



Iowa Connections

Winter 2016

VOLUME 3, NUMBER 5

REVIVAL 2017

A WORSHIP EXPERIENCE ACROSS THE DIOCESE OF IOWA



RENEW

YOUR BAPTISM

REKINDLE

THE GIFTS OF THE SPIRIT

RECHARGE

FOR MINISTRY

From the Bishop

At this year's Convention we moved into the final phase of the strategic plan "For a Time like This." The sense of what is meant "for a time like this" is defining itself more acutely after the outcome of the Presidential election. I have begun to address that in my letter to the Diocese on November 10th, and I have sought to prepare us for dangerous possibilities for the Church in society in the Chapter teaching studies of Dietrich Bonhoeffer, and Robin Meyer's book, *The Underground Church*.

Our Convention theme was "In mission with Christ through each and all." We received a comment that the theme was somewhat lost in all we celebrated at this year's Convention, even though I thought I had made it the central theme of my address, which I believe you will find also in this edition of Iowa Connections.

The concept of this year's upcoming theme focused on our need to be constantly aware of the why of our being followers of Jesus, and the need to recognize that our purpose is not self-directed but is a cooperative calling to be in mission together with Christ. Jesus said "you have not chosen me but I have chosen you." This was an early realization of the first Christians, and thanks to God's ability to communicate with us across the generations, it is an understanding that has not changed.

When I decided as a young man to follow Jesus, my question was "Lord, what would you have me do?" That response took me to live in the community of believers persecuted in Communist Romania, sharing their dangers as well as their amazing ability to be strong in faith despite many governmental setbacks. In Romania I met my wife, Donna, and believe in that too God was leading us forward to share mission together as a bi-racial couple, only a few years after such a possibility was legalized in this country. Other callings have occurred as Jesus has opened up to us other elements of His mission, and now we are in Iowa sharing with you in what it means to be reconcilers and peacemakers in the uncertain and potentially volatile days of a time like this.

We never stop asking God – what would you have me do? God's response is to allow ourselves to be sent (in mission) in community (through each and all) however Christ directs it. So this is a year for all of us to refresh our relationship with God in Jesus Christ, and to become more familiar with the workings of the Holy Spirit.

To that end I am inviting us to a year of revivals across the diocese, called Revival 2017. Some flinch at the word revival, and prefer rekindle, renew or what have you. We hope all these things happen. This is a major part of the annual theme. And so it is coming to a congregation near you.

In the strategic plan itself for this final year of "Being God's witnesses," we ask you to think of what is the mission of the Church and how it is pursued. We invite you to turn to the Catechism to page 855 of the Book of Common Prayer to find the answer. Much of what we suggest is probably going on in your congregation – things like – a prayer group, discernment

or clearness group that asks who is God calling us to become and to do. Engage in formation around a deeper understanding of your baptismal identity and how it applies to your daily life. Invite your clergy to lunch at work; gather others of like profession and ask questions of how you can live your faith in your daily life. Be a networking center for your community, and share with ecumenical partners in activities that bring God's reconciling love into the neighborhood.

At a diocesan level we need to provide training for networking, formats for small group gathering and discernment conversations, and be a stronger voice for Gospel values and how they impact society. All of this is essential for a time like this.

None of us know what the future brings. What challenges global living will have to be faced, or what it will take to restrain the temptation to embrace our baser nature that has been unleashed in this reckless election campaign? We do know what God wants of us in responding to Jesus' call to follow Him. We are invited to be icons of the Prince of Peace whose life we are poured into through baptism. It is reviving this following that we are "In mission with Christ through each and all."

In the peace and love of Christ,



Bishop Alan Scarfe

Photo: Bill Witt



REVIVAL 2017

& BISHOP'S SCHEDULE

January 2017

- 7 St. Andrew's, Des Moines
- 15 St. John's, Glenwood
- 22 Church of the Savior, Orange City

Revival 2017 Begins

- 27 St. Alban's, Davenport with St. Paul's, Durant, at St. Paul's
- 28, 29 Trinity Cathedral Davenport

February

- 17: St. Mark's, Anamosa with Grace Episcopal, Cedar Rapids, at Grace
- 18, 19 Christ Church, Cedar Rapids
- 24 St. Peter's, Bettendorf
- 25, 26 Trinity, Muscatine

March

- 3 St. Andrew's, Chariton with St. James, Oskaloosa, at St James
- 4,5 Trinity, Ottumwa
- 17 St. Paul's, Marshalltown with St. Stephen's, Newton, at St. Stephen's
- 18, 19 St. Paul's, Grinnell
- 24 Calvary, Sioux City, St. George's, Le Mars with St. Paul's Indian Mission, at St. Paul's
- 25, 26 St. Thomas, Sioux City

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

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Iowa Connections

Winter 2016 The Rev. Meg Wagner, Editor

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164th Convention

of The Episcopal Diocese of Iowa

Bishop Scarfe's Address



In his book *A Generous Community* Bishop Andy Doyle of the Diocese of Texas writes of the arrival of Meriweather Lewis at what has come to be known as the Continental Divide. He had been searching for a river route that crossed the continent from east to west, and had discovered the river trailing off into a massive range of mountains. He was caught between the immensity of the challenge ahead of him and the enormous potential of all he could see.

In April 2003 my initial diocesan staff set off on a course which we described as being “In mission with Christ through each and all.” It was a directional guide for the staff in our relational work with everyone who made up the Diocese of Iowa. Within it were three understandings. First, it reminded us of Jesus’ words in John 15:16, familiar to many who have attended ordinations as well as my own consecration – “you have not chosen Me but I have chosen you. And I ordain you that you go forth and bear much fruit.” And so whatever ideas we may get about our leadership roles and whatever ambitions we may have in Christian service, Christ does the calling, the shaping, the sending.

The sense of being sent is the second element captured in the directional phrase. We are always in mission.

Doyle also reminds us that no disciple remained a disciple. They all became apostles - which means “sent out ones.” We are called and shaped or equipped by Jesus to be on the move. We are sent in mission with Christ, to bring the reality of the Kingdom of God to everyone we are given the privilege to meet in a significant way. And so it is, thirdly, that no one is exempt or not needed for this work. God works through each and all of us. Each refers to our individual response to God’s call, and all speaks of the fact that we do this together as one body of Christ.

It is an immense challenge and an enormous opportunity. The calling card with which you attracted me was one which asked for a “total ministry bishop.” The request was to build on what Bishop Epting in his memoir *With Gladness and Singleness of Heart* described as his proud achievement – in introducing ministry development, leading all the baptized into the full joy of their ministry in Christ, to Iowa. For more than a decade we have labored to make such a concept more than a concept but a cultural phenomenon, where the baptized lead and the ordained support, and where the totality of who we are and what we are in terms of our talents and resources and God-given opportunities are released to the disposal of the mission of God.

Thirteen and a half years later, after placing the sign “In mission with Christ through each and all” on the staff desks and on our Diocesan letterhead, I have an understanding of how Lewis and Clarke felt as they had navigated so deeply into the interior of this great country and were only beginning to see how vast the terrain really was. No one could have told them. No one really knew; and so it is with the bringing of the Gospel message and community of Jesus Christ into that part of what one day will be our historical moment, and our efforts to live genuinely into them. God has spared us the fiery furnace of the Reformation, or the barbaric cruelty of the Roman Coliseum, though we live

in a world where the cost of following Jesus does still include human lives; and God has even spared us that by the accident of our births. What might be in the future we cannot know; we have to pay attention to this present time and place and be faithful followers. And yet we can imagine becoming “persons of interest” as followers of Jesus, as those who studied *The Underground Church* together this year can acknowledge.

And so we find ourselves in a year that has just passed in which we have been taking stock on several fronts. The Alleluia Fund recipients for this past year have led the way – none more impactfully than “Horton hears the small Church.”

It is said that a system is no healthier than its smallest parts; and we should be grateful for the journey of encouragement and exploration that Kim Gee and Holly Scherf embarked on this year to listen to our congregations of 25 average Sunday attendees or lower. I am not going to steal Kim’s thunder by giving away her central discovery. I do want to say however that everywhere I went on visitation where they had been every report was of high praise for their work.

Others have been working too on addressing important gaps in our ministry focus – the Older Adult Ministry Development Team was launched from last year’s Convention Thursday evening workshop on “Faith after 55.” And Creation Stewards are finally helping to pull together those whom God has impassioned with particular care for the planet and our stewardship of it, which of course should be all of us and yet we need leadership. Environmental issues unequally impact the lives of the poorer peoples around us. That we have a companion in Swaziland that in spite of its challenge with resources makes being “Green Anglicans” a key identity as a Christian people is another blessing of our present time from which we all benefit. Bishop Ellinah, by the way,

sends us her greetings.

We took stock also in a comprehensive way through the Feasibility Study led by Norm Olson. We were ascertaining the level of interest in engaging with a diocesan-wide capital raising campaign in the near future. It was to be a shared fund raising effort in which, after a tithe set aside for our Companions, proceeds would be halved between local congregational capital projects and a diocesan-wide project called GILEAD – Growing Iowa Leaders: Engaging All Disciples – which would also be aimed at impacting the ministry effectiveness of every congregation by offering resources for leadership development.

The Diocesan Board has requested a fuller report with supportive notes from the consultant than the "Executive Summary" offered at its September meeting; and will consider it further at its November retreat. I imagine, if we decide to move ahead, we will hear about its launching details at our next Convention.

This past year was focused on developing new structures for an eternal message. That can be as simple as using different language for the Eucharistic Prayer as we did yesterday with the Eucharistic Prayer for an Inclusive Church – thanks to Trinity, Iowa City who have been using it for a season. As with all of our annual themes from the strategic plan, we expect to continue keeping this concept before us even as we move forward to the new year. I am grateful to see prayer services emerge in coffee shops, on the one hand; and to encourage the rediscovery of monastic rhythms, on the other hand, for example in the priests' Advent retreat

started last year. Tending to our inner life is of vital importance in the creating of new structures for the eternal message God invites us to incarnate.

I am just completing a weekly series of a study of Doyle's *Generous Community* with the people of St Martin's in Perry. This is an endeavor that refreshes my own spirit as we share our thoughts and conversations together at a level of personal interaction for which I don't always get the opportunity. I am so grateful to them for the experience.

Not every idea imagined in the Strategic Plan was pursued. There has seemed little interest in developing our liturgical spaces, and maybe we have to raise some financial assistance for this or more importantly help educate on how architecture can express faith in the contemporary setting. There are experienced people among us who could help guide us, who have said that they would be interested in serving on a Task Force on renewal of liturgical space. I know that there is interest out there but it is not yet a movement.

Recasting assets has begun a third round of invitations to congregations interested in reimagining the use of their building assets.

And in the major new initiative of the year – the creation of a joint Latino ministry with the West Synod of the ELCA – based at Denison we envision transforming the space at Trinity, Denison into a multi-purpose mission center. Latino ministry visionaries not only consider a worship space but also a medical clinic, refugee resource center, ESL classroom and a place for legal aid. It is my pleasure to welcome

to the diocese Pastor Filemon Diaz, his wife Nancy and their three children. I know when Pastor Diaz was thinking of Bishop Prois and my invitation to come to this "Macedonia to help us," his children couldn't find Denison on Google maps and wondered where their dad was taking them. They are probably too young to know about Brigadoon! Over the next few years we pray that he will find God's joy here and that Iowa really is the platform for the launching of our nation's leaders for a reason. May it be a launch pad for a life of grace and purpose.

One other new structure that has taken off this year is that of Breaking Bread. Even in Dundee Scotland during the young adult pilgrimage and in the presence of the three Companion bishops, we took over the back section of a Nando's Chicken Restaurant and celebrated the Eucharist. The manager was so impressed he took photos and invited us back again. Nando's is a well-known South African franchise and had caught the eye of our Swaziland friends for a evening out dinner. In Iowa, Breaking Bread has taken place at the Des Moines Social Club, in homes, pizza parlors, at the Iowa State Fair, and now in a hotel. Outside Des Moines we have broken bread in Dubuque, Muscatine, Council Bluffs and Fort Dodge. One hundred and fifty- four distinct individuals have participated, not including the large number of you yesterday, out of which sixty four have no church connection. Vocations, mission imaginings, and deep spiritual sharing have already been evidence of the Spirit's blessing of this work. And we don't know what God will do with this willingness to move beyond our



norms in ministry.

Within its walls, this year the cathedral in Des Moines has begun to turn itself inside out. The hosting of the Connection Café providing a lunch venue for the homeless within the city is one such action. Yet we have also hosted services in response to two national gun violence incidents and most recently we welcomed the participants in the Season of Creation as they completed their “season of learning on climate justice” with an evening service of prayer dedicated to the Feast Day of St Francis of Assisi.

Moving beyond our walls, or turning our walls inside out by hosting events of community concern are ways of responding to the call for new structures. They are also ways of fulfilling what it means to be “In Mission with Christ through Each and All.”

In emphasizing mission during this coming year and beyond, and as our personal preparation for our part in that mission, I am calling us all to gather across the diocese in 2017 in a series of evening revival worship services, known as Revival 2017. It is my prayer that these will be opportunities for us to rekindle the gift of the Holy Spirit who was given to us at baptism, to hear in a fresh way how much God loves us, and to let the Spirit guide us – each and all of us- in the transforming work in our society which awaits us. I used to love

going to my grandma’s house. I would hold back as the family entered her home and be the last one in, just so that I could hear her say: “There he is!”

My friends, God is waiting for us to walk into God’s loving presence just to be able to say: “There she is; There he is!” This Revival is ambitious. It will replace my regular visitation schedule which will resume in 2018. I intend with God’s help, to visit twenty areas throughout the year – inviting one or two congregations to come together on a Friday evening, and then going to another on Saturday night and making that congregation the location for a regional confirmation on the Sunday morning. In the course of the year, and by the time we gather again at Convention in October 2017, I will have been with every congregation in revival. Revival 2017 will need volunteers for prayer cover, music, logistics and hosting, liturgy participation and nominations for those to give testimony and share in the various prayer stations envisioned for the evenings. A steering team for preaching and worship leading is being developed, and I am grateful to Kathleen Milligan, Elizabeth Popplewell, Meg Wagner, and Lydia Bucklin for their assistance in this. My hope is that the leadership team at each location be staffed locally. This is important too for follow up.

I encourage you to take a risk and be willing to make yourself vulnerable to

God’s possibilities. It is how creative innovations of the Spirit grow; and it will be the dawning of a new day across the state. Our sub-text as a mission statement alongside “In Mission with Christ through Each and All” has been over these past years – “That your light might shine like the dawn.”

I have only a few years remaining as your bishop. Whatever ideas I have had, I have already offered, and probably quite a while ago. The continued way ahead is immense and could be overwhelming, and yet the opportunity remains enormous. I am not ashamed of what we have done and are doing together as a diocese. Nor am I afraid that we are a spent cause – and I speak for everyone of you.

God, I believe, is asking me to return to my basics – to preach the Gospel, to baptize, to make disciples and to pray with you and seek the manifestation of God more fully through Revival 2017. The plans ahead are linked to this search for spiritual simplicity – true to my own upbringing perhaps more than to yours, I confess. Please receive it as all I know – to pray with you, to listen with you for God’s voice for our age, and to offer my agency along with yours for God to act among, within us and through us.

We are “In Mission with Christ Through Each and All.”



