



Iowa **Connections**

Spring 2015

VOLUME 2, NUMBER 1

*A Journey in Companionship
Swaziland 2014*



From the Bishop

“Never ask a question, you don’t want the answer to.” This is a very rich time in the Diocese. By rich I am thinking of the outcomes or harvest of two series of conversations that we initiated together across the state – both in the Epiphany Conversations and among those who gathered to consider the issue of “Creating Common Good” at the Trinity Institute Theological Conference. My head is reeling from the questions raised and responses offered. In response to the Trinity Conference I have committed to gather the ideas and thoughts of the various participants at our six sites across the state and to help us move forward. Fortunately it is not only on my shoulders to gather this harvest, but, over the next few weeks, members of the Ministry of All the Baptized Core Team and others who invited us to meet for Epiphany Conversations will sort through what they heard and what we said. The initial goal of MOAB in hosting the conversations was to find a way to come up with resources that are expressed as needed for local mission and faith formation. I am forming a Bishop’s Advisory Group on Formation to help with receiving the data on the latter topic.

Participation in Trinity’s Creating Common Good further developed the theme of the year on Matthew 25 – Jesus’ Big Five. Questions posed by Dr. Cornel West in the Keynote Address of the Conference attempted to expose the underlying issues that come from the growing inequality within society as a whole. He particularly emphasized these four:

- 1) How shall integrity face oppression – who has the courage to speak the truth and how do we allow suffering to speak?
- 2) What does a person do in the face of deception?
- 3) What does decency do in the face of insult?
- 4) How does virtue meet brute force?

Integrity, honesty, decency and virtue are all Gospel values that concern the Church. Where then, he asked, is the outrage at the inequality that is growing around the world? And dare the global Church place even our national flags under the Cross of Christ? Dr. West called for Christians to grow up - by which he meant that we need to learn how to die daily, give up our own complicity in mendacity, social hubris and racial supremacy which he saw interpreted in our refusal to accept on face value Jesus’s call to love our enemies. The global society, he claimed, is in catastrophe, and to create common good will require us to create a

global vision and global practices with love (which goes beyond justice) at the center. “Justice” he said, “is what love looks like in public. Just as tenderness is what love looks like in private.”



Bishop Alan Scarfe

Each of us in our reflection groups were invited to make a commitment in response to the various challenges of our time together. As I said, my commitment is to help pull together the various outcomes of our conversations on the six sites that registered for the Conference around the state. I also need to consider something more personal, which calls forth the cross. I look forward to hearing what others committed to across the Diocese.

These two are only part of an ongoing process of conversation for 2015. During Lent and into Eastertide, you are being invited to more engagement. One opportunity will be at the Chapter meetings for the Spring in which the Board of Directors again are asking you to state how you would see a budget that captures the “gathering” and “sending” balance that was promoted by our keynote speaker at Convention in October last year. How do we reflect priorities that recognize that God gathers us for worship, formation in the Word and strengthening in prayer and fellowship on the one hand and then sends us out in mission on

Continued on page 3

IOWA CONNECTIONS

Spring 2015 Lydia Bucklin, Editor

Iowa Connections is published quarterly by The Episcopal Diocese of Iowa, 225 37th Street, Des Moines, IA 50312. (515) 277-6165. www