, former trial judge, retired United States Navy Captain, JAGC; as an Episcopalian — member of a faith that practices that I must love my neighbor as myself — and as a transgender woman who has suffered loss simply for living the life that God desires for me to live as an authentic person, I knew that I had to be there for Heather Heyer's memorial service, honoring a courageous woman, a Good Samaritan, who was present at that time and place knowing that she, like each of us, had a moral obligation to help those at risk: in this instance, by responding to the attack by the Fascists, Nazis, KKK, Alt-right, and their sympathizers. For, as Dr. Martin Luther King Jr. said about Scripture passage about the Good Samaritan: "The question is not what will happen to me if I stop and



Photo/Jerry Hames

Donna Price is interviewed by a CNN correspondent entering a theater in Charlottesville, Va., for the memorial service for Heather Heyer, who was killed during demonstrations on Aug. 12.

get involved; the question is what will happen to that person if I do not stop and get involved."

I knew that silence in the face of hate was complicity. I knew that to not stand up for our beliefs was to permit evil to overtake good. I knew that the only way to stop the madness that has overtaken our country was for all of us — black and white, rich and poor, Jew and Gentile — to practice our faith, a faith that does not permit us to be complicit in immorality.

Our faith requires us to practice, not just preach, our obligation to love our neighbor as ourselves. ■

Captain Donna Price retired from active duty in 2003 after serving 25 years in the U.S. Navy Judge Advocate General's Corps and after 35 years of military legal experience.

RALLY from page A

Jennings said. "And so, we bear a special responsibility to recognize and atone for the perversions of Christianity espoused by white racists."

Seemingly overnight, Charlottesville became a flashpoint in the ongoing national debate over an increasingly visible strain of racial hatred, promoted by neo-Nazis, Ku Klux Klan members and white nationalists who describe themselves as part of an "alt-right" movement. But religious leaders in Charlottesville say they know the tension has been building for months over the city's plan to remove a statue of Confederate General Robert E. Lee.

Support for that decision was not unanimous, even in a college town seen as more liberal than much of the rest of Virginia. Yet "people of conscience from a variety of perspectives have made a good-faith effort to strive for understanding and reconciliation in seeking a resolution to the painful local question of our statues," said the Rev. Will Peyton, St. Paul's rector.

"And it's very clear that that good-faith effort has made us a lightning rod, because people came from far and wide to express their white-supremacist views," he said. "It's not about Robert E. Lee."

The push to remove Confederate monuments has fueled tensions in other cities as well, including New Orleans and St. Louis. The Charlottesville Clergy Collective was formed in 2015 in response to another outbreak of violence fueled by racial hatred — the killing of nine black worshippers at Emanuel African Methodist Episcopal Church in Charleston, S.C., by a white gunman.

The collective began meeting once a month. "So that we trust each other, we know each other," Thomas said. "So that when things like this come up we are able to address them quickly." The gatherings now draw representatives from 50 to 60 congregations, including all three Episcopal churches, Thomas said.

After a May 13 white-nationalist rally, the group started meeting nearly every week to discuss how the congregations would respond when hate groups came to town.

The City Council voted 3-2 in February to remove the Lee statue. Opponents of the removal sued. In June, the city renamed Lee Park, home of the statue, Emancipation Park.

On July 8, when a small group of Ku

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RALLY from page B

Klux Klan demonstrators from North Carolina marched in Charlottesville, the Charlottesville Clergy Collective organized a unified, peaceful counter-demonstration and events in which an estimated 2,000 people participated.

That rally drew barely 30 participants, who “looked like downish misfits,” Peyton said. “Everybody in town knew that [Aug. 12] would be bigger.”



Photo/Bill Parnell/Diocese of Massachusetts

‘Truly horrifying’

Billed as a “Unite the Right” rally, the August event drew white supremacists from far beyond Virginia. Peyton said he saw one car with a license plate from Ontario, Canada. An Ohio man was charged with driving a car into a crowd of counter-demonstrators, killing one and wounding 19.

On the eve of the supremacists’ rally, as anxiety grew in Charlottesville, St. Paul’s hosted a prayer service organized by a group called Congregate Charlottesville that featured guest speaker Cornell West, a philosopher and political activist who teaches at Harvard, and the Rev. Traci Blackmon, executive minister of justice and witness ministries of the United Church of Christ. About 700 people packed the church to capacity.

Toward the end of the service, Peyton learned they had company nearby on the University of Virginia campus. A group of torch-carrying white supremacists had marched to the iconic rotunda across from St. Paul’s and had gathered at the statue of Thomas Jefferson. Peyton went outside to analyze the scene.

“I could see the line of torches coming down the steps of the rotunda,” he said. “I could see the torches and I could hear the chants of ‘white lives matter.’”