REVIVAL 2017

A WORSHIP EXPERIENCE ACROSS THE DIOCESE OF IOWA

RENEW YOUR BAPTISM

REKINDLE THE GIFTS OF THE SPIRIT

RECHARGE FOR MINISTRY

2017 Alleluia Fund Grants

The Alleluia Fund is an annual campaign which begins during the Easter season to raise funds for the growth and support of ministries that are beyond the reach of any one congregation and that lie outside our annual diocesan budget. Grants are awarded during the annual diocesan convention just a few months after the Alleluia season's fundraising efforts.



2017 Alleluia Fund Recipients

P

\$2050 granted to St. Paul's, Council's Bluffs to begin an after school arts program

St. Paul's is beginning an after school program designed to benefit the youth in their neighborhood. One Wednesday evening each month they will introduce students to artistic, educational, and culturally challenging interactive programs. They hope to provide an environment that is supervised, safe, enriching, and is designed to help them experience positivity and expand their horizons while interacting with supportive peers and role models.

\$2000 granted to the AFRECS Conference

The Diocese of Iowa sponsored the 11th Annual Conference of The American Friends of the Episcopal Church of the Sudans on October 21-23, 2016. \$2000 was granted to AFRECS to help subsidize the conference.

\$6,800 granted to the Des Moines Center for Social Ministry

Grant money will be used to promote and coordinate JustFaith and other JustFaith ministries and Center for Social Ministry programs throughout the year in new areas of the Episcopal Diocese of Iowa.

\$2,350 granted to St. Andrew's, Des Moines for festival equipment

St. Andrew's is a proud supporter of the Capital City Gay Pride Fest and sought money to help them purchase festival equipment like a tent, chairs, table, etc. They plan to buy two sets of equipment, using one and making the other available to any parish that wants to participate in the festival.

\$2,800 granted to Trinity, Iowa City for Church School Curriculum Development

Trinity, Iowa City is seeking to develop a church school curriculum for third grade through confirmation age. When completed the curriculum will be made available throughout The Episcopal Church in electronic form.

\$3,000 granted to the Anglican Dicoese of Swaziland

The money will be used to create a computer workstation at the offices of the Diocese of Swaziland for the purpose of improving the training and education of lay ministers and clergy within the diocese. This workstation would facilitate access to online training/education materials from the Dicoese of Swaziland, the Anglican Province of Southern Africa, the companion dioceses (Brechin and Iowa) and from other sources.

\$2,000 granted to Nzara Companions

The grant money will be used to purchase medical supplies for the Good Samaritan Primary Health Clinic in Nzara, South Sudan. Good Samaritan Clinic is the only medical facility in the Dicoese of Nzara.

United Thank Offering Grant

by David Oakland

One announcement made at our diocesan convention was the receipt of a grant from the United Thank Offering (UTO) for our companion diocese of Swaziland. The grant, "Tree Planting and Water Harvesting (Renewing the Face of the Earth)," was funded for \$33,400, and originally announced by the executive council of The Episcopal Church last June.

a number of residences. The UTO grant will support planting trees on about 10 hectares (25 acres) of land which does not lend itself to other development. Some of the trees will be along the river; some will be on the upper portions of the hillside where the ground is too rocky to be farmed. The intent is that these trees will be a long-term sustainable project which will eventually produce income for the diocese. UTO funds will pay for seedlings, ground preparation,

training and maintenance.

The second part of the UTO grant is to add water storage tanks, gutters, and piping for water harvesting at ten churches throughout the diocese. While this does not solve any problems with the drought, it provides

limited relief and also demonstrates to parishoners something they can do for themselves in many cases.

This grant is one more recognition of the environmental and sustainability efforts of the diocese. In April, Bishop Ellinah Wamukoya was named by the Archbishop of Canterbury,

Justin Welby, as Chairperson of the Anglican Communion Environmental Network. She had previously been named by Archbishop Thabo Makgoba to serve as Liaison Bishop for the Anglican Church of Southern Africa Environmental Network. In October she received the Eco Faith Based Award for her Environmental leadership in Swaziland. The UTO grant will be administered by the Diocesan Social Development Office headed by Ms. Thandi Zulu. Her assistant, Mr. Mncedisi Masuku, a young man educated in agriculture and environmental studies, has been instrumental in bringing Green Anglicans to Swaziland (and making it ecumenical), and expanding gardening and tree planting at churches. He was a speaker at the Anglican Consultative Council Environmental workshops in Zambia last April, and was named the winner of the Young Eco Hero Award for his work in Swaziland.

Mary Jane and I were in Swaziland at the time the proposal was submitted last February so had the opportunity to visit the property where the trees will be planted. We are grateful for the work being done by our companions and also for the support that comes from those of you who fill those little blue boxes that our diocesan UTO officer, Marcia Powell, supplies to your church – and for all those throughout The Episcopal Church who support the United Thank Offering.



The Oaklands accept a grant from the United Thank Offering on behalf of our companion diocese of Swaziland at the 164th Annual Diocesan Convention.

The Anglican Church of Swaziland owns a large parcel of land adjacent to the Great Usuthu River and just outside the village of Luyengo. This diocesan property includes the Usuthu Parish church (which is building a larger facility), the Luyengo Vegetable Farm Project, Usuthu Anglican Primary School, another school, and



Save the dates!

165th Annual Convention October 27-28, 2017
FRIDAY & SATURDAY Keynote: The Rev. Stephanie Spellers

166th Annual Convention, October 27-28, 2018
SATURDAY & SUNDAY Keynote: The Rt. Rev. Michael Curry

Indaba Conversation Summary

by Meg Wagner

For the past several years, Diocesan Convention has included time for Indaba-style conversations around tables. The summaries of the table conversations were compiled by Kathleen Milligan, Suzanne Peterson, Elizabeth Popplewell, and Meg Wagner.

Question #1: Given that The Episcopal Church has apologized for its role in slavery, what would you see as an appropriate further Christian act of repentance for the role of The Episcopal Church in slavery before the Civil War, for its refusal to condemn slavery during the Civil War, and for its hand in the active segregation and oppression of Black Americans for the 100 years following the Civil War?

Challenges we face:

- This is such an enormous issue that we get stuck at how to begin.
- We don't know how to talk about race ("let's get rid of race, I am color-blind," etc.).
- We are a predominantly white church here in Iowa. We tend to ask people of color to speak for their race and we

unfairly expect them to help us.

- We don't have a good understanding of reparations – what good will money do? What will it fix? What if we make ourselves vulnerable and it doesn't change anything or makes things worse? There is some resistance to giving up control and acknowledging our own shame.
- We don't have a clear ownership of responsibility - What is my responsibility? How am I connected to the sin of racism and white privilege? There is some resistance to owning responsibility, and a desire to distance ourselves from the sins of the past.
- We know that there is no amount of money that can fix this.
- We have fear. Even as we acknowledge that history has always been told by the oppressor - there is fear of how much will unravel when we dismantle the history we have been taught.
- There is fear about the current state of racial tension in the United States.
- We are not in agreement about what needs to be done or even the need for reparations.

What acts of repentance could create right relationship?

- Repentance can't just be money.
- Repentance can't just be an apology.
- We need to understand what white privilege means and its role in perpetuating racism.
- Our repentance can't just be in relationship to slavery, it also must address our oppression of Native Americans.
- We need to do the work necessary to discover our personal and church histories with oppression of Native Americans and Black Americans.
- Part of our repentance must address the current form of slavery and lynching – mass incarceration and the killing of people of color.
- Acts of repentance should be done in consultation with people of color.
- We need to personally stand with people of color - show up in support at protests, rallies, vigils.
- We need to seek and foster relationships across races.

The summary of the second Indaba question will be published in the Spring Iowa Connections.

Election Results

Standing Committee

- Clergy: Elaine Caldbeck
- Lay: Aileen Chang-Matus

Directors of the Episcopal Corporation - At Large

- Clergy: John Greve (3 yr.)
- Clergy: Kent Anderson (2 yr.)
- Lay: Amy Mellies

Directors of the Episcopal Corporation - Chapter Rep.

- Clergy: Richard Graves (Central),
- Clergy: Fred Steinback (South Central)
- Lay: David Nixon (North Central)

The Disciplinary Board

- Clergy: Jean McCarthy
- Clergy: Catherine Quehl-Engel
- Lay: Keith Hoffman
- Lay: Kay-Kay Saunders

Deputies to General Convention and Province VI

Clergy:

- Wendy Abrahamson
- Kathleen Milligan
- Mary Cole-Duvall
- Meg Wagner

Lay:

- Maggie Tinsman
- Bill Smith

- Shelby Allen-Benitz
- Stephanie Blake

Alternate Deputies to General Convention and Province VI

Clergy:

- Cathleen Bascom
- Lydia Bucklin
- Troy Beecham
- Lauren Lyon

Lay:

- Katherine Saunders
- Tom Powell
- Julianne Crosmer
- Chris Moon

Convention Youth Service Project

Youth Lock-In Participants Feed Des Moines Hungry

by Lacey Howard

On Saturday morning, just as Convention was reconvening around 9am, the youth in grades 4 through 9 who spent the night at The Cathedral of St. Paul as participants in the Youth Lock-In were setting up for an important service project. With the help of Jim McLallen of St. Luke's Des Moines, the youth and adult chaperones at the lock-in created an assembly line to pack sack lunches in St. Paul's undercroft. The lunches were destined for the clients of Central Iowa Shelter & Services (CISS) at 1420 Mulberry Street, Des Moines (centraliowashelter.org), that each year serves more than 2,000 Iowans experiencing homelessness.

The group packed 300 lunch bags, each with a variety of non-perishables: an 8oz bottle of water, a sleeve of peanuts, a pack of peanut butter crackers, a chewy granola bar, and two mini tootsie rolls. The shelter's kitchen, Jim says, adds a fresh sandwich before handing each lunch bag to a client



The youth and adults of the Youth Lock-In during Convention packed and delivered 300 sack lunches to Central Iowa Shelter & Services. Front row, from left: Carter Lein-Schwartz, Skye Slocum, Samantha Schirmer, Morgan Ford. Second row: Lizzie Bowler, Hannah Ford, Celia Powell. Back row (adults): Christa Smith, Michael Greve, Chelsea Smith, Dale Schirmer.

who is headed to work or out for a day of job hunting.

After 45 minutes of working on the lunch-bag assembly line, the youth stored the lunches in five large plastic totes, and the totes in Jim's car. Jim transported the totes to CISS while the youth and chaperones walked to the shelter. Once

there, the youth unloaded the heavy totes into the shelter's storage area. "Having the kids pack the lunches, and then go to the site where the lunches feed the hungry seemed to complete the circle," Jim says. "Perhaps they learned a practical way they can help feed the hungry in their towns after seeing how it is done, and actually doing it."

The sack lunch packing is a monthly service project organized by Jim at St. Luke's. "We take every 4th Sunday and pack lunches following the 10am church service. The number [of lunches] varies depending on the number used at the shelter since the last packing. In October, they used five totes worth, about 300 lunches. We will talk with the shelter chef to determine how many empty totes there will be prior to the 4th Sunday in November."

Jim adds, "The items for the lunches are purchased at Sam's; and I was encouraged by an assistant manager there to seek a grant from the Walmart Foundation to underwrite the project," he says. "The Walmart grant was for \$1,500, which gets us about a year's worth of items."

Lacey Howard serves as the Missioner for Children and Youth in the Diocese of Iowa.



"The items we used [for 300 lunches] cost about \$135, or about 45 cents per lunch," Jim says. "The chef tells us this is a much more substantial meal for the shelter clients than before, when they were able to provide a sandwich only."

UPCOMING DIOCESAN YOUTH EVENTS

January

13-15 SKI TRIP 6th-12th grades, BOONE **NEW LOCATION! **

February

18-19 NB#18 STAFF TRAINING Grace, Cedar Rapids

March

3-5 NEW BEGINNINGS #18 Grace, Cedar Rapids, 6th-9th grades

April

1-2 HAPPENING #42 STAFF TRAINING Trinity Cathedral, Davenport 21-23 HAPPENING #42 Trinity Cathedral, Davenport, 9th-12th grades

For more information visit iowaepiscopal.org/Ministries/children-youth.html

Annual Youth Ski Trip Ready for Registrations

Youth Ski Trip Moves to Boone

by Lacey Howard

The 2017 Youth Ski Trip will take place in new locations—Camp Hantesa and Seven Oaks in Boone—January 13-15, 2017. The reason for the switch? There are a few factors behind Youth Ministry Development Team's decision. First, a more central location was chosen in hopes that groups from Iowa's western areas will be able to attend the weekend event. Second, Boone's Seven Oaks Recreation offers skiing and snowboarding, but also snow tubing, which allows non-skiers to participate in the winter fun.

The 2017 Youth Ski Trip information is online at iowaepiscopal.org. The group registration process is mostly the same as in years past, with one streamlining change: there is no need to register your group with the ski hill. Leaders need only register their groups with the diocese, following the link on the website and in the leader packet or by returning the paper form found in the leader packet. The deadline to register groups is December 18, 2016. Leaders can pay their groups' registration fees online, by mail, or in person. As always, scholarships are available by contacting Lacey Howard, Missioner for Children & Youth, via email: lhoward@iowaepiscopal.org.

Leaders and participants are welcome to reach out with any questions to Youth Ski Trip coordinators Dale Schirmer of Grace, Cedar Rapids, and Amy Mellies of St. Johns, Ames, at registration@youthskitrip.com.



Mark your calendar for the 2017 Youth Ski Trip, January 13-15 in Boone. Please register your group by December 18.

EYE17 Comes to the Midwest

Gathers Youth From Around the World

by Lacey Howard

This year's Episcopal Youth Event, EYE17, will be held in partnership with the Episcopal Diocese of Oklahoma from July 10-14, 2017 on the campus of the University of Central Oklahoma, Edmond. Youth currently enrolled in 9th, 10th, 11th, or 12th grade during this 2016-2017 school year are encouraged to apply.

The Episcopal Youth Event (EYE) is a triennial event for young people put on by The Episcopal Church. It serves as a celebration to inspire a deeper faith in Jesus Christ, and a renewed commitment to mission and ministry. It is the second largest event in The Episcopal Church and the single largest Episcopal youth event. EYE is a once-in-a-lifetime



opportunity to purposely gather with 1200+ other faithful young people from across the Episcopal Church for three very full days of worship, sharing, praying, learning, singing, and working between the arrival and departure days.

EYE welcomes young people who have completed grades 9, 10, 11, or 12 by spring of the event year and have not already attended college. Participants must apply and register through their diocese. Applicants should be members of an Episcopal church in the Diocese of Iowa, emotionally mature, and capable of being a responsible member of the Iowa delegation. Space is limited and applications will be reviewed in the order they are received. Visit iowaepiscopal.org's Children & Youth page for more information and a link to the youth application. Applications to be a part of the Iowa youth delegation are due by January 1, 2017. Adults interested in serving as chaperone should contact Lacey Howard.

Questions? Contact Lacey Howard, Missioner for Children & Youth, at 515-277-6165 x203 or lhoward@iowaepiscopal.org.

AFRECS 2016 Conference

Building Bridges of Reconciliation

by Jeanie Smith

The Conference of the American Friends of the Episcopal Church in the Sudans (AFRECS) was held in the Des Moines metro area the weekend of October 21-23. Some 80 people registered for this event, many from the Sudanese diaspora and many from other states where there are companion relationships between dioceses here in the US and dioceses in Sudan or South Sudan. Notable speakers were Dane F. Smith, Jr., former Senior Advisor to the US Special Envoy for Darfur and the author of *U. S. Peaceface*; Pa'gan Amum, former Secretary General, Sudan People's Liberation Movement; and James A. Leach, retired US Representative from the 1st District in Iowa.