The demonstrators did not seem to be aware of the prayer service that was underway, he said. When the service concluded, rather than draw attention to themselves by all leaving out the front, Peyton and other local religious leaders coordinated a more inconspicuous exit from the church in smaller groups that dispersed quickly.

The next morning, the kickoff interfaith prayer service was held at the First Baptist Church. Then one procession made its way to Emancipation Park while another group stopped first for an event

The Cathedral Church of St. Paul in Boston hosts a prayer vigil for peace and justice.

at a black-heritage center before moving on to the First United Methodist Church, across the street from Emancipation Park.

Soon, chaos broke loose.

“It was truly horrifying,” Thomas said, describing bands of white supremacists roaming the streets hours before their rally at noon, in some cases picking fights with counter-protesters on their way to the park. “They came to town to cause violence, there’s no question about.”

They were “menacing,” Peyton said,

with some carrying shields, clubs and Nazi flags. Some were dressed professionally, while others wore black helmets and black sunglasses, he said. “When I watched all these people on Saturday unloading from these vans, they were all clearly eager for violence.”

Less than a half hour before the “Unite the Right” was scheduled to begin, city police declared it an unlawful assembly. Minutes later, Gov. Terry McAuliffe declared a state of emergency.

The Diocese of Virginia announced on Facebook that none of its clergy or parishioners had been injured. The deadly afternoon crash targeting counter-protesters was followed by an eerie quiet that raised concerns that the supremacists were planning more violence in the evening, Peyton said. The interfaith gathering concluded with a prayer vigil at the Methodist church, and everyone went home safely in groups before sundown.

Charlottesville leaders say they don’t think this is the last they’ve seen of the hate groups.

“We’re just catching our breath right now. Everyone here is exhausted,” Peyton said. “We just need to continue to build bonds between our congregations.” ■



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Christianity does not justify Trump's 'fire and fury'

By Steven Paulikas

Following President Donald Trump's Aug. 8 threats of "fire and fury" toward North Korea, Robert Jeffress, the evangelical pastor of the First Baptist Church of Dallas and a presidential adviser, released a statement claiming that God had given the president authority to "take out" North Korean leader Kim Jong-un. Jeffress was



the president's selected preacher at the traditional pre-inauguration liturgy at St. John's Episcopal Church in Washington, D.C., and claims to speak with Trump "on a variety of issues."

Regardless of his political credentials, Jeffress's theology is shockingly uninformed and dangerous, and it is a sobering reminder of the power of misguided moral statements to influence matters of life and death in policy. President Trump's language, which he intensified a few days later, evoked apocalyptic nuclear war. Despite what either of the men claims, there is no possible Christian justification for provoking such a conflict.

In an interview with *The Washington Post*, Jeffress backed up his argument by citing Paul in Romans 13, a famous passage on the relationship between earthly and divine authority. Yet even the casual reader of the Bible will be hard-pressed to recreate this interpretation of Romans. In order to reach his desired conclusion, the pastor rips this passage from its context; Paul is telling Christians to obey the Roman authorities in temporal matters such as taxation, not justifying the authority of one ruler over another.

What's more, Jeffress seemingly fetishizes his own message of violence over the clarion call to love of Romans 13:8: "Owe no one anything, except to love one another; for the one who loves another has fulfilled the law." Jeffress predicts that "pacifist Christians" will turn to Romans 12:17, "do not repay anyone evil for evil," to refute him. Beyond his curious citation of this obvious contradiction to his own argument, it is hardly necessary to invoke it given his grossly negligent treatment of the scripture he himself has chosen.

The 20th-century theologian Karl Barth wrote "The Epistle to the Romans," a work belonging to the theological canon that has influenced generations of Christian leaders since its publication in 1919. A thinker of the Christian Reformed tradition, Barth sought to counter the liberal religion of his time with a theology rooted in "the Word," and he found a fertile field in Romans.

Barth prophesies against polemicists like Jeffress, writing of Romans: "Should this book come into the hands of such persons, they ought not to begin with the 13th chapter. Those who do not understand the book as a whole will understand least of all what we now have to say."

Barth takes pains to demonstrate that Paul is not calling for theocracy or a government controlled by the Christian church. Quite the contrary, Barth declares in his commentary on Jeffress's favored passage, "Men have no right to possess objective right against other men." It is worth noting that Barth became a leader in the anti-Nazi Confessing Church of Germany.

Jeffress told *The Post*, "God has endowed rulers full power to use whatever means necessary — including war — to stop evil." I argue that recent history already has demonstrated that the invocation of evil in political rhetoric leads to violence. Think of how President George W. Bush's "axis of evil" created the moral framework for the Iraq war.

If we accept that someone or something is evil, we believe that the individual or entity will cause harm that must be prevented at all costs. This is the highly flawed argument Jeffress offers in support of a first strike against the North Korean leader and is doubtless contributing to the growing number of Americans in favor of war.

There has been discussion about whether the president's bold words on Kim were improvised or part of a strategy to push China into cracking down on North Korea. Jeffress's comments reveal a third dimension: a corrupted theology that could supply a misguided moral thrust to the president's potential course of action. Seen in this light, the vision of "fire and fury" should be taken very seriously and at face value, an apocalyptic statement resulting from a highly unorthodox theology with no basis in the Bible.

So how can we bring a halt to this

march toward war?

The answer lies in theology and ethics as much as it does in politics and strategy. Secular and religious people alike must be aware that moral arguments — whether or not they involve religious tropes — are not just political sideshows but rather can determine the outcomes of the most important policy decisions of this or any time.

There is such a thing as incorrect theological and moral thinking, and the best way to neutralize it is with an intellectually and morally superior argument on the same terrain. Only good theology can debunk bad theology. We all must engage in this work as if the future of this republic and its place in the peaceful order of the world depend on it — because they do.

Above all, we must acknowledge that government in a liberal democracy such as ours produces outcomes determined by the wider moral environment to which it belongs. As its tolerance of horrors like slavery attest, America's system of government was not designed with an internal moral compass. Rather, it reflects the ethical norms of the society that sends representatives to it. As George Washington said in his Farewell Address, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." If we accept a religious and moral argument that perverts Christian scripture to justify a potential nuclear war, politicians are not solely to blame.

Barth himself countered the idea of theocracy by pointing to the temptation of Jesus. In Matthew 4, Jesus rejects the Devil's offer of authority over all the kingdoms of the world if Jesus will worship him. In this context, the urge to control the global order is malevolent, not divine.

A wiser spiritual adviser than Jeffress would counsel the president that there is no conceivable argument to be found in Christian Scripture for threatening death and suffering on a huge scale. His distorted interpretation of the Bible has added more poison to the country's already-faltering moral condition at a time of international crisis. ■

The Rev. Steven Paulikas is rector of All Saints' Church in Brooklyn, New York. This column first was published in The New York Times and is reprinted with permission.

Texas ‘bathroom bill’ defeat means 2018 General Convention stays in Austin

By Mary Frances Schjonberg
Episcopal News Service

Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Clark Jennings expressed thanks Aug. 16 for the defeat of a “bathroom bill” seen as discriminating against transgender people in Texas and said General Convention would convene in 2018 in Austin as planned.

“We give thanks for all of the Texan Episcopalians, elected officials, business leaders and advocates who raised their voices publicly against this proposed law and the physical, spiritual and emotional damage it threatened to do to transgender people,” the two presiding officers wrote. “Now that we can be more confident that transgender deputies, exhibitors, advocates and guests can travel to Texas safely and with dignity, we have no plans to ask Executive Council to reconsider the location of the 2018 General Convention.”



Photo/Diocese of Texas

The Rev. Lisa Hunt, rector of St. Stephen’s, Houston, and the Rev. Jon Page, pastor of First Congregational Church, Houston, meet with Rep. Todd Hunter, chair of the Calendar Committee of the Texas Legislature, during an Interfaith Advocacy Day Aug. 1.

General Convention is scheduled to meet July 5-13 in Austin.

Curry and Jennings warned, however, that they, the bishops of Texas and other Episcopalians remained concerned about Texas Senate Bill 4, which goes into effect Sept. 1. The bill threatens law-enforcement officials with stiff penalties if they fail to cooperate with federal immigration authorities, and it forbids municipalities from becoming so-called sanctuary cities. The bill also allows police officers to question people about their immigration

status during arrests or traffic stops.

“Between now and next summer, we plan to follow the progress of legal challenges to Senate Bill 4 closely and to explore ways to lend the support of the Episcopal Church to Texans who oppose this discriminatory, anti-immigrant law,” they said.

Saying that recent violence in Charlottesville, Va., shows that “there is darkness in our land,” Curry and Jennings asked Episcopalians to “join us in continuing to

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Hearing panel calls for Bruno's suspension

By Mary Frances Schjonberg
Episcopal News Service

The hearing panel that considered disciplinary action against Diocese of Los Angeles Bishop J. Jon Bruno issued a final order Aug. 2 reaffirming its draft recommendation that he be suspended from ordained ministry for three years because of misconduct.

The hearing panel also strongly recommended to the diocese that “as a matter of justice” it immediately suspend its efforts to sell St. James the Great’s property in Newport Beach, Calif., that it restore the congregation and vicar to the church building, and that it reassign St. James the Great appropriate mission status.

The five-person panel said that it was convinced that the Diocese of Los Angeles, particularly its standing committee with the supportive leadership of its recently ordained and

consecrated bishop coadjutor, must choose consciously to engage in self-examination and truth-telling around “these unfortunate and tragic events.”