Dr. Dane Smith was particularly specific about the role of peacemaking and reconciliation in war-torn areas. He emphasized that humility (not moral arrogance) is a necessary ingredient for anyone who would be involved in peace and reconciliation work. He argued that women must be a key part of the peacemaking process, that it is vital that both sides in the conflict adopt "justice for all" as

a priority, and that prayer is a key piece of the process – not only public prayer but the commitment of those involved in the peacemaking process to private prayer as they listen for the voice of God.

The overwhelming message of the conference was that much needs to be done to help in the increasingly violent tribal conflict that is tearing South Sudan apart. And we here in the US and in other countries have a role to play.

What can we do? First, pray! We heard message after message about the power of prayer to encourage those who are daily facing displacement, lack of food, and the increasing risk of genocide. Second, we can send as much in the way of financial help as we are able to do. Third, we can press our Congressmen and Senators and the US Department of State to increase aid to Sudan and South Sudan and to permit more refugees from this conflict to come to the US. Fourth, we can continue to support our companion relationships diocese-to-diocese. We heard over and over again about innovative ways in which these companion relationships are transformative on both sides.



South Sudanese impromptu choir



Former Iowa US Representative Jim Leach



Mr. Buey Ray Tut, "Aqua-Africa" explaining how "Aqua-Africa" and "Water for South Sudan" are collaborating to complete safe water projects in South Sudan.

"Thokoza!" Rejoice!

by Bill Witt

Throughout my 11 days in Swaziland, two sentences kept springing to mind: "Where the spirit of the Lord is, is freedom." and "Even clad in my form, how beautiful you are, Lord Jesus!" The first comes from Isaiah, the second from Bernard of Clairvaux, and both arose in the spirit of SiSwati "Thokoza!" Rejoice!

A spirit of rejoicing seemed to infuse every encounter I had with our Swazi sisters and brothers, from my first words with the customs agent at King Mswati III International Airport:

—What brings you to Swaziland? Tourism and sight-seeing?

—I'm here to do some food and nutrition work for my church. (I pull back my lapels to reveal my St. Luke's Episcopal t-shirt.)

—Ah, very good. How long will you be here?

—Eleven days.

—God bless you! You will love Swaziland and Swazi people!

In forty-plus years of traveling across the globe, I had never had a customs agent bless me.

Nor had an agent ever predicted the outcome of a trip so confidently and warmly.

But Agent Mrs. Mlandini was right on both counts: I swiftly came to love the Swazi people and their land.

“Thokoza,” continued



“When it rains, Swaziland is as green as Switzerland,” Bishop Scarfe observed, as we drove through the Ezelwini, which in SiSwati means, “the Valley of Heaven.”

But there had been no rain in Swaziland for going on two years, and much of the landscape looked like the Sonoran Desert: no leaves breaking bud on the trees, no grass sprouting on the overgrazed red soil. Inedible yucca and bitter-fleshed agave are among the few plants showing signs of life in the southern African springtime.

In the cities, the supermarkets are well-stocked, the giant bins at the government’s monopoly grain terminal are full of corn and beans imported from South Africa and rice from Indonesia and Japan, and water tankers fill at commercial wells for delivery throughout the urban areas. Abundance can be readily found...for a price.

But in the hinterlands where agriculture is small-scale and subsistence, there is no money, there is no food, no water.

Coincident with the onset of the drought, AIDS has begun to subside, but only after killing large numbers of younger adults--parents--whose orphaned children now live with grandmothers and great aunts, or under the care of widows in the villages, at far-flung home sites and care points and in tiny church-affiliated schools.



These are grave threats that will challenge for many years to come; the Swazil people face hardship and tragedy at every hand...and yet...they rejoice.

They rejoice in living faithfully, joyfully, in boundless generosity of heart and spirit, even while their physical resources are twisted and pulled to the snapping point.



I spent the better part of three days with two young men, Mncdesi and Andlini, navigating the rutted, washboarded dirt roads of rural Swaziland in an old Ford Ranger pickup truck overloaded with beans, rice, corn, and cooking oil; the springs groaned, the rocker panels nearly scraped the ground, the engine pinged and wheezed as we climbed steep switchbacks.

And Mncdesi spoke passionately of his work helping establish vegetable gardens and install drip-irrigation systems. We discussed cover crops and windbreaks, manure management and methane capture...And we sang...and sang...hymns in English, in SiSwati, in SiSwati and English simultaneously...Taize chants...Thokoza!



More valuable time was spent with the project committee for the new Diocesan piggery (in Iowan, “100-hog-farrow-to-finish operation”) planned at Luve. Better nutrition, especially for the many orphans in the Diocese’s care—again, meeting a critical need that will last a long time is their mission—and they take it up with quiet confidence and joy in the Spirit.

Our generosity to our companion diocese is vital in helping them provide food, clothing, and important educational and health support services.

And their lives of faith—of joy in the spirit and generosity of heart— are an irreplaceable gift to us.

Again and again, I joyfully accepted that gift, and in that spirit I found myself freed to affirm aloud to my Swazi sisters and brothers the words that I often say silently as part of my personal spiritual practice: *How beautiful you are! Even clad in my form, how beautiful you are, Lord Jesus!*

Bill Witt is a member of St. Luke’s Episcopal Church, Cedar Falls.



Young Adult Companions

Spirit of Discovery

by Lydia Bucklin

On July 14, 2016, a group of 6 young adults from the Diocese of Iowa traveled to the Diocese of Brechin to join with young adults from Brechin and Swaziland to nourish the next generation of companions.

For more than 26 years the Dioceses of Brechin, Iowa, and Swaziland have officially been in a three-way companionship. This companionship has been fostered through prayer, outreach, shared ministry, and the building of relationships.



Iowa travelers included Cody Barker (Grace Church, Cedar Rapids), Stephanie Blake (St. Andrew's, Waverly), Nora Boerner (Trinity, Iowa City), Lydia Bucklin (Diocesan Young Adult Missioner), Rachael Essing (Episcopal Service Corps), and Thomas Early (St. Paul's, Harlan).

The group of young adults stayed in a flat at Abertay University in Dundee, Scotland. They shared living space, a kitchen, and bathrooms as they lived together for a short while.

Rachael Essing reflected, "This trip of a lifetime has done so much for me, but the best part was sharing the 'small moments.' A laugh spawning from a new, inside joke with someone, a simple smile when invited to sit next to a person, the opportunity to exchange our experiences and the appreciation of each soul. Being friends and companions on a genuine level opened us up vulnerably."

Nqobile Mavuso, a young adult from Swaziland, "I learned the importance of loving the other person, of caring for the other person."

The theme of the visit was, "Spirit

of Discovery," and Bishop Nigel Peyton of the Diocese of Brechin, Bishop Alan Scarfe of the Diocese of Iowa, and Bishop Ellinah Wamukoya of the Diocese of Swaziland joined the young adults each day and led discussions on faith from their own cultural context.

"We looked at newspapers and reflected on the media and ways that people, especially young adults, are active in their faith in Scotland, Swaziland, and Iowa," reflected Bucklin.

While the University of Aberdeen residence hall served as home base, with morning and evening prayer marking the rhythm of life together, the group ventured out during the day to visit congregations, communities, and service organizations throughout the diocese.

Some of the group visited Café Church in Dundee, which transformed a traditional church building (St. Luke's) into a welcoming space with couches, tables, and chairs. It's a nontraditional worship service where people of all backgrounds feel comfortable worshipping together. Others visited St. Martin's, St. Ninian's, and All Saints.

An all-day pilgrimage walk took place on July 18 in Glencarse. "The pilgrimage was very tiresome. It was hard," said Mavuso. "Sometimes it was very steep, sometimes we had to help each other. Spiritually for me the walking aids some of us needed were reflected in our need for each other, our need for God. We need spiritual assistance."

"From seeing grounds devoted to sacrifices to being able to make a wish in a well to sitting in churches and graveyards that date back centuries ago, we were able to almost time travel and learn about the area and history of some of our fellow companions," reflected Essing.

Visiting community service organizations was a highlight of the trip for many Iowans. The young adults went off in small groups to a local food bank, a community center, and even a skatepark, called The Factory Skatepark, which is a faith based organization supporting young people in the community in innovative ways.

In the spirit of the ministry of Breaking Bread, a new public worshipping community in the Diocese of Iowa founded



Mncobi Magagula, Mandla Mdluli, Steph Blake, and Cody Barker

Young Adults, continued

by Bucklin and other young adults, the companions worshipped at a restaurant called Nando's. Many reflected that they loved the experience of public worship and would like to pursue similar ministries in their dioceses.

On the final Sunday of the visit, the group worshipped together at St. Paul's Cathedral in Dundee. Everyone participated in the liturgy in particular roles.

Megan Bitrell, a young adult from the Diocese of Brechin, said, "The visit was an excellent experience in the fact that it really brought the companionship to life and enabled us to make connections across the dioceses."

Essing agrees, "Trips like the one to Brechin are important to allow each diocese to get out of their own world and headspace. We are reminded of who it is that we are praying for and serving. It's much easier to share joys in new excitements and to hold each other when in sorrow when

there's that common foundation. We are able to be human with each other.

The Rev. Lydia Bucklin serves as the Young Adult Missioner in the Diocese of Iowa.



Music That Makes Community

by Paul Vasile



What happens when we sing without paper, when teaching and learning music become a part of the holy work of worship? How is community created and sustained when we learn and sing this way?

These were just a few of the questions that participants in a three-day Music That Makes Community workshop explored in late September. Hosted by St. Andrew's Episcopal Church in Des Moines and supported by a generous gift from the Diocese of Iowa, almost forty individuals from every corner of Iowa, Nebraska, Illinois, Wisconsin, and Minnesota stepped into learning spaces with vulnerability and grace, and it was a joy to see their skill and confidence grow during our time together.

Music That Makes Community was founded in 2005 as a program of the All Saints Company, an organization that works to revitalize participatory practices in church life, and is now a self-sustaining non-profit. Over the past ten years, they have served approximately 2,000 clergy, musicians, and lay leaders in the United States and Canada, teaching an oral-tradition, paperless song leading practice grounded in a theology of welcome and generosity. MMC is actively engaged in conversations about revitalizing religious communities through

embodied singing and their national network of leaders and practitioners support one another as they cultivate skills to transform music and liturgy in their own faith communities.

At the heart of MMC's pedagogy is a belief everyone can make music and share it with others, regardless of their experience or skill. In Des Moines, a team of four facilitators guided participants through varied worship experiences, hands-on learning, small group practice, and ongoing reflection, inviting each person to find their voice and use it to lead others. We explored composition, writing short songs and proudly sharing them with the group. We improvised together, explored prayer and movement through Dances of Universal Peace, and enjoyed a Group Sing our final evening together, full of joyous laughter and heartfelt singing. It was an intense, fulfilling, and transformative experience.

As one participant shared, "My experience is something that will stay with me for a long time. I was introduced to new ways of thinking about music and how we sing together that will deeply impact my ministry. Not only was the music different from what is usually experienced in the church, but the way that it can impact worship is exciting and well worth exploring."

To learn more about Music That Makes Community's work be sure to visit their website (musicthatmakescommunity.org) or find them on Facebook and YouTube.

And a new Practice Group has been formed in the Des Moines area for those who would like to continue to sing and learn in this style. You can contact Lydia Bucklin in the Diocesan Office to learn more!

Paul Vasile is the Executive Director of Music that Makes Community.



Do Monarch Butterflies Go to Church?

by Carol Mabee



They do at Christ Episcopal Church in Clinton. Attendance records go back nine years and yes, as with all “parishioners,” some years are better than others. This was a particularly bad year number wise and though very discouraging, the blame can’t be passed on to the shoulders of priests with boring sermons, unwelcoming parishioners or lousy food at potlucks. Instead, the causes for the decline of the Monarch population all across the country are far greater, and the possibility of extinction over the next few years is a reality.

I suspect most people would agree that butterflies are one of God’s loveliest of creations. For those of us fortunate enough to live in states along the flight path of migrating Monarchs we await their arrival to Iowa in late June or early July. Many of our parishioners can remember the time when they would stand in awe at the sight of thousand upon thousands of yellow or orange and black winged beauties settling on trees for a rest as they migrated back to Central America in the fall for their winter sleep over. So great was their number that the tree leaves disappeared only to be replaced by gently fluttering wings of light. Sadly such sightings are now rare if indeed non-existent.

In 2008 several of us at Christ Church became aware of the plight Monarchs and other pollinators such as bees now face and began seeking ways we might be of help. One of our members was a volunteer at Clinton’s Bickelhaupt Arboretum and shared that a butterfly garden/sanctuary was being established and that classes would be held to educate volunteers as well as

others in the community interested in becoming, as they are now called, “Monarch Mavens.” And so, our journey began.

Under the guidance of Barb Hagenson who had been caring for Monarchs over twenty-five years, we learned that the Monarch count over the past years was at an all time low, down by 70 to 80% due to widespread planting of herbicide tolerant crops and ethanol mandates which have led to the rapid loss of natural habitats and milkweed. Milkweed is the only plant that Monarchs can lay their eggs and feast upon during the caterpillar stage. Coupled with the massive logging of trees in the area of Central America needed for wintering, extreme weather conditions in our southern states during spring migration northward, and the need to fly over our busiest of highways during both migrations north or south, their chances of survival become less and less.



We were taught how to prepare and plant gardens filled with various kinds of milkweed and nectar producing plants such as Purple Coneflower, Coreopsis, Blazing Star, Butterfly Bush, Goldenrod, etc. which are necessary nourishment for adult butterflies and other pollinators. Lastly we learned how to find monarch eggs on the underside of a milkweed leaf, clip off the leaf and place it in a “nursery” which in our case would be a covered aquarium, keep the caterpillars well fed after hatching, and of course, how to keep a clean house - in other words, removing Frass which is the nice word for “poop.” My how they do eat!

So we cajoled a few more parishioners to join in our ventures, planted a large garden in back of the church, readied

the nursery and then waited, waited, and waited for our first arrivals. “Build it and they will come” was our motto, prayers were said daily, and praises lifted high when we found our first egg. We were officially Monarch Mavens. It is truly a joy and privilege to play a small part in the miracle birth journey or metamorphosis from a tiny egg to watching each butterfly slowly being freed from it’s beautiful lime green chrysalis studded with tiny gold beads, hang quietly from the now empty shell until it’s wings dry, and then take it’s first flight into the skies. Children and adults alike keep watch each Sunday, and then if by chance, one or more of the Monarchs are ready to soar everyone is eager to take part in releasing them. The smiles on their faces (the humans) is priceless and as I recall, Bishop Scarf has taken part in the celebration during a couple of his visits. I believe we released 70+ our first year and many hundreds since.

Thankfully the word is spreading throughout the nation concerning the ongoing need to help pollinators of all kinds survive and thrive in our sometimes harsh but ever beautiful world. Newspaper and magazine articles, science classes in our schools, the Internet and word of mouth are all playing an important part in educating us all as to what we can do to help the little creatures that faithfully do their part in maintaining a healthy ecosystem and making our lives much brighter. MonarchWatch.org is a great place to start.

Carol Mabee is Senior Warden at Christ Episcopal Church, Clinton.