The hearing panel conducted three days of testimony on those allegations in March. Bruno subsequently attempted to sell the property as the panel considered how to rule on the case. That attempt



Photo/Mary Frances Schjonberg/ENS

Diocese of Los Angeles Bishop J. Jon Bruno spent nearly seven hours March 29 and 30 talking to a hearing panel considering disciplinary action against him.

earned Bruno two ministerial restrictions from Presiding Bishop Michael Curry.

The most recent came a day before the final order when Curry removed St. James from Bruno’s authority and put the congregation under the control of Los Angeles Coadjutor Bishop John Taylor, Bruno’s successor. (Bruno turns 72, the Episcopal Church’s mandatory retirement age for clergy, in late 2018.) The previous restriction was designed to prevent Bruno from trying again to sell the property.

The original case against Bruno involved his unsuccessful 2015 attempt to sell the church property to a condominium developer for \$15 million in cash. That effort prompted the members of St. James to bring misconduct allegations against Bruno, alleging he violated church law.

Forty days after the final order was issued, Bishop Catherine Waynick, president of the Disciplinary Board for

Bishops that appointed the hearing panel, had 20 days to sentence Bruno as provided in the order. He can appeal that sentence and, if he does, the sentence will not be imposed while the appeal proceeds. Meanwhile, Curry’s partial restrictions on Bruno remain in force, the order said.

The panel found Bruno guilty of the St. James complainants’ allegations that Bruno violated church canons because he:

- failed to get the consent of the diocesan standing committee before entering into a contract to sell the property;
- misrepresented his intention for the property to the members, the clergy and the local community at large;
- misrepresented that St. James the Great was not a sustainable congregation;
- misrepresented that the Rev. Cindy Evans Voorhees, St. James’ vicar, had resigned;
- misrepresented to some

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pray and to speak out for all of God’s children who have reason to be afraid in these frightening times.”

While the Texas Senate had passed the latest iteration of the so-called bathroom bill, Senate Bill 3, earlier in a special session, the bill failed when the state House refused even to hold a hearing on it. Well-fi-

nanced and visible opposition by major Texas employers, including energy companies, also helped defeat the bill.

The bill said that anyone using a public multiple-occupancy restroom, a shower or changing facilities in Texas, including at public and charter schools, must use the gender-labeled facility that matches the sex stated on the person’s birth certificate,

driver’s license, personal identification certificate or state license to carry a handgun. It also would’ve overturned local and individual school districts’ policies on bathroom use.

Texas Speaker of the House Joe Straus firmly opposed the bill, and Curry and Jennings supported his stance. They wrote to him in July, before the special session, to follow up on a letter they sent to him in February.

They reminded him that General Convention moved from Houston to Honolulu in 1955 because the Texas city could not offer sufficient guarantees of desegregated housing for its delegates.

In March, Curry and Jennings were the lead signers on an amicus brief filed by 1,800 clergy and religious leaders in a U.S. Supreme Court case in-

volving transgender-bathroom use policies.

On Aug. 1, a broad coalition of mainstream Texas religious leaders spoke out against Senate Bill 3 and other so-called “bathroom bills” that would discriminate against transgender youths and adults.

The speakers, who represent millions of mainstream faith-community members, included leaders from the Christian, Jewish and Muslim traditions and a nondominational Christian parent of a transgender child.

More than 350 people gathered in Austin on the Capitol steps and under the shade of oaks lining the walkway to lend their voices in opposition to the contentious “bathroom” bill in a day of interfaith advocacy sponsored by Texas Impact. ■

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BRUNO continued from page F

St. James members that he would lease the property back to them for a number of months and that the diocese would aid the church financially; and

- engaged in conduct unbecoming a member of the clergy by “misleading and deceiving” the clergy and people of St. James, as well as the local community, about his plans for the property and for taking possession of it and locking out the congregation.

Taylor issued a statement saying that “Bishop Bruno’s 40 years of ordained ministry and 15 years as sixth bishop of Los Angeles are not summed up by this order or the events that precipitated it.”

Taylor called him “a courageous, visionary leader.”

“Like every successful executive inside and outside the church, he would be the first to acknowledge that there are things he would have done differently,” Taylor said. “I look forward to continuing to learn from him and consult with him about the life of the diocesan community he has served and loves so well.”

He and the standing committee “will do everything we can to promote a just solution that takes into account the interests of all in our community (including the faithful members of the Newport Beach church) and gives us the opportunity to move forward together,” Taylor said. “In a dispute such as this one, truth-telling, open communication and reconciliation can be difficult for everyone involved.”

The St. James congregants said in a statement that they “deeply thank the hearing panel for its diligent hard work to get to the truth, administer fair justice and foster reconciliation.” The panel’s final recommendation “points the way forward for the Diocese of Los Angeles and its leadership,” they said.