Tate's Take-Away Grand Opening

by Lauren Lyon

Two years ago, Trinity's outreach committee was looking for a project that would do two things: bring members of the parish together in work that would embody the baptismal covenant and make a significant difference in the local community. A food pantry was one of the ideas the committee explored.



With many hunger relief efforts active in the Iowa City area, it was difficult to determine how yet another pantry would fit the needs of the community. Outreach committee members kept the vision of this project alive through a research phase that lasted more than a year. Finally, they identified an organization that would not only benefit from Trinity's support

but would offer opportunities for collaboration and shared service.

At the beginning of the 2016-17 school year, Elizabeth Tate High School in Iowa City opened Tate's Take-away, a free pantry supplying groceries, personal care items, diapers, school supplies and snack foods. Tate students experience various degrees of food insecurity. Some do not have stable family situations or living arrangements. Others are supporting children of their own in addition to attending school. The pantry helps alleviate students' worries about how to afford basic needs in the hope of allowing them to give more attention to their studies.



After an initial few weeks of support from Trinity, the Crisis Center of Iowa City joined the collaborative effort, adding additional grocery items including fresh fruit and vegetables. Tate students communicate regularly with

Trinity's outreach committee to keep the parish updated on specific needs for pantry items. Trinity parishioners bring items for the pantry to church on Sunday for delivery to Tate by outreach volunteers later in the week.

Tate's Take-away celebrated its grand opening on Monday, October 17 with representatives from Johnson County government, Iowa City's Mayor, James Throgmorton and a representative from the office of Congressman Dave Loebsack. Trinity parishioners were present including Outreach Committee Chair Amy Ruth McGraw, who participated in the grand opening assembly. Trinity looks forward to further collaboration with Tate students and faculty.

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



St. Luke's Cedar Falls Celebrates 160th

by Elizabeth Poppewell

St. Luke's Episcopal Church, Cedar Falls, marked its 160th anniversary as a parish in the Diocese of Iowa with a weekend-long celebration. On Saturday, October 15, the congregation and friends came together for dinner, a



choir show, and the debut of "Stories of Shaping and Sending Forth," the film created by award-winning documentary producer and St. Luke's member David O'Shields. The film features parishioners from age 18 to 90 responding to the question "How does St. Luke's shape you for life in your family, at work and in your community?" A festival Eucharist followed on Sunday in which the congregation renewed their baptismal promises and offered prayer from the 1845 Book of Common Prayer.

The Rev. Elizabeth Poppewell serves as the rector of St. Luke's Episcopal Church, Cedar Falls.



Iglesia Señor de la Misericordia

by Meg Wagner

The Episcopal Diocese of Iowa is thrilled to begin a joint Lutheran and Episcopal Latino ministry in Denison, Iowa, called Iglesia Señor de la Misericordia based in Trinity, Denison. Pastor Filemon Diaz, has been called to develop this new church start.



Service of Installation in Denison, October 16, 2016 with Bishops Prois and Scarfe

Filemon is originally from a small town near Guadalajara, Jalisco in

Mexico. He and his wife, Maria Nancy Limon, his daughter and his two sons have moved to Denison from Denver, Colorado where he was serving a Latino congregation. He has over 20 years of experience working with Latino communities in Los Angeles and Denver.

Diaz sees this new experience as an opportunity and adventure in a place that he never imagined he would get to know. He says, "I hope to serve with enthusiasm and faith, sharing, contributing, and supporting the Latino community. This way our community will also have the opportunity to live some of our customs and religious traditions that we extremely miss from our home countries. I hope that at their pace, in our church, they find the place where they are able to live and express their faith in their language. Where they



Pastor Filemon Diaz

can receive the support, orientation, and counseling that they need all in their first or even only language. A place where they can, and will be heard, strengthened, and motivated to continue walking in the path of hope that the Holy Spirit provides. With this being said, and with God's help, I aspire and expect to together be able to form a new family, that is a part of God's big and beautiful family, in the Church of Señor de la Misericordia."

Moorhead Celebrates 50th Anniversary

by Lauren Lyon

On Sunday, September 11, The Rev. William Moorhead observed the 50th anniversary of his ordination to the priesthood by serving as celebrant at the 7:45 Eucharist at Trinity, Iowa City, where he serves on the staff as Priest Associate. Parishioners celebrated with Fr. Moorhead and his wife, Wendy Moorhead at a reception in Trinity's parish hall that afternoon.



The actual date of his ordination was September 10, 1966. It took place at All Saints Cathedral, Milwaukee, Wisconsin with Bishop H.V. Hallock officiating. Fr. Bill had graduated cum laude from Nashota House Seminary

and been ordained to the transitional diaconate earlier that year.

His first parish position was as Vicar of St. Bartholomew's Church in Pewaukee, Wisconsin. After two years he resigned to try his vocation for monastic life with the Order of the Holy Cross. He completed his postulancy and novitiate with the order and was elected to junior profession but resigned at the end of 1970. He and Wendy Nurnberg were married in May, 1971.

That year the Moorheads traveled to LaCrosse, Wisconsin where Fr. Bill served as Assistant to the Rector at Christ Church. Over the next eighteen years he served parishes in Wichita, Kansas, various towns in Nebraska and from 1980 to 1989 as rector of St. James, Oskaloosa.

In 1989 they moved to Iowa City where Fr. Bill completed an M.A. degree in religious studies. He served as Interim Episcopal Chaplain at the University of Iowa and as a Chaplain at

University Hospital. Around that time, he became Priest Associate at Trinity and has held that position ever since.



Wendy and Rev. Bill Moorhead

In 1992

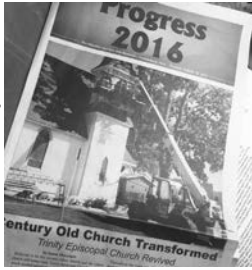
Fr. Bill began work at the Office of Student Affairs and Curriculum at the University's College of Medicine. He rose to the position of Assistant to the Associate Dean and served with three different deans, retiring in February of 2007.

Trinity congratulates Fr. Bill and gives thanks for his and Wendy's long and faithful service to the Episcopal Church. We give thanks for their kind and generous presence at Trinity.

Trinity, Emmetsburg Revived

by David E. Nixon

The breaking news in the *Emmetsburg Reporter* read, “Trinity Episcopal Church Revived.” And the Trinity congregation responded, “Amen.” The Trinity Episcopal Church remodeling was front page news in the *Progress 2016* edition (October 25). The church’s progress was highlighted in an article accompanied by 3 pages of color pictures in the local newspaper.



For months, passersby watched as the exterior paint was scraped to the bare wood (the original cedar wood dated 1879). Local painter Dick Zwart was given as much time as needed for the meticulous process. Electric paint scrapers were used to remove layers of lead paint. Many stopped to watch. Mr. Zwart, the “master of the brush” became as well known as members of the congregation. We like to think he was moved “by the Spirit.” We Episcopalians accept that God’s will is expressed through the Holy Spirit. It is written by Luke and others who say the Holy Spirit is an invisible force that guides human thought and action (Harris 2014). In many ways, Trinity

has engaged the community...as they stroll by. A sign reads, “pardon our progress, Worship 10:45am Sundays, All are Welcome.”

Motivation for the ambitious project began with a visit by Iowa’s Episcopal Bishop Alan Scarfe in 2014. Members of the congregation had approved the formation of a Ministry Development Team (MDT) with the blessings of the bishop. Trinity is one of the recent congregations across the diocese exploring a variety of ways to meet



either ministry needs or increasing maintenance needs on buildings. A combination of lay ministers

and ordained priests lead church services. Trinity hires ordained priest Rev. Cathleen Bascom to celebrate two Holy Eucharist services each month. Other Sunday Morning Prayer services are led by Ministerial Development Team members.

Works-in-progress include complete make-over of the kitchen. One of Trinity’s long serving members (a retired teacher of carpentry/construction) and his college-age grandson are completing renovation

of the kitchen. Plans to remodel and refurbish the parish hall are in the works. Recently Trinity gave a permanent space to counselors of domestic abuse victims.

Three Trinity members planned and developed a prayer garden in the church’s front yard.



Native grasses and flowers have been included in the landscaping. A Celtic cross made of paving bricks is the focal point of the garden. The cross is reminiscent of the original Irish pioneers who settled Emmetsburg. Some seating will be added to the garden in the Spring to afford a welcoming place for people to sit, reflect and relax. A new sign post and sign were added to the garden.

In many ways, Trinity Church has connected with these various projects. Community people comment that our efforts have done much to enhance the beautification of our town. We take pride in these efforts, as they have been done with limited resources and a leap of faith.

David E Nixon serves on the vestry at Trinity Episcopal Church, Emmetsburg.

Laundry Love in Muscatine

by Jim Sammons

Laundry Love came to Trinity about 8 months ago. Its premise is simple—people in a difficult place in their lives need a hand with having clean clothes. It started in California with a conversation between a homeless person and a person from a church. In the conversation the homeless person lamented that when he has to continue to wear his dirty clothes people looked at him as less than human. That struck a chord with this person and Laundry Love was

born. It has spread nation wide with over 450,000 people served. Muscatine alone has served some 400 individuals in 8 months of operation.

We started as an open event. We simply announced on a date and time we would be at a local laundromat and we would pay for peoples laundry. Our initial funding came from our Jubilee Committee and was bolstered by funds from a Soup Supper held last December and a grant from our parish. As we progressed we have received a \$1500 grant from the

Jubilee Program Impact Grant and donations from many individuals and local businesses to support this effort including a fundraiser at a local brewery. We have a commitment from a local business that we will never run out of laundry supplies and from others that all we need do is let them know and they are open to making further donations.

It has taken on kind of a life its own as the word spread thru word of mouth and the oh so powerful Facebook and

continued on page 20

Laundry Love, continued



internet. We have tweaked and made adjustments to our program and partnered

with the local homeless shelter's Homeless Prevention Counselor, programs serving seniors and programs serving the special needs communities to pass out vouchers.

The voucher system has worked well for us to have some control over how many people we could serve at one event. This partnership has taught us that we are in fact reaching those in need.

One of the best elements of the program is the interpersonal relationships we have seen develop. It is not just about pumping in quarters

and walking away from someone. It is a lot about a simple conversation while clothes get washed. Meeting people where they are and not sitting in a church building and waiting for "them" to come to us. It not so much about "church stuff" and about simply people to people, face to face chats. Our conversations range from sports to schools to daily life...and folks seem to never fail to ask about our church at some point. The "ahaha" moment was when one little guy that was helping his grandmother with the laundry took his Batman blanket out of the dryer, buried his face in it and turned to his grandmother and said "Granny I am so happy that my blanket does not stink anymore."

We have several volunteers that assist both from Trinity and from the community that lend a hand with

each event and they share experiences similar to this one with their circle of friends and as a result we have received calls from their friends wanting to lend a hand. As I said, it has kind of taken on a life of its own. When we started this we didnt know what we were getting into...and we have not one regret in doing so. We have had bumps and had to make some modifications but at the end of all of it....none of us can imagine not doing Laundry Love.

If anyone is interested in getting started we would be most happy to chat with you and lend you our advice and experiences in doing so. We are most richly blessed—all over the need we all have for clean clothing. Whoda thought?

Jim Sammons serves on the vestry at Trinity Episcopal Church, Muscatine.

The Ultimate Bethlehem Experience

is waiting for you at IRMS

by Tracey Stark

In these times of uncertainty, what better gift is there than to share a light that represents the hope of peace? During this time of year, which is often fueled by material desires, twinkling lights, and shiny ornaments, Iowa Religious Media Services (IRMS) encourages you to accept the light of peace, as a tangible symbol of expectation.

In the Basilica of the Nativity in Bethlehem, a flame has burned continuously for over 1,000 years. Again this year, IRMS offer you the ultimate Bethlehem Experience. The Peace Light from Bethlehem campaign began in 1986 to raise awareness of the need for and to support the peace process in the Holy Land. The Peace Light journey begins with the Peace Light Child, who travels from Europe to Bethlehem to light lamps from a grotto flame. The Peace Light is then distributed throughout the world with a message of Peace. The flame that will

be hosted at IRMS will have travelled from Bethlehem to Vienna to New York then to us. As we accept the light, we are encouraged to express the words, "We gladly receive this Light as a sign of our willingness to be channels of Peace, by our words and actions."

For the sixth year, Iowa Religious Media Services has joined forces with the Mid-Iowa Council, Boy Scouts of America, and scouts and scouters across the country to make the Peace Light from the Nativity in Bethlehem available to the people of Iowa. The flame will reach New York City the last week of November. Following a brief ecumenical ceremony for passing of the Light at Our Lady of the Air chapel in Kennedy airport, the Light-bearers will fan out across North America to initiate the sharing of the Light of Christmas in churches, nursing homes, prisons, and homes. We anticipate that the Light will reach Iowa by November 30. The Light will then be available for you at IRMS on Mondays through Thursdays,

December 1-22, from 9:00 a.m. to 4:00 p.m. and by appointment only on December 23-24.

For more information about the Bethlehem Peace Light, including an appropriate vessel to carry the light, or any other details, visit www.peacelight.org or contact the Central Iowa Peace Light Coordinator, Alan Strohmaier at Alan.strohmaier@gmail.com.

Give your congregation the ultimate Bethlehem Experience this Advent. Share the Light of Peace.

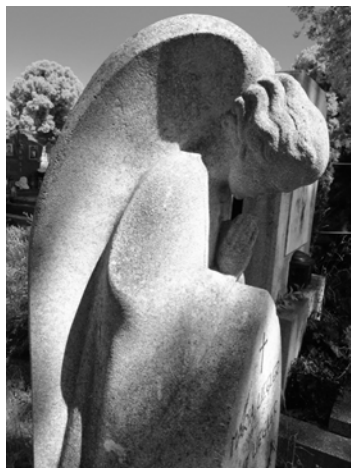


The Rev. Jeanie Smith of St. Timothy's Episcopal in West Des Moines with her son, TD, capturing the Bethlehem Peace Light

At the Prayer Desk

by Lori Erickson

At New Song, we recently dedicated a new addition to our sanctuary: a prie-dieu, which we call a prayer desk because no one but a French major knows how to pronounce it correctly. After receiving communion, people can go to the prayer desk and kneel. A healing minister asks what they want to pray for, will offer a prayer on their behalf, and then will anoint them with oil.



When I was a deacon at Trinity in Iowa City we launched a similar ministry, and during my years there I grew to love serving as a Healing Minister on Sunday mornings. During those brief interludes in the middle of a service, I remember getting many glimpses into the private lives of parishioners. Sometimes people would come with thanksgivings, but most of the time they came because they were in need. On their behalf I prayed for upcoming surgeries, for siblings struggling with addictions, and for marriages that were crumbling. Kids would often bring prayers that made me smile: we prayed for sick cats and grumpy grandmothers, for a win in that day's soccer game and upcoming vacations.

What I loved is how trusting people were when they came to the prayer alcove. It's so easy to get cynical in this world, because we all get disappointed again and again. But in those few minutes while we're kneeling,

everything seems possible. The cancer will go into remission. The lost will find their way. The mountain will move.

When Jesus says to us, "Come to me, all you who are burdened and weary, and I will give you rest," I think he's talking about prayer. Because goodness knows most of the time, following him means a lot of work and trouble. But not in prayer. In prayer we get to lay our burdens down and believe that the world can change for the better.

Anne Lamott wrote a lovely book about prayer called *Help, Thanks, Wow: The Three Essential Prayers*. Most prayers, she says, are variations of these three. She writes: "Prayer is talking to something or anything with which we seek union, even if we are bitter or insane or broken. (In fact, these are probably the best possible conditions under which to pray.) Prayer is taking a chance that against all odds and past history, we are loved and chosen, and do not have to get it together before we show up. The opposite may be true: We may not be able to get it together until after we show up in such miserable shape."

At New Song, we aren't foolish enough to promise that all of people's prayers at the desk will get answered. But I think if we come there with an open heart, the world may not get changed, but we will get changed. We'll go back to our daily lives a little lighter and a little less anxious. And we can face whatever happens.

All of this makes me think of an old Garth Brooks song (one of the signs that I'm getting older is that I'm starting to see theological truths embedded in country music songs). Maybe you know it: it's the one with a refrain that says some of God's greatest gifts are unanswered prayers. In the first verse he meets an old girlfriend at a football game, and he remembers all the times he prayed that they'd get married. But they didn't, and he married someone else, and his life turned out to be wonderful. My guess is that his old girlfriend looked really

mean and hard and nasty, and there he was sitting next to his loving wife, who was holding his hand, and he looked at her and couldn't believe his good fortune.

For we just don't know, do we? We don't know what the larger story is, and what part we're playing in it. Maybe it's vitally important that we get disappointed this time, that the job goes to someone else, that we get our hearts broken. Maybe it's all part of some larger plan, and eventually we'll be at a party and we'll see someone who reminds us of that unanswered prayer and then we won't be able to get that Garth Brooks song out of our heads.

Or maybe this is true: maybe the awful thing that happened wasn't part of God's plan at all, and maybe he's just as outraged as we are by what happened. But despite that, he can turn the bad into good, and he can take the broken pieces and make them into a mosaic, one that is all the more beautiful because of the cracks.

Because the promise of God is that all prayers are important, all of them are heard, and all of them are wrapped in love. We can pray them anywhere, anytime. Including at New Song's prayer desk on Sunday mornings.

Lori Erickson is a deacon at New Song Church in Coralville.



2016 Stewardship Share as of September 30, 2016

<u>CITY</u>	<u>CHURCH</u>	2016 <u>ASK</u>	2016 <u>PLEDGE</u>	DUE <u>YTD</u>	RECEIVED <u>YTD</u>	(OVER) <u>UNDER</u>
Algona	St. Thomas	\$ 4,020	4,020	3,015	3,015	-
Ames	St. John's	51,296	51,296	38,472	38,472	-
Anamosa	St. Mark's	500	1,500	1,125	1,500	(375)
Ankeny	St Anne's	15,291	10,000	7,500	5,025	2,475
Bettendorf	St Peter's	18,909	18,909	14,182	14,182	-
Boone	Grace	779	779	584	584	-
Burlington	Christ	20,529	20,529	15,397	15,397	-
Carroll	Trinity	1,177	1,177	883	785	98
Cedar Falls	St. Luke's	29,746	29,746	22,309	22,309	-
Cedar Rapids	Christ	63,567	63,567	47,675	47,675	-
Cedar Rapids	Grace	6,144	6,144	4,608	4,608	-
Chariton	St Andrew's	2,804	2,804	2,103	2,103	-
Charles City	Grace	2,133	2,133	1,600	1,600	-
Clermont	Saviour	1,481	1,680	1,260	1,260	-
Clinton	Christ	13,978	13,978	10,483	10,483	-
Coralville	New Song	17,411	17,411	13,058	13,058	-
Council Bluffs	St Paul's	3,049	3,049	2,287	2,287	-
Davenport	St Alban's	5,951	3,000	2,250	2,250	-
Davenport	Trinity	98,164	84,000	63,000	63,000	-
Decorah	Grace	6,108	6,108	4,581	4,581	-
Denison	Trinity	500	600	450	450	-
Des Moines	St. Andrew's	32,892	32,892	24,669	21,928	2,741
Des Moines	St Luke's	25,621	13,516	10,137	10,137	-
Des Moines	St. Mark's	6,591	3,500	2,625	2,333	292
Des Moines	St. Paul's	85,797	85,797	64,348	64,348	-
Dubuque	St John's	14,069	14,040	10,530	7,049	3,481
Durant	St Paul's	6,069	6,069	4,552	4,552	-
Emmetsburg	Trinity	3,385	3,385	2,539	2,539	-
Fort Dodge	St. Mark's	23,074	25,000	18,750	18,750	-
Fort Madison	St Luke's	4,756	4,800	3,600	3,600	-
Glenwood	St John's	1,573	1,573	1,180	1,180	-
Grinnell	St. Paul's	3,873	4,000	3,000	2,999	1
Harlan	St Paul's	500	200	150	400	(250)
Independence	St James	2,836	2,836	2,127	2,836	(709)
Indianola	All Saints'	3,686	3,686	2,765	3,686	(921)
Iowa City	Trinity	94,228	85,419	64,064	64,064	-
Iowa Falls	St. Matthew's	3,211	3,211	2,408	2,408	-
Keokuk	St. John's	10,097	6,000	4,500	-	4,500
LeMars	St George's	500	250	187	250	(63)
Maquoketa	St Mark's	3,527	3,000	2,250	2,250	-
Marshalltown	St Paul's	14,826	14,826	11,120	11,120	-
Mason City	St John's	14,257	14,257	10,693	10,693	-
Mount Pleasant	St Michael's	5,273	4,200	3,150	3,150	-
Muscatine	Trinity	13,577	14,000	10,500	10,500	-
Newton	St Stephen's	5,082	5,082	3,812	3,829	(17)
Orange City	Savior	1,255	650	488	650	(162)
Oskaloosa	St James'	8,189	8,189	6,142	5,459	682
Ottumwa	Trinity	10,777	2,500	1,875	1,875	-
Perry	St. Martin's	7,527	5,500	4,125	-	4,125
Shenandoah	St John's	500	500	375	500	(125)
Sioux City	Calvary	2,360	2,400	1,800	1,800	-
Sioux City	St Paul's	2,349	2,349	1,762	1,701	60
Sioux City	St Thomas'	24,930	9,980	7,485	7,004	481
Spirit Lake	St Alban's	14,167	14,167	10,625	10,651	(26)
Storm Lake	All Saints'	1,891	1,891	1,418	1,261	158
Waterloo	Trinity	13,134	13,134	9,851	6,567	3,284
Waverly	St Andrew's	4,572	4,600	3,450	3,450	-
Webster City	Good Shepherd	6,985	6,985	5,239	5,238	-
West Des Moines	St Timothy's	60,470	45,000	33,750	35,738	(1,988)
TOTAL		\$ 901,941	811,814	608,860	591,119	17,741

Episcopal JOURNAL

QUARTERLY EDITION

WINTER 2016

Post-election, Episcopalians seek answers

Episcopal Journal

After a contentious U.S. presidential election, Episcopalians sought ways to move forward, but church leaders' opinions differed on the issues of support for the new administration, principles of faith and resistance to injustice.

On Nov. 8, Donald J. Trump was elected president of the United States according to the vote in the Electoral College but not according to the popular vote, where Hillary Clinton prevailed.

Trump's campaign was marked by harsh rhetoric aimed at what the candidate saw as the country's problems, including illegal immigration and terrorism, and personal attacks on his opponent and groups such as Mexican immigrants and Muslims. Clinton's messages focused on optimism for the country, but they also attacked Trump's character and competence.

After Trump won, which surprised many and contradicted numerous polls, Presiding Bishop Michael Curry, in an official statement on Nov. 14, reminded Episcopalians that "we will all live together as fellow Americans, as citizens."

Curry reiterated the church's core values, saying that, "during moments of transition, during moments of tension, it is important to affirm our core identity and values as followers of Jesus in the Episcopal Anglican way."

‘During moments of transition, during moments of tension, it is important to affirm our core identity and values as followers of Jesus.’



— Presiding Bishop Michael Curry

The motto "the Episcopal Church welcomes you" is a "reflection of what we believe Jesus teaches us and at the core of the movement he began in the first century," Curry said. He cited the vows of the church's baptismal covenant: "To proclaim by word and example the Good News of God in Christ; to seek and serve Christ in all persons, loving our neighbor as ourselves; to strive for justice and peace among all people; and to respect the dignity of every human being."

Curry also reiterated the church's "longstanding commitment to support and welcome refugees and immigrants," including those without documentation. The church reaffirms that "LGBT persons are entitled to full civil rights and protection under the law," the principles of inclusion and the protection of the civil rights of all people with disabilities, he said.

"We commit to the honor and

dignity of women and speak out against sexual or gender-based violence. We express solidarity with and honor the indigenous peoples of the world. We affirm the right to freedom of religious expression and vibrant presence of different religious communities, especially our Muslim sisters and brothers," Curry said.

Moving in a different direction, President of the House of Deputies the Rev. Gay Clark Jennings wrote in a commentary published by Religion News Service that "reconciliation with the president-elect may be impossible for some Christians."

Christians always have disagreements about policy proposals or party platforms during election seasons, she said, but Trump "spewed hatred and contempt for women, people of color and immigrants" while "the white church stood by and watched."

continued on page B



NEWS

Episcopalians extend opposition to Dakota pipeline



FEATURE

Ideas & thoughts on giving gifts at Christmas



ARTS

Advent art illuminates sacred text

ELECTION from page A

Jennings said she feared the impact of his presidency “on vulnerable people — including the white and working-class voters in places like my home state of Ohio who lent him their support.”

She said she wondered “how white Christians who read the same Scriptures and hold many of the same beliefs that I do could support a man who in word and deed has flaunted the core teachings of our faith,” who “speaks contemptuously of women and people of color and whose election has sparked celebration by the Ku Klux Klan and outbreaks of violence and harassment against Muslims, Jews, Latinos, women, immigrants and LGBT people.”

When Christian leaders call for reconciliation, a concept “deep in Christians’ bones,” it actually may be a desire



‘Reconciliation with the president-elect may be impossible for some Christians.’

— The Rev. Gay Clark Jennings

to “avoid unpleasantness or get approval from worldly powers and principalities,” she wrote. “Reconciliation, then, may be out of reach, and it may be pastorally inappropriate for the church even to suggest it to people who now have legitimate reasons to be afraid.”

Citing the baptismal covenant and Curry’s view of the church as part of the “Jesus movement,” Jennings said the church would “inevitably come into conflict with secular power” and had a duty to resist evil.

“When the agendas of the president-elect and the new Congress scapegoat people of color and Muslims, deprive our fellow citizens of control over their lives, desecrate God’s creation or enrich the wealthy at the expense of the poor, we must oppose them. This is not a partisan political statement; it is a confession of faith,” she said.

“Reconciliation is holy work. Resistance is, too. We need to watch and wait to see what God is calling us to do,”

Jennings wrote.

Many Episcopal bishops also responded to the election results.

Diocese of Pennsylvania Bishop Daniel G. P. Gutierrez noted his diocese’s “heritage as the birthplace of the United States of America, founded on the principles of equality and justice for all.” The diocese represents a cross section of America that holds a variety of political beliefs and opinions, and Episcopalians are praying for the new president-elect, he said.

But Gutierrez also called upon Trump to “affirmatively and unequivocally condemn any instance of hate, violence, intimidation, harassment, aggression against any of our brothers and sisters with whom we share this country. We are asking that this be done through a public pronouncement.”

Diocese of Washington Bishop Mariann Budde spoke of a feeling of exile on behalf of half the country, no matter which way the election turned out.

“Yet healing from such a bruising campaign is not accomplished with one call to unity.

Things have been said in this election that cannot be easily unsaid or forgotten. The president-elect made promises that if fulfilled would be devastating to our country. And so we will stand with those with reason to fear for their safety and will defend their place in our society,” she said.

Diocese of New York bishops, including diocesan Bishop Andrew M. L. Dietsche, warned against smoothing over differences “in false hope of an easy reconciliation.” The harder task now is for Americans and Episcopalians “to really listen to one another, to hear one another’s pain and fear, to understand one another and by God’s grace to find together the deeper hopes and dreams which all human beings share, which might bind us more closely to one another, but which have in fact driven us so far apart,” Dietsche, Suffragan Bishop Allen K. Shin and Assistant Bishop Mary D. Glasspool said in a joint statement.

Citing the president-elect’s rhetoric

during the campaign aimed at various groups, the bishops said, “We pray that the heated language of the campaign will not follow him into his presidency or inform his governance, but we also insist: It may not.”

Diocese of Iowa Bishop Alan Scarfe, citing a homophobic hate note left on the car of one of his clergy, said that church members in his state were “on both sides of the voting divide, but need to do a couple of things.

“We have a major spiritual job at hand, preserving our own unity in Christ and summoning a great need for courageous vigilance, as we move forward ... we need to stand together as one in realizing the priority of God’s values in love and reconciliation,” he wrote.

Among lay Episcopalians, Richelle Thompson, deputy director and managing editor of resource publisher Forward Movement, wrote on **Cincinnati.com** that, as a Clinton supporter, she had planned to be a “gracious winner.”

Forward Movement had invited people to engage in 30 days of prayer leading up to the election and a final prayer of unity. Thompson had written a meditation for Election Day urging people, no matter the result, to work to build common ground through conversation, connection and prayer.

“I thought I would be doing this re-unification work from the perspective as winner,” she wrote after the election. Now, she said, “I am called to be in community with people who have different political beliefs and experiences ... maybe there’s greater opportunity for change if I can learn how to be a gracious loser.”

Episcopal Migration Ministries, the church’s refugee-resettlement ministry, noted in a statement from its director, the Rev. Mark Stevenson, that its work is “a choice of hope over fear.”

EMM “welcomes our new president, our new Congress and the full breadth and depth of a new government into this work. We are certain that, as they experience refugee resettlement as we have, they will come to know the hope that refugees bring to this great country. The struggle will always be present in this work, but division need not be. We are called by the gospel to welcome.”

The full text of these statements and additional reactions to the election are available at **episcopaldigitalnetwork.com**. ■

Churches in Maryland, Indiana vandalized with hate speech

Responding with a message of 'love and welcome'

By Lynette Wilson
Episcopal News Service

Days after Donald Trump was elected U.S. president, Episcopalians in Indiana and Maryland awoke on Nov. 13 to see hate messages scrawled on their churches' properties. They responded with messages of love and welcome.

"I was disheartened at first to see the words on the wall, but my second reaction was we must be doing something right," said the Rev. Kelsey Hutto, priest-in-charge of St. David's Episcopal Church in Bean Blossom, Ind., 50 miles south of Indianapolis.

Upon arriving at St. David's, the church organist discovered the words "Heil Trump" and "Fag Church" and a swastika spray-painted in black on the church's exterior walls.

At first, the congregation — very active in the community through service and outreach — was heartbroken at the vandalism, said Hutto. "But as the service went on and the day went on, they turned from being hurt, not to vengeance ... but they knew they had to react with love."

St. David's serves people from five communities in Brown County, focusing its outreach on addressing hunger and other needs in a county where 97 percent of its 15,000 residents are white.

When the organist discovered the



Photos/ENS via Facebook

Vandals used a black magic marker to write "Trump Nation Whites Only" on the back of a sign advertising the weekly Spanish-language Mass at Church of Our Saviour in Silver Spring, Md.

graffiti, he called Hutto, who immediately called the sheriff's department, which sent out a deputy. Hutto said she planned to leave the graffiti on the church's walls until the end of November.

They are just symbols, she said, which you can look at and see hate or be angry and hurt — or view as a symbol of hope. "Just because they have defaced the outside doesn't mean they affected the inside, and it doesn't change our call as Christians to love each other as Christ loves us.