“We believe the reconciliation process begins now, and we look forward to a time — in the near future, we hope and believe — when we are back in our holy church and the Diocese of Los Angeles is once again a strong, united and joyful community in Christ, dedicated to spreading God’s word and doing His work on earth,” the congregants said.

The congregation has been worshipping in a meeting room at the Newport Beach City Hall. Its canonical status with the diocese is in limbo.

The first attempted sale of St. James occurred less than 18 months after Bru-

no reopened St. James in late 2013 after recovering the property via a lawsuit prompted by a split in the congregation. Three other congregations in the diocese also split in disputes about the Episcopal Church’s full inclusion of LGBTQ people in the life of the church.

Bruno’s effort to sell the property even after the March hearing, which the bishop tried to conceal, earned him a rebuke from the hearing panel in June. The panel said Bruno had to stop trying to sell the property during the disciplinary process. If he did try, or succeeded, before the panel decided the original case against him, that behavior would be “disruptive, dilatory and otherwise contrary to the integ-

rity of this proceeding,” the panel said at the time. The same was true of his failure to give the panel the information it asked for about the accusations, the notice said. Such behavior violates the portion of canon law that governs the behavior of clerics who face disciplinary actions, it said.

A few days later, on June 29, Curry placed his initial restriction on Bruno’s ministry.

Bruno’s July 10 appeal of the panel’s sanctions failed.

Curry’s Aug. 1 restriction came about 10 days after a draft of the hearing panel’s order became public in late July.

The hearing panel’s order is available at www.episcopaldigitalnetwork.com. ■

Bruno successor plans to sell Newport Beach church

By Mary Frances Schonberg
Episcopal News Service

Diocese of Los Angeles Bishop Coadjutor John Taylor wrote to the diocese about the disputed St. James the Great Episcopal Church property on Lido Island in Newport Beach, Calif., that is at the heart of disciplinary proceedings against diocesan Bishop J. Jon Bruno.

Taylor’s bottom line is that the contract to sell the property that Bruno struck is legally binding on the diocese.

“In prayerful discernment, we opened our hearts to a variety of possibilities for reconciliation in Christ and healing for St. James and our whole community. But Bishop Bruno has entered into a binding contract to sell the property. The buyer has the legal right to expect the seller to honor the contract,” Taylor wrote in a letter e-mailed to the diocese Aug. 14 and posted on the diocese’s Facebook page. “Much as we might wish it were otherwise, we do not believe that it would be in the interests of the diocese or consistent with our fiduciary responsibilities to endorse any steps leading to breaching or threatening to breach an enforceable contract that could lead to further expense and litigation.”

However, Taylor said, the contract with Burnham-Ward Properties/Burnham USA, a major commercial property owner in Newport Beach, “offers one way forward.”

“Burnham has longstanding ties to the community. It plans to preserve the

worship space so it may continue to be used by churches and other community organizations, including St. James if it wishes,” Taylor wrote. “We were encouraged to learn of preliminary conversations some weeks ago between Burnham and a congregation representative about the possible use of the space by St. James.”

Waltert Stahr, an attorney and St. James member, wrote in an Aug. 14 e-mail to the congregation that he and the Rev. Cindy Voorhees, the St. James vicar, met earlier in the day with Taylor; the Rev. Rachel Nyback, head of the Standing Committee; and Bob Williams, canon for community relations.

“They informed us that they have decided to proceed with the sale of the St. James property to Burnham Ward,” Stahr wrote.

“They stated that there is a binding, legal agreement with a future closing date, which they did not disclose, for the sale of the property. They assured us that if St. James the Great wishes to continue as an Episcopal congregation, they will support us — just not in our building. We will provide more detail as events unfold. I know how devastating this will be for many of you, but the story is not over.”

The hearing panel that considered disciplinary action against Bruno issued a final order Aug. 2 reaffirming its draft recommendation that he be suspended from ordained ministry for three years because of misconduct. It is awaiting word on whether Bruno plans to appeal that sentence.

The text of Taylor’s letter is at www.episcopaldigitalnetwork.com. ■



Taylor

Caroline Coolidge Brown: *A modern itinerant artist*

By Jerry Hames

An accomplished multi-media artist and watercolorist who loves to experiment, Caroline Coolidge Brown has many tools in her arsenal. Acrylics and chalk, pens and glaze, paper and tissue, maps and book pages, rubber stamps and cardboard stencils, and much more can be discovered in her Charlotte, N.C., studio.