"The main thing is that we welcome all people, no matter what color you are or where you are from or who you love ... love conquers all hate." That welcome extends to the perpetrators of the act, said Hutto.

Maryland church defaced

In the Hillendale section of Silver Spring, Md., the Rev. Robert Harvey, Church of Our Saviour's rector, first noticed the words "Trump Nation Whites

Only" written on a wall in the parish's memorial garden on his way to the 8 a.m. Eucharist. Once inside the church, he saw that the canvas banner advertising the church's weekly Spanish-language Mass had been slashed and vandalized with the same message. Silver Spring is a suburb of Washington, D.C.

Harvey called the police. Then he e-mailed Diocese of Washington Bishop Mariann Budde, who told Harvey that

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From left, Diocese of Washington Bishop Mariann Budde and the Rev. Francisco Valle, assistant priest and leader of the Spanish-language Mass at Church of Our Saviour in Silver Spring, Md., hold a sign that reads "Love Wins" after an incident of racist vandalism at the church during the weekend following the presidential election. The Rev. Robert Harvey, on the right in the foreground, and others join them.

Episcopal Church continues standing for Standing Rock

Episcopal Journal

The Episcopal Church officially supports the Standing Rock Sioux Nation's opposition to the Dakota Access Pipeline. In early November, Episcopal clergy and laity joined other faith leaders to bolster that effort.

The pipeline's trek remains in limbo after the Army Corps of Engineers announced Nov. 14 that more study and discussion were needed to determine options to make it safer and reduce the potential for a spill in the Missouri River. The next day, protestors participated in a "Day of Action" urging President Barack Obama to stop construction. Energy Transfer Partners countered with a federal lawsuit that day, requesting the court to allow the company to continue building the pipeline.

The Rev. Debbie Royals, Diocese of Arizona canon for Native-American ministries, was among 524 clergy from 20 denominations who joined "Stand for Standing Rock" on Nov. 3 in Cannonball, N.D., and at Oceti Sakowin Camp, the base for the protests.

The Rev. John Floberg, supervising priest of the Episcopal churches on the North Dakota side of Standing Rock Reservation, initially urged clergy to join the effort. Royals recounted her experience at Standing Rock in a letter to her diocese.

"The new(s) would have you believe that angry protestors threaten with violent confrontations, but my experience



Photo/Lynette Wilson/ENS

During the Standing Rock demonstrations, more than 500 interfaith protestors marched north along a highway, then formed a prayer circle called the Niobrara Circle of Life near a bridge that has been held by pipeline opponents since late October.

has been that the people have gathered in traditional ways around a sacred fire where daily offerings of cedar, sage and tobacco accompany prayers, songs and emotional accounts of traumas experienced as defenders of the land," she wrote. "Yes, there is anger that our Mother Earth, her waters [and] holy places are seen simply as a commodity used to satisfy our growing need to consume no matter the cost."

The protests, which at times have been violent and contentious, center around the pipeline that the Standing Rock Sioux and their supporters say will pollute drinking water from the river, desecrate sacred land and increase reliance on fossil fuels. Dallas-based Energy Transfer Partners and its proponents

state that the pipeline, which will carry crude oil from North Dakota to Illinois, doesn't threaten drinking water, generates jobs and will allow for safer and more cost-effective oil transportation.

Diocese of California Bishop Marc Andrus also participated in the gathering of clergy at Standing Rock, which included ceremonies and a symbolic burning of copies of the Doctrine of Discovery. Christians from the 15th century onward used the doctrine to justify taking land belonging to indigenous people.

"I think we witnessed the end of an age," Andrus said, according to the Episcopal News Service. "While we were here, by burning copies of the Doctrine of Discovery, we were signaling an end to a past that has affected millions and millions of people. People who have been colonized and people who have been enslaved, but also the enslavers and the colonizers — it's affected us all."

The stand by clergy came a few weeks after Executive Council approved a resolution supporting the Standing Rock Sioux and calling for a reduction in the militarized presence of law enforcement at the protests. Royals, a member of the Pascua Yaqui tribe, wrote that armed police officers and armored vehicles surrounded the camp, with helicopters flying over the camp shining lights, making sleeping difficult.

When clergy first arrived on Nov. 2, they gathered at the Cannonball Community Center, she wrote. The tribe presented a history, then participants signed a covenant to be lawful, prayerful and nonviolent. Those attending also signed a petition asking Obama for assistance and an investigation into how law enforcement had treated protestors.

Royals spent that night at the camp, a city of tents and teepees where many Native-American nations and supporters were represented. The next morn-

continued on page E

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STANDING continued from page D

ing, following a Eucharist at St. James' Episcopal Church in Cannonball, participants gathered around a "sacred fire," where tribal elders shared their experience during the stand against the pipeline, Royals recalled.

After prayer and a blessing with sage and cedar, the procession moved to N.D. Highway 1806, the main route through the reservation, which police have blockaded during the standoff. At a bridge where the Cannonball and Missouri rivers meet, the participants formed a circle and prayed and sang, Royals wrote.

"The demonstration was done. Everyone was fed again. By then, it was after noon. I

walked back to the teepee in the encampment alone and cried. For the next several hours, one can hear no sound (barring the helicopter and small aircraft above); people speak in quiet tones," she wrote.

The Standing Rock Sioux vow to continue to protest the pipeline, but leaders plan to move the base camp two miles south for the winter, which will be near St. James' and under tribal police jurisdiction. Organizers said the church could provide more support at the new location, which also offers better cell-tower access.

Episcopal parishes in many dioceses have held fundraisers and offered support to the Standing Rock Sioux, as well

VANDALISM continued from page C

she'd be at the day's Spanish-language Mass. On most Sundays, 100 people attend that service. But after news of the vandalism spread on social media and in the community, between 250 and 300 people came to worship and show support for the church.

"Bishop Mariann and I are sending a consistent message: What we are asking of Donald Trump is that he come out from behind his constituency and denounce these terrible things that are happening in his name," said Harvey.

In a television interview, Trump looked into the camera and asked supporters committing hateful, violent acts in his name to "stop it."

In response to the vandalism at Church of Our Savior, many people posted messages of love and compassion on the Diocese of Washington's Facebook page and asked what they could do to assist the church. Others suggested the vandal could just as easily be someone who is anti-Trump "to stir people up." Another

asked, "Could it have been the liberals that are rioting all across the country?"

Since the Nov. 8 election of Trump, increased incidences of hate crimes, anti-Semitic, homophobic and racist graffiti referencing the president-elect's campaign rhetoric and policy proposals have been seen across the United States. As of Nov. 11, the Southern Poverty Law Center had received 201 incident reports of election-related harassment and intimidation nationwide.

At the same time, thousands of protestors took to the streets in at least 52 cities across the country chanting slogans like "not my president" and carrying signs reading, "Love trumps hate."

Church of Our Savior, Harvey said, serves a multicultural congregation with members from more than 50 countries. Hillendale itself, he said, is 48 percent Latino.

After the Spanish-language Mass, members and supporters wrote messages of welcome, peace and love on the sidewalk with colored chalk. ■



Photo/ENS via Facebook

Robin Denney, a seminarian at Virginia Theological Seminary, marched on Oct. 15 from the Army Corps of Engineers Office to the White House in Washington, D.C. Marches took place across the country, with supporters using the hashtag #NoDAPL.

social media.

Episcopalians also have driven church vans around North Dakota to pick up protestors who were arrested.

On Sept. 9, a federal judge ruled against halting pipeline construction, but three federal agencies are not allowing the pipeline to go under the Missouri River until further review. ■

Kevin Cummings, freelance writer for the Sewanee School of Theology in Tennessee, compiled news reports from Episcopal News Service and other sources for this article.

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Navajo mission finds fertile ground for water-conservation project

By David Paulsen
Episcopal News Service

The Navajoland Area Mission in Arizona is gathering the seeds of history, culture, tradition, environmental stewardship and spirituality to cultivate a local ministry with great potential for a small Episcopal congregation.

Gardening has been alive for decades at Good Shepherd Mission in Fort Defiance, Ariz. Now, local leaders are looking for ways to expand those efforts while emphasizing conservation, particularly of water. Native-American traditions and Episcopal teachings overlap on that point — the importance of protecting the earth and our God-given resources, said the Rev. Cynthia Hizer, Good Shepherd's vicar.

"The indigenous people have been the environmentalists for as long as they've been here," Hizer said. "The way they step out into the world is honoring creation."

The latest initiative is the "Protecting the Precious" water-conservation project at Good Shepherd Mission, which has installed a rainwater-collection system to augment the congregation's farming operation. An additional

component of the project will involve teaching water-saving farming techniques to would-be farmers on the Navajo reservation.

"Water is such an issue in the West," Good Shepherd head gardener Margaret Putnam said. The mission's half-acre garden uses a drip-irrigation system fed by municipal water, but the congregation hopes to plant a full field of crops on an additional half acre with the rainwater it collects.

Conservation is itself a goal of the project, Putnam added.

Rain collection at Good Shepherd has been backed by a \$41,500 grant from the United Thank Offering (UTO). The grant application noted that the high-desert region had a long history of farming and animal grazing, but that those traditions had diminished over the decades, partly because of environmental degradation.

One recent case was the accidental release of toxic chemicals into the Animas River from a former Colorado mine in August 2015. The waste from that spill entered the San Juan River, one of the water sources for the Navajo-



Photo/Good Shepherd Mission

Waffle beds are among the water-saving techniques Good Shepherd Mission in Fort Defiance, Ariz., is using as it grows its farming ministry with the help of a UTO grant.

land farm at St. Christopher's in Bluff, Utah, when some of that mission's crops were wiped out.

Since then, St. Christopher's has decided to tap into artesian wells for some of its crop irrigation, so it doesn't have to rely solely on the river anymore, said the Rev. Leon Sampson, a deacon.

The Protecting the Precious grant application also notes that decades of mining have lowered the water table on the reservation and contaminated much of the remaining water. Nutrient depletion, erosion and pesticide use are other factors posing challenges to Navajo farmers.

Entrepreneurial projects

Navajoland is a collection of Episcopal missions in Arizona, New Mexico and Utah that together serve the 250,000 people on the 27,000-square-mile Navajo reservation. The missions technically don't make up a diocese because they are still working toward becoming fi-

nancially self-sustaining.

Because an estimated 43 percent of the Navajo population lives under the poverty line, Episcopal leaders are looking to entrepreneurialism to achieve their goal of self-sustainability as well as lift others out of poverty.

For instance, a beekeeping operation is taking shape at Good Shepherd and St. Christopher's. The missions are working together to turn the production of blue-corn flour into a cottage industry. In addition, Good Shepherd's hand-made soap business is taking off.

Hizer has been a big part of that growth since she arrived early last year; she recently was named to Navajoland Bishop David Bailey's staff as canon for development and social enterprise.

"I came with a passion," said Hizer, who previously served in the Diocese of Atlanta and oversaw a garden there.

Putnam had worked with

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NAVAJO continued from page F

Hizer in Atlanta, and the two women were recruited for Good Shepherd. Along with a passion for farming, Hizer and Putnam brought with them knowledge of different cultivation techniques, some of which are being put to use at Good Shepherd.

One method for conserving water is planting in waffle beds: A garden plot is crosshatched — like a giant waffle — building up the dirt so that water collects at the bottom of each square and doesn't run off.

Berms (raised beds) and swales (shallow depressions used to catch rainwater) also can capture and direct rainwater.

"There is water," Hizer said. "You just have to get it in the right place and not let it go downhill."

But such conservation techniques only collect rainwater that falls on or next to the half-acre garden, squandering plenty of rain that falls elsewhere. With its UTO grant, Good Shepherd will start collecting rain that falls on three of the

mission's 12 buildings, especially in the rainy season from late June to early September, and funnel it into tanks holding thousands of gallons of water that then can be used to irrigate the crops.

More water will enable Good Shepherd to double its growing capacity when it adds a half-acre field to its garden plots, Putnam said.

The garden already is a focal point for the congregation. After Sunday worship and coffee hour, some head down to the garden plots and plant or pick vegetables, or they may discuss traditional Navajo recipes they will use when cooking up the fresh harvest.

In the past, the garden has grown a wide variety of vegetables for the congregation to prepare and serve, as well as



Photo/Good Shepherd Mission via Facebook

Good Shepherd Mission's farming ministry in Fort Defiance, Ariz., has focused on blue corn, whose pollen also plays a role in traditional Navajo ceremonies.

to sell at a local farmer's market. This year, while still growing squash, beans and sunflowers, the garden's primary focus has been blue corn because Good Shepherd is working with St. Christopher's on a UTO-backed project to brand and market blue corn for sale as flour.

Farming reaches back generations. Maggie Brown, a senior warden at Good Shepherd, grows some corn on her property, just as her father did before her.

Some parts of the crops, like blue-corn pollen, also play a role in traditional Navajo ceremonies, she said.

Brown sees value in farming as an outreach opportunity for the mission.

"Working on the field gives us a chance to mingle with the congregation and whoever is there to help," she said. ■



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West Virginia coalition supports refugees

Episcopal News Service

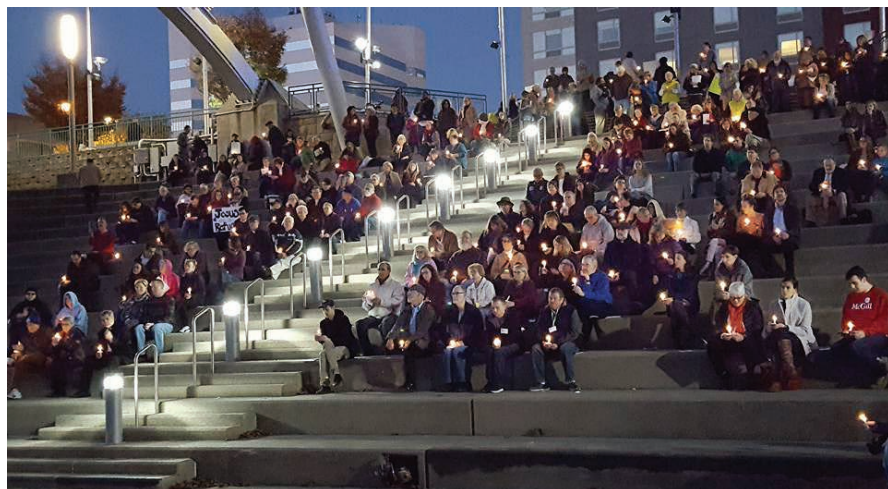
An interfaith coalition of Christians, Muslims and Jews rallied Nov. 15 in peaceful, prayerful solidarity in support of welcoming Syrian refugees and refugee resettlement in Charleston, W.Va.

“We believe [in], and we also want to encourage, the sense of welcome,” said West Virginia Assistant Bishop Mark Van Koevering, who attended the rally in the state capital. “It’s part of our Christian response to provide hospitality to the stranger. And the evidence suggests [that], where immigrants come into a community, it’s a win-win – they bring in skills and invigorate the dream about what America could be.

“We’ve all come from somewhere, and it’s important to distinguish between an immigrant and a refugee. These are people being forced from their homes and in dire straits.”

Hundreds of supporters joined the rally, which also attracted a dozen opponents, said Van Koevering, who said he recognized the opponents’ concerns about safety and the availability of resources to address other “big issues” in the state.

For more than a year, West Virginia Interfaith Refugee Ministry has worked with Episcopal Migration Ministries to become a resettlement affiliate, with the Diocese of West Virginia as its fiduciary. The ministry includes clergy and lay volunteers from St. George Orthodox Cathedral, the local Islamic Association,



Photo/Victor Urecki/Facebook

Hundreds of people gather for an interfaith rally in support of Syrian refugees and refugee resettlement in Charleston, W. Va.

Catholic Charities, which currently resettles refugees in Charleston, St. John’s Episcopal Church and others. Since the ministry’s inception, volunteers have met with state political leaders to advocate refugee resettlement in Charleston.

But now the existence of the U.S.- resettlement program hangs in the balance. President-elect Donald J. Trump and others in the Republican Party have indicated that refugees are no longer welcome, particularly Syrians and other refugees from countries beset by terrorist activity.

In West Virginia, the all-volunteer interfaith ministry has been working to build community unity in the wake of Trump’s election and a contentious election season.

“There has been some ugliness in

the election, and a lot of our members and volunteers are taking a strong stand for unity, tolerance and inclusiveness and love for one’s neighbor,” said Lynn Clarke, the interfaith ministry’s volunteer president and a member of St. John’s Episcopal Church in Charleston.

Episcopal Migration Ministries submitted West Virginia Interfaith Refugee Ministry’s application to become a resettlement affiliate to the U.S. State Department in October.

Episcopal Migration Ministries is one of nine agencies — more than half of them faith-based — that work in partnership with the U.S. State Department to welcome and resettle refugees. Its staff works with 30 resettlement affiliates in 26 dioceses and 22 states, providing direct assistance to recent arrivals. It also offers ways for congregations to engage in refugee resettlement in their communities and encourages Episcopalians to join the Episcopal Public Policy Network and advocate for policies that protect the rights of refugees and asylum seekers. EPPN’s post-election resources for refugee and immigration advocacy are available at <http://advocacy.episcopalchurch.org/>.

The Obama administration pledged to welcome at least 10,000 Syrian refugees to the United States in fiscal year 2016, which ended Sept. 30. The Charleston Gazette-Mail reported that five Syrian refugees were resettled to West Virginia. ■

Matching grants aid relief agency

Through the end of December, Episcopalians and friends can participate in Episcopal Relief & Development’s 2016 Holiday Matching Gift Challenge. Gifts to any listed fund during this time will be matched dollar-for-dollar up to \$500,000. The match amount benefits the Global Needs Fund, sending help where it is most needed to fight poverty, hunger, disease and disasters worldwide.

Donations to any Episcopal Relief & Development fund made online, over the phone or via mail before year-end — including through Gifts for Life, the organization’s alternative giving catalogue — are eligible for matching. Matching is automatically enabled when supporters make a gift. For new and existing monthly donors, any scheduled contributions during the challenge also will be matched.

— Episcopal Relief & Development

Curry tells black clergy the church can aid reconciliation

How to be the church in the world as it is today was the focus of a wide-ranging Nov. 15 discussion between Presiding Bishop Michael Curry and other participants in the Episcopal Church's International Black Clergy Conference.

The church and society face many challenges, Curry said, but the church has a role to play, beginning with concrete actions that show the world its dedication to reconciliation.

In response to a question about how the church should approach the issue of reparations to Native Americans, African Americans and Japanese Americans, Curry described a path for how the church might help U.S. society address its collective past.

That path is about "trying to move in a direction where the work that leads to reconciliation is linked to repentance

and that repentance is linked to genuine actions that both, on the one hand, acknowledge the past and then seek to do something to remedy it."

The church can help to lead the way toward "creating a new future" beyond the painful part of America's history, Curry said. Some dioceses have been addressing their pasts and are taking the challenge seriously, he said, adding that ignoring the hurts of the past only means the pain will rise up in other ways.

For example, he said, "part of the culture is ramping up to create a bad



Photo/Mary Frances Schjonberg/ENS

Presiding Bishop Michael Curry takes questions during a Nov. 15 open mic session during the evening before the Nov. 16-19 Episcopal Church International Black Clergy Conference in Houston, Texas.

history for Latino Americans."

"We have to stop that," he said. "We've got to name it and then show a way forward. We're in an environment now where that's going to be all the more important."

— Episcopal News Service

Mission to Seafarers links with German counterparts

The Anglican mission agency Mission to Seafarers is linking with its German counterparts in an initiative to provide support for the maritime community in the British ports on the River Tees.

The Deutsche Seemannsmission (DSM) — or German Seamen's Mission,

part of the Evangelical Church in Germany — has had chaplains in the Tees and Middlesbrough ports for some time. Now, the two DSM chaplains in the area will oversee the Mission to Seafarers mission centers on both sides of the River Tees.

The 12-month pilot project will "build on the strong commitment to professional partnership which both maritime welfare organizations are keen to develop," a spokesperson for Mission to Seafarers said.

The DSM's chaplaincy team covers both sides of the River Tees. The Mission to Seafarers has two seafarers' centers, supported by staff and volunteers, including honorary chaplains.

"Until recently, the Mission to Seafarers funded chaplaincy posts in Teesport," the spokesperson said. "For the next 12

months on an experimental basis, DSM chaplains Irma and Uli Schulte will also represent The Mission to Seafarers.

"The mission will make a contribution towards the costs. It is hoped that this will be an arrangement which can be taken forward into the future and is a sign of their commitment to work together wherever possible."

The Roman Catholic seafarers mission, the Apostleship of the Sea, also operates in the area. The three organizations will continue to work closely together to serve seafarers in Teesport and the wider area, according to the mission and DSM.

"This project, which has been planned for a year, is intended to show how maritime missionary work in the world of seafarers can continue to be well-established, even though all Christian maritime missions have to make significant savings," said DSM General Secretary Heike Proske. "As seafarers are globally working, the seafarers' missions, too, are coming closer together to support seafarers everywhere in the world, regardless of their nationality, religion and culture."

— ACNS



Photo/Courtesy of Mission to Seafarers

The general secretaries of the Deutsche Seemannsmission and the Mission to Seafarers, Heike Proske and the Rev. Canon Andrew Wright, sign a memorandum of understanding for the 12-month joint working pilot in northeast England.

A theology of gift giving

By C. Eric Funston

Christmas inspires us to think about the reasons we give things to one another, the how of it and the why of it. What is the “theology of gift giving?” The gifts of the wise men to the Christ-child help us to explore that question.

The first element of such a theology would be the recognition that the giving of gifts is perfectly acceptable! We have plenty of examples in Scripture including, of course, the very story we are told in the reading of the visitation of the Magi. More basically, we have God’s own example, starting with the gift of life to plants, animals and human beings as described in the Creation stories and exhibited most clearly in God’s self-giving in Jesus Christ.

Generosity and charity are fundamen-



tal to an active Christian faith. Giving is the very thing that defines our belief. God-made-human gave himself entirely so that we might be free to give ourselves entirely back to God. As James said, “Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights.” Gift giving, in a sense, is the purpose of the Incarnation, so it is something strongly encouraged.

The second element of a theology of gift giving is that giving gifts allows us to be ministers of grace, the free and undeserved help of God. The gifts of the wise men were symbolic: The hymn “We Three Kings” lays out in verse what these

are. Gold is a symbol of kingship, frankincense (used for incense in worship) is a symbol of deity, and myrrh (an embalming oil) is a symbol of death. (By the way, did you know that that hymn is quintessentially Episcopalian? It was written by John J. Hopkins in 1857 for a Christmas pageant at General Theological Seminary in New York.) In other words, they are symbolic of the full grace and mercy of God incarnate in Jesus.

Every gift we receive, especially those from God, but really from anyone, is a demonstration of God’s grace because, after all, grace is undeserved. How many times have you opened a present and sat there thinking to yourself, “What have I done to deserve this?” That question, of course, is rhetorical. The answer is, “Nothing.” Gift giving is a form of grace by which we imitate the behavior of God and model the character of God.

The third element of a theology of gift giving is that it gives us an opportunity to display the love of God. “Each one

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The gift of the homeless Magi

By Linda Brooks

What is the true meaning of a gift? The dictionary defines it as “a thing given willingly to someone without payment.” Most people will happily agree as they give beautifully wrapped Christmas gifts.



But it also signifies something much deeper —love, kindness, generosity, compassion — which require no fancy wrappings and often is given spontaneously and unexpectedly. Those are the gifts most remembered.

In my youth, I received a gift of a small, simple everyday object. As the world around us now seems angrier than then, I am reminded of the generosity of spirit with which this small object was given — and how important that is.

I was a recent college graduate. One hot summer day, I was on my way to an interview in lower Manhattan wearing



my favorite espadrille sandals with thin straps that tied around the ankles. Walking too quickly, I tripped on the sidewalk and broke the strap to my shoe. Without the tie attached to the side of the heel, my shoe flopped, and I limped along the street.

With three blocks to go, I would be late and look ridiculous when I did arrive. I took a Band-Aid from my finger and tried to mend it. Concentrating on my futile task, I didn’t notice when a woman’s dirty feet in tattered shoes appeared next to me. She had matted gray hair and wore layers of clothing — a “shopping bag lady” as the homeless were mockingly called then, as if carrying all your worldly possessions in shopping bags was a lifestyle choice.

She set her bags on the sidewalk and rummaged amongst her things. With dirty hands she gave me a safety pin and said, “God put us in this world to help one another.”

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THEOLOGY continued from page J

must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver,” wrote Paul to the Corinthians. And, of course, “God so loved the world that he gave his only Son.” Every gift should be a reflection of that love.

If a gift is a real gift, it is given with no thought of return. It’s not about starting an endless series of gift exchanges. It’s not about buttering someone up. It’s not about impressing someone or trying to get someone to do something for you. A real gift is an act of unconditional love, with no demands, no hints, no requirements of any kind. Love, as Paul reminds us in the First Letter to the Corinthians,

Is patient; love is kind; love is not envious or boastful or arrogant or rude.

It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth.

Our gift-giving character should be one of genuine love. By giving a gift,

we are symbolically recalling the gift of Christ for our salvation because “God so loved the world.”

The final element of a theology of gift giving, the element to which the first three point, is that it is relational. When the magi encountered the Christ-child, they worshiped him: “On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage.” Worship is an expression of relationship at its deepest. However we define the word “worship,” it has its center in how we relate to God; it is the very reason, Scripture tells us, that we were created.

When all is said and done, any gift giving is an imperfect thing. It is an imperfect thing that seeks the perfection of the one true gift, the gift of Jesus for the salvation of the world. ■

This is excerpted from a sermon preached on Jan. 5, 2014, at St. Paul’s Episcopal Church, Medina, Ohio, where the Rev. C. Eric Funston is rector. It is published with permission.



Photos/Cecille Taylor-Simpson

‘Holy night’ drama

At Christmas time, parishioners at Trinity and St. Philip’s Cathedral in the Diocese of Newark (N.J.) stage a “Living Nativity” outside the church, dramatizing the events leading to Jesus’ birth. Developed and directed by Joel Robertson, the production was brought to the cathedral by Dr. Deborah Simpkin King, director of arts ministries. It is managed by Cecille Taylor-Simpson. The annual event takes place this year on Dec. 22.

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Healing a hurting world

Arizona church's Advent art inspires online exhibition

By Jerry Hames

Paula Artac's quest to find other spiritually inspired Episcopal artists has led her along a path she could not have imagined when she began her search two years ago.

Inspired by what she learned from the Rev. Robert Tate of Philadelphia, a board member of Episcopal Church & Visual Arts, she began to gather together a small group of fellow artists at her home parish, the Episcopal Church of Saint Mary in Phoenix, Ariz.

She sought and received encouragement from Bishop Kirk Smith to form an Arizona chapter of ECVA and is now its convener. Earlier this year, she joined the board of the now revitalized ECVA, the national association of Episcopal artists, and on Nov. 14 was named chief curator of that organization.

In announcing plans for its first exhibition in more than a year, ECVA President Mel Ahlborn has invited member artists to create and submit two-dimensional works of original art for an Advent theme, "The O Antiphons — Praising The Names Of Jesus."

Artists have been instructed to place one antiphon text within the design of their work. Submissions can be viewed in an online exhibition at www.ecva.org about one week after entries close on Dec. 10.

"The 'O Antiphons' were selected for this exhibition as a meditation text for contemplation and illumination," said Ahlborn, who has encouraged individual artists, as well as parish teams and ECVA chapters, to submit their work.

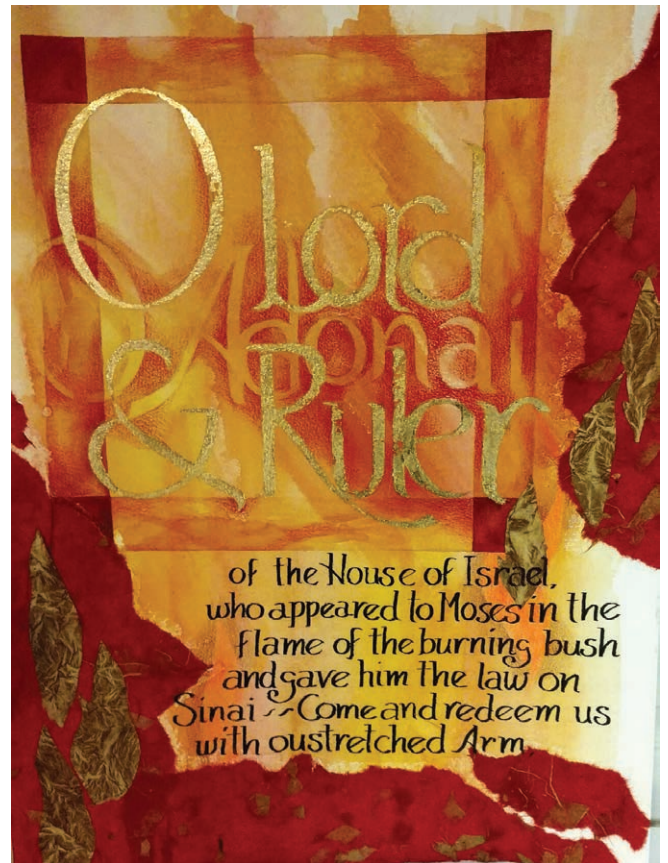
Artac, a professional watercolor artist, adjunct professor of expressive-arts therapy graduate studies at the Phoenix campus of Ottawa University, and board-certified art therapist, said that the Arizona artists, known as "The Illuminators," are working together on each of the seven antiphons.

"Since the formation of Arizona's chapter, our focus has been on the revival of two ancient spiritual practices: illumination and iconography," she said.

"Those who embellish the sacred texts and written word of God use the ancient crafts of calligraphy and illumination."

Last May, 17 artists from local Phoenix parishes and a Roman Catholic women's art group gathered at Saint Mary for a "retreat workshop." Participants meditated on the inner personal significance of Pentecost and, accompanied by sacred music, "illuminated" one word that each felt embodied that connection.

"Participants used watercolor, colored pencil, pastel, pen/ink, metallic paint and tissue-paper collage in this



Photos/Courtesy of Paula Artac

Paula Artac of the Episcopal Church of Saint Mary in Phoenix, Ariz., and convener of the Arizona chapter of Episcopal Church & Visual Arts illustrated the antiphon "O Lord and Ruler" using Japanese papers, watercolor, colored pencil and calligraphy pens, plus metallic leaf for gilding.