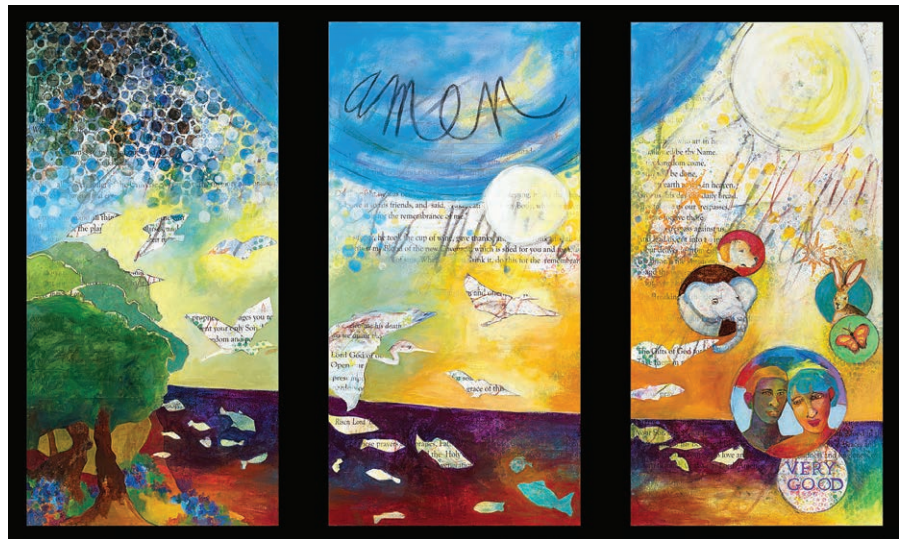
“It’s the curse of a mixed-media artist. You can never pass an antique shop without going in and looking around,” she joked in explaining how she purchased a 1926 yearbook and made use of some of its illustrations for a King Lear work.

A prolific artist, Brown also creates linoleum prints, monoprints, collographs, silk-screen prints, and etchings when she is not leading retreats, teaching, visual journaling, exhibiting her latest work, traveling or undertaking a commission.

Like the itinerant artists of old, she has taken these skills from place to place. The Browns moved to New York in 2005 when their two daughters were 6 and 8 years old, leaving friends at Grace St. Luke’s in Memphis to meet new ones at General Theology Seminary, where her husband, Kevin, began studies for ordination. Upon his graduation, they settled into life at Grace Church in Paris, Tenn. After three years, they moved to Charlotte to make the Church of the Holy Comforter their home.

Now, after seven years in North Carolina, Brown soon will pack up her studio and printing press in preparation for a move to Delaware in October as Kevin prepares to be consecrated the Diocese of Delaware’s next bishop.

During her time in Charlotte, she was very involved in the local art scene. Besides exhibiting in numerous juried art exhibitions, Brown co-founded the Ciel Gallery with seven local artists, was a member and



Photos/Caroline Coolidge Brown

Above, a mixed-media triptych of the Creation story commissioned last year by Calvary Episcopal Church in Richmond, Texas; and left, several hand-painted images inspired by the landscape of southwest Ireland and printed from carved linoleum during her artist-in-residency there in March.



An example of mixed-media visual journaling — a miniature four-fold book made of construction paper obtained at hardware store roofing departments, prepped with an acrylic primer, then decorated with imagination.

instructor at the Wingmaker Arts Collaborative, taught at a community college and at the John C. Campbell Folk School, led classes in urban sketching with pen and ink and watercolors, conducted monthly “mixed-media clambakes” (also known as visual journaling) and responded to requests for private commissions.

A recent work, commissioned last year by Calvary Episcopal Church in Richmond, Texas, is a 19-square-foot mixed-media painting in three panels based on the Creation story. “The creation theme has always been a favorite of mine,” said Brown, a sustaining member of Episcopal Church & Visual Arts.

“Three major texts were my inspiration for this piece, each telling the story of God’s creation and love,” she said. “The foundational story of the first chapter of Genesis provides the brilliant imagery and the power of the creative process ... darkness into light, sky and waters and

continued on page 1

BROWN continued from page H

creatures of all kinds, people of every color. That is a vision of God's love bringing us into being.

"Second, the first chapter of John empowers us to live into the story. We read, 'In the beginning was the Word, and the Word was with God and the Word was God'... God breathed, spoke and brought the light of Jesus — the Word made flesh — into our creation."

Third, Brown used "the poetry" of Eucharistic Prayer C with its imagery of "the vast expanse of interstellar space, galaxies, suns ... and this fragile earth, our island home" and embedded this language into the background. "It represents the sacrament that brings us together with God, into the light of Christ, each Sunday morning," she said.

In the triptych, Brown included illustrations that Texans would recognize — the wide Brazos River, strong oak trees, patches of bluebonnets, blue herons in flight and a curious jackrabbit. To portray the diversity of creation, she added an elephant, a butterfly and a dog.

"My Adam and Eve steer away from traditional figures ... symbolizing the rainbow of our identity and diversity, along with the rainbow of God's promise to Moses — a covenant and commitment to God's people."