At their first gathering in May, artists used calligraphy and simple watercolor techniques in their creative work that centered on a Pentecost theme. "Purify" was created by Eileen Spenla, one of several of Roman Catholic women who worked alongside Episcopal artists for this exhibition.

illumination process," Artac said. "The results were far beyond anyone's expectations."

The response to this work, published on the church's website, was overwhelmingly positive, she said, and participants agreed to return.

"Ideas and suggestions manifested into another retreat workshop in preparation for Advent 2016, using the 'O Antiphons,'" Artac said, and the ECVA

board, learning of the Arizona chapter's plans, adopted it on a national scale.

Members of the Arizona chapter met on Saturdays in November to plan, design and work in teams to create images of each of the seven antiphons.

"Work tables, as usual for our ECVA workshops, were set up in the sanctuary next to the altar rail," Artac said. "It is a perfect inspirational setting for this

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Jerusalem: city of beauty, yearning, and hope

By Pamela A. Lewis

The word “cosmopolitan” may bring to mind New York, Paris or London. But it also could apply to medieval Jerusalem, which, despite natural disasters, wars and the turmoil inflicted by religious and political strife, had a 400-year grip on the world’s imagination.

“Jerusalem 1000-1400: Every People Under Heaven,” an exhibit at New York’s Metropolitan Museum of Art on display through Jan. 8, comprising 200 objects drawn from some 60 international collections, examines why and how this city became the crossroads of the known world.

Upon entering the show, visitors encounter 13th-century English monk Matthew Paris’s “Map of the Holy Land” and a shimmering pile of 2,600 dinars, discovered in 2015 in Caesarea.

Paris never saw the land that his fertile imagination created in watercolor and ink on parchment. Yet his carefully constructed map vividly represents what an actual journey there would have included, among them depictions of Mount Ararat, the Aqsa Mosque and the Tomb of Jesus. The quantity and total weight (more than 16 pounds) of the paper-thin, 24-karat di-

nars underscore the enormous wealth that circulated in the eastern Mediterranean in the 11th century.

Trod by God’s feet and “honored by angels and frequented by every people under heaven,” in the words of Jacques de Vitry, a bishop of the medieval city of Acre in the Holy Land (and whose sapphire ring and ivory and bone crozier are on view), Jerusalem gave full meaning to the idea of “diversity.” Not much bigger than midtown Manhattan, medieval Jerusalem was home not only to Jews, Muslims and Christians but also different nationalities. Ethiopians, Asians and Europeans crossed paths, exchanging ideas and leaving their marks upon the city. While de Vitry’s quote constitutes the psychological framework for the show, it is the works composing it that breathe life into his description.

Although displayed in dark, bluish-grey walls and cloaked in low lighting, the ancient texts, secular and religious art objects, and, on occasion, fragments of textiles are nonetheless visible. Still pho-



Photos/courtesy of Metropolitan Museum of Art

Limestone capital of “The Virgin and Apostle,” early 1170s.



A mosque lamp of Sultan Barquq, Egypt or Syria, made of glass with gold and enamel, 1382 – 99.

tos of Jerusalem are projected on the gallery walls and there are several videos of present-day Jerusalemites from various walks of life who describe their work and the city’s significance for them.

Objects (many on view for the first time), ranging from the utilitarian to the

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spiritually creative work.”

On Dec. 3, the completed antiphons will have “last-minute touches” added before being matted, blessed and displayed at services the next day. Artists are considering whether to make a limited edition of prints of each antiphon available for purchase.

“It’s amazing to watch how our group has come together,” Artac said. “First we finished each other’s sentences. Now we finish each other’s brushstrokes.”

Visit www.stmarysphoenix.org for more on the Arizona artists. For more about the national association ECVA, visit www.ecva.org. ■

THE O ANTIPHONS

In Western Christian tradition, the O Antiphons are sung before and after the Magnificat at Vespers on the seven days before Christmas. The hymn “O Come, O Come, Emmanuel” is a lyrical paraphrase of these antiphons.

The title of each begins with the interjection “O,” and each is a name of Christ, one of his attributes mentioned in Scripture. They are as follows:

Dec. 17: O Wisdom who came from the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly: Come, and teach us the way of prudence (Sirach 24:2; Wisdom 8:1).

Dec. 18: O Lord and Ruler, who appeared to Moses in the flame of the burning bush and gave him the law on Sinai: Come, and redeem us with outstretched arm (Exodus 3:2, 20:1).

Dec. 19: O Root of Jesse, who stands for an ensign of the people, before whom kings

shall keep silence and unto whom the Gentiles shall make supplication: Come to deliver us, and tarry not (Isaiah 11:1–3).

Dec. 20: O Key of David and Scepter of the House of Israel, who opens and no man shuts, who shuts and no man opens: Come, and bring forth the captive from his prison, he who sits in darkness and in the shadow of death (Isaiah 22:22).

Dec. 21: O Dawn of the East, brightness of the light eternal, and Sun of Justice: Come, and enlighten them that sit in darkness and in the shadow of death (Psalm 19:6–7).

Dec. 22: O King of the Nations: Come, and deliver man, whom you formed out of the dust of the earth (Psalms 2:7–8, Ephesians 2:14–20),

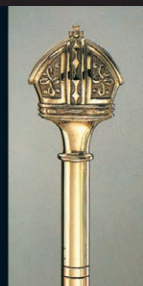
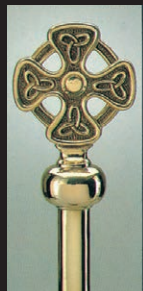
Dec. 23: O Emmanuel, God with us, our King and Lawgiver, the expected of the nations and their Savior: Come to save us, O Lord our God (Isaiah 7:14; 33:22). ■

JERUSALEM continued from page M



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sacred, attest to the activity of Jerusalem’s artisans, poets and builders. There are chunky gold bracelets, shapely glass lamps and painted icons that still exude a holy aura.

Pilgrims returning to Europe would have used a chalice and paten set much like the show’s simple, lightweight and nearly completely intact example, possibly made in the 14th or 15th century in Tyre, for celebrating Mass. Impressed by the set’s quality, Benjamin Tudela, a Jewish traveler from Spain, noted that the Jews made “fine Tyrian glassware, which is prized in all countries.”

The sides of an 11th- or 12th-century gilded copper-and-enamel reliquary box, long bereft of its holy relic, relate the journey of the True Cross from Jerusalem to the Church of Saint-Sernin in Toulouse.

The twice-destroyed Holy Temple, mourned for centuries as among the city’s greatest tragedies, is immortalized in a gold-accented, 15th-century illumination, as well as in a Jewish wedding ring made in Germany in the first half of the 14th century that blends Middle Eastern and medieval European architectural features.

In the section “Holy War and the Power of Art,” the curators do not shy away from the Crusades era, when, first in 1095, Pope Urban II called for Christians to liberate Jerusalem from people “absolutely alien to God.” In 1099, Crusader armies put that call into action through the slaughter of Muslims, Jews and even wrong-thinking Christians. Two enormous upright swords; the recumbent stone figure of a French knight, hands pressed in prayer, who had fought in the Holy Land; and a small watercolor on a nearby wall showing a fierce battle attest to war’s price. Other works of beauty — albeit in the service of propaganda — produced during the Crusader period include an ivory-covered Psalter of Queen Melisande of Jerusalem, a Missal of the Holy Sepulchre, and five carved limestone capitals sculpted for the Crusader-built Church of the Annunciation in Nazareth and buried on the eve of Saladin’s advance on the Holy Land. The chasse of Ambazac, a massive French-made reliquary, features gem-encrusted surfaces intended to evoke the glorious light of Heavenly Jerusalem.

“Jerusalem” expresses beauty, scholarship, a deep yearning for a glorious past and the undying hope for the world to come.

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

Faith perspectives on HIV/AIDS

Reviews by Peggy J. Shaw

Faith communities' response to HIV and AIDS

For more than 30 years, the AIDS crisis has critically challenged not only millions of stricken individuals around the world but also faith communities.

In the early days of the epidemic, an HIV diagnosis meant stigma, fear and death, author Manoj Kurian tells readers in his new book, "Passion and Compassion: The Ecumenical Journey With HIV." Many individuals and churches took a moralistic stance, judging HIV sufferers on their sexual orientations and practices and how they lived their lives.

An enormous pastoral task then became clear: to determine how to minister to those living with HIV/AIDS and to take care of families and others affected by the epidemic. It is this response that Kurian explores in his comprehensive new book chronicling the ecumenical journey with HIV and AIDS.

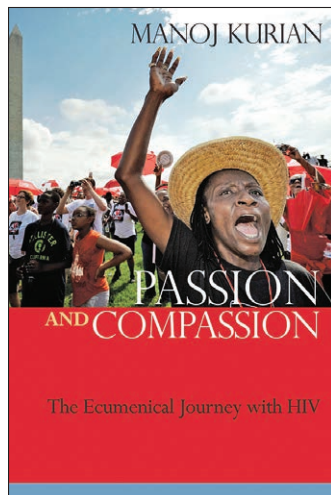
"The journey has taken us from a time of fear and despair to one of hope, discovery, solidarity and pastoral accompaniment, expanding care and support, and significant successes in overcoming stigma and discrimination," writes Kurian, who serves as coordinator of the World Council of Churches (WCC) Ecumenical Advocacy Alliance.

"The AIDS crisis forced us to unpack Christ's teaching to its basics."

In this slim book, Kurian offers insight into an ecumenical response that he says stands tall among other achievements of the ecumenical movement, which include assisting with World War II refugees and combating racism. After the first, fear-filled days of viewing HIV as "a homosexual problem and Haitian problem," for example, faith communities began to deal with issues such as human sexuality and justice and equity with regard to comprehensive care.

"Any successful response to HIV and AIDS has mandated the involvement of a multidimensional approach, beyond addressing the biomedical aspects of the disease," he says.

Kurian explores and defines the ecumenical movement, examines the role of churches in connectedness and account-



Passion and Compassion: The Ecumenical Journey With HIV

By Manoj Kurian

World Council of Churches Publications, 162 pp., \$19

ability and looks at the teachings of Jesus Christ in the context of HIV. He also outlines formal steps taken by the WCC to consolidate an ecumenical policy on HIV and AIDS, and he offers a vision of the future, with treatments being developed at a rapid pace and "the end of AIDS on the horizon and in our grasp."

"Passion and Compassion" includes a historical timeline of HIV, which began in sub-Saharan Africa in the late 1970s; black-and-white images; and personal recollections from those on the frontlines. Kurian has drawn from many different sources, including his predecessors, colleagues and collaborators in the WCC.

He has dedicated this thoughtful book "to all who have given their lives to equipping faith communities to face and overcome HIV."

Writers' voices harmonize over HIV, AIDS, human rights

HIV is a virus, not a moral condition. For many who lost family members and friends during the HIV/AIDS epidemic, this truth seems evident. And though the global threat of HIV seems to be waning, fear and abuse remain. People around the world living with HIV still endure assaults on their dignity and basic human rights — from stigmatization and discrimination to the denial of legal protection.

"Because of HIV, families have rejected their loved ones, men have divorced their wives, and institutions have denied people health care, housing and employment," says writer Sally Smith. "Whilst there has been much progress, some of the attitudes behind these acts of discrimination still exist."

continued on page P



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HIV/AIDS continued from page 0

Smith's voice is one of many heard in "Dignity, Freedom, and Grace: Christian Perspectives on HIV, AIDS, and Human Rights" — an incisive new book designed for those interested in the role of human rights in responses to HIV.

Co-edited by Gillian Paterson and Callie Long, the soft-cover book brings together the informed voices of people exploring the faith community's role in promoting human rights, in the context of HIV. The book asks the tough ques-

tions faced by HIV sufferers, then presents some answers in chapters written by a diverse group of writers personally affected by HIV or AIDS.

Through personal stories and reflections, these 23 writers explore a variety of topics related to HIV and AIDS, including: stigmatization and why it matters; gender inequality and human rights; human sexuality; religious victimization; children endangered by the AIDS response; and the real meaning of the words, "God will take care of us."

"Their insights and reflections are always lively, sometimes uncomfortable and often deeply moving," the publisher says.

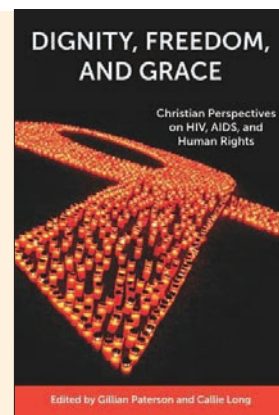
Sexual minorities, for example, still are stigmatized and traumatized, and writer Richard R. Mickley speculates that it will take a concerted, worldwide effort for this to change. "And then, within that wider agenda, what can the faith community do to reverse practices of injustice and enhance social justice?"

"The answer, in Jesus' words and in Christian teaching, is love."

Dignity, Freedom, and Grace: Christian Perspectives on HIV, AIDS, and Human Rights

Edited by Gillian Paterson and Callie Long

World Council of Churches Publications, 168 pp., \$20



Long and Paterson include resources in the book and offer suggestions about where to find more.

"Dignity, Freedom, and Grace" was developed by the Ecumenical Advocacy Alliance, which according to its website is a diverse global network of churches and related organizations committed to campaigning together on common concerns for justice and dignity. ■

Peggy J. Shaw is the director of public relations for Atlanta's Holy Innocent's Episcopal School. She is a former senior editor for Dalmatian Books/Intervisual Books/Piggy Toes Press and the author of several books.

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SEMINARY OF THE SOUTHWEST invites applications for a full-time **Director of Latino/Hispanic Studies**. The position start date is summer of 2017. A seminary of the Episcopal Church, Southwest prepares leaders for lay and ordained service within and outside the church. In addition to priestly formation and general academic study, the seminary offers programs in professional counseling, chaplaincy, pastoral care, and spiritual formation.

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The director will oversee Latino/Hispanic Studies programming, teach two courses per year, collaborate with the bilingual/bicultural program in the counseling degree, and work closely with the admissions department to recruit students for the concentration. The director will also be invited to envision and implement new initiatives, including work on resourcing local diocesan Latino/Hispanic clergy formation.

Full position description can be found at <http://ssw.edu/director-latinohispanic-studies>.

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MAGI continued from page J

I accepted her small gift and mended my shoe. I said no more than "thank you" and left, not wanting to be late for my appointment.

Stepping out of the building after the interview, I immediately thought of her. How selfish I had been, how self-centered. She had given me a gift out of what little she had, and I had given her nothing.

I had been so focused on my own needs I hadn't thought that she might need help much more than myself. I would go home that night, have dinner with my family who loved me and sleep in a comfortable bed.

Where would she go? I could have given her some money that would help buy some food or to find a room for the night. I at least could have asked her name. But I didn't think of any of that.

I retraced my steps, looking for her. I walked around the area where she had come to me and went through a small

nearby park. I looked up and down the streets. She had vanished into the city.

Before descending into the subway, I stopped at the 18th-century St. Paul's Chapel in the shadow of the then-standing World Trade Center.

Sitting in the quiet historical space, I said a prayer for her. That was all I had left to give. I hoped she would find a safe place to sleep that night and that she would have a warm meal. Then I went home. But I never forgot her or the precious gift she had given me.

In our post-election world where anger and fear are tearing our country and our common voices apart, a safety pin has become a symbol that we should bind together and help one another. I attached a safety pin to my jacket lapel recently and remembered the gift that mended my shoe so many years ago.

The tiny gift I had received now symbolizes much more than its utilitarian function. It signifies love, kindness and compassion that are the real expressions of a gift. ■

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