Brown spent last March as an artist-in-residence in Llistowel in southwest Ireland. It was "an amazing month ... green hills, spring daffodils and sheep and wonderful people," she said. "I had to work with limited materials, so [I used] hand-carved linoleum,

printed by hand ... and colored with watercolors."

Experimentation and improvisation also have been themes of her monthly "clambakes," Brown's version of mixed-media visual journaling. Working from a new theme each time, participants created four-fold books in a process that she called a "real exploration of ideas and techniques in a format that's not meant to be a finished product or hung on the wall. It's really more like art therapy."

As the time draws near for the Browns to leave Charlotte, she reflected on her

mixed emotions in a website post. "Surely the hardest part, for the priest and his family, are the moves. You live with a parish and become a vital part of that community, sharing joys and sorrows with these new friends, and watch your children grow up with theirs. Then the 'call' comes again, and we move back into transition, knowing that we could easily have lived happily ever after right there.

... The tears will begin when we pack up the house, and start heading down the road."

But her message also contained optimism and anticipation, for Brown looks forward to becoming part of the Episcopal and artistic communities in her new home. "We are excited to know Delaware as our new family," she wrote. "We are eager to know what the Holy Spirit has in mind for this chapter of our lives and to discover how we will work together to make the world a better place." ■

For more on Caroline Coolidge Brown's art, visit www.carolinecbrown.com.



A watercolor page from the artist's journal.

■ BOOK REVIEW

Book invites geeks on the ultimate quest for meaning

Review by Shelley Crook

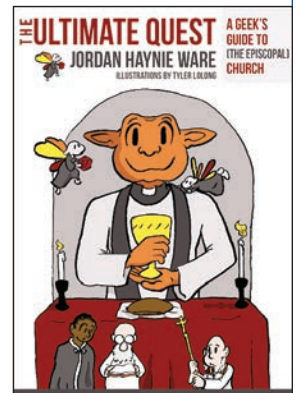
Geeks, meet the Episcopal Church. Episcopal Church, meet the geeks. It's the premise of "The Ultimate Quest" by Jordan Haynie Ware that you guys have a lot in common and should get to know each other better.

Ware is not only an Episcopal priest, podcaster and feminist, but she's also a "Battlestar Galactica" aficionado and a half-orc sorcerer (when she's playing Pathfinder.) This makes her something of an expert regarding the places where church culture and nerd culture intersect, and Ware draws convincing parallels between these two worlds that may seem, at first glance, to have little in common.

Here's how she describes the book's premise:

"Christians thirst for adventure, have a sense of destiny, and desire to participate in something bigger than oneself as much as any questing gamer. The geek's obsessive need to understand how something works, to read the manual, to build a complex

continued on page J



The Ultimate Quest: A Geek's Guide to (the Episcopal) Church

By Jordan Haynie Ware
Church Publishing
176 pages, \$16



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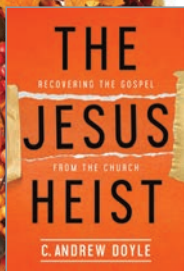
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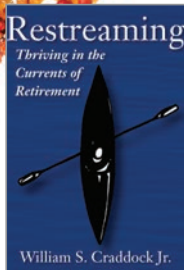


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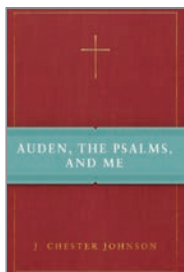


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BOOK REVIEW continued from page I

vocabulary ... these are traits that particularly the Episcopal tribe of Christians have in spades. We both form intense community bonds, we affect nerdy insular jargons, and we view change with suspicion."

This is not only clever, but it's also a timely bridge to build. While church attendance continues to fall across the board, it's the 18-30 age group that most noticeably is absent from the pews. Millennials appear to be Ware's primary target audience, but this book talks the right cultural language to play well to teen/confirmation groups, too, and it would make a solid educational pick.

The Ultimate Quest is more than an entertaining read. Beneath the geeky references lies a comprehensive introduction to all things Christian and, more specifically, all things Episcopalian. Ware gives a concise overview of the organizational structure of the church, the Book of Common Prayer, orders of ministry, the liturgical year, the theological underpinnings of the denomination, even General Convention.

Plus, as a bonus, she demystifies lingo and jargon. If you don't know the difference between a purificator and a corporal, or an alb and a chasuble, you'll soon find out — aided by Tyler Lolong's funny, charming illustrations.

My one quibble with Ware's book is that, while she does a sterling job of presenting our hero, Jesus, she ignores the rest of the cast. Where would Frodo have been without the Fellowship? Where would Jesus have been without the disciples, or Paul? This is a purely selfish response, however; Ware's writing was so entertaining and on-point on other topics that I would have loved to see what she made of Christianity's supporting actors, too.

In "The Ultimate Quest," Ware has cast her net wide, hoping to reel in the geeks, the nerds, the Trekkies, the D&D players and others not usually targeted by the church while encouraging those of us already in the pews to view our faith from a different angle. It's creative evangelizing.

If you're a young Episcopalian and you're looking for a leader, a role model or a companion on the quest, you could do worse than to check out Ware's Twitter feed and podcast. I suspect she's a rising star in the Episcopal Church. May the Force be with her. ■

Shelley Crook is a New-York based writer.

Refugees rescue Tennessee church

By Pamela A. Lewis

Even the most fertile imagination would be stretched to think that a group of refugees from a country 12 time zones away from the U.S. East Coast could save a struggling Episcopal church in Tennessee. But the Reverend Michael Spurlock would attest that such thinking is not far-fetched at all.

It certainly seemed like an unlikely outcome when Spurlock arrived in July 2007 at All Saints' church in Smyrna.

A Tennessee native, he'd taken a winding path to the Episcopal priesthood, exploring Roman Catholicism, painting and publishing before attending Nashotah House Theological Seminary in Wisconsin and graduating in 1997. (He currently serves on the clergy staff of Saint Thomas Church in New York.)

During the ten years before his arrival at All Saints, the church had progressed from mission to full parish status. In 2006, however, it broke apart over the controversies then roiling the church. All but 12 members of the congregation left, taking its bank accounts, furnishings, vestments and Communion ware, but leaving a \$850,000 mortgage with interest-only, monthly payments of \$5,500.

Both Spurlock and Diocese of Tennessee Bishop John Bauerschmidt were reluctant to sell the property, although that appeared to be the best option. Bauerschmidt advised, "Just go down and be a good priest to them," Spurlock recalled. A friend from Spurlock's seminary days, Karl Burns, told him, "If you turn that place around, you'll be a hero. But if you don't, no one will blame you, because that's impossible!"

In 2008, three newcomers arrived at All Saints. They were members of the Karen (pronounced *kub REN*) ethnic minority from eastern Myanmar (formerly Burma) that had been persecuted for having sided with the British against the Burmese who collaborated with the Japanese during World War II and for being Christians. The three were among the Karen who had journeyed to America to escape continuing oppression.

The Karen in Myanmar, said Spurlock, were "subsistence farmers who lived off



'While out walking, God spoke to me and said that he had given us farmland, had sent us farmers from the other side of the world, and that we were to start a farm here on the property.'

The Rev. Michael Spurlock

the land." Led by Ye Win, a man in his late 20s or early 30s, and former resistance fighter against the Burmese collaborators, the refugees needed housing, food and a place to worship without fear. In Smyrna, about 70 Karen joined the original group of three, filling All Saints' pews, Sunday school and youth group.

Spurlock was truthful. "We don't have a lot of resources to help your community," he told them. "But you are welcome here. You come on and join us, and we'll all figure it out together."

But it became increasingly difficult to keep up All Saints' expenses, and it was decided to sell the church. All Saints received a purchase offer, the diocesan council made its necessary inspections, and requisite permissions were given. But "nobody wanted to sell the church," recalled Spurlock.

Taking a break from preparing the budget, Spurlock went out on the church property. "While out walking, God spoke to me and said that he had given us farmland, had sent us farmers from the other side of the world, and that we were to start a farm here on the property." This could provide enough food to feed the Karen, and the church might be able to sell the surplus to cover its costs.

"Michael, isn't it just like God to show up at the 11th hour?" said the bishop when Spurlock told him of his encounter.

Within three months, the All Saints congregation cultivated the rich dirt on the church farm's 22 acres, growing 20,000 pounds of produce. Ten percent went to feed the refugees, and the rest was sold locally or donated to food pantries. The revenue was enough to keep All Saints' alive. The farm was named "Kurios," the Greek word for "lord."

The All Saints congregation now numbers about 350 — 80% Karen, 20% Anglo, according to Spurlock.

"God is 'philoxenos' [Greek for lover of strangers]," Spurlock said. "If you are not a lover of strangers, you are working against God's own heart. You don't get to pick who comes through your church door, but you are entirely responsible for how you treat them." ■

Pamela A. Lewis writes about topics of faith. She attends St. Thomas Episcopal Church, New York.

"All Saints," a film based on the story of the Rev. Michael Spurlock and the Karen refugees, opened in August in select theaters.

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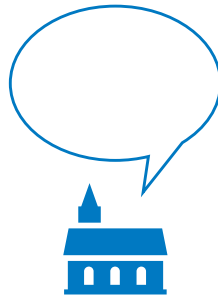
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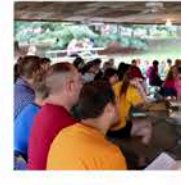
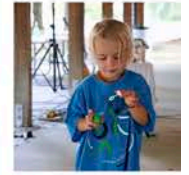
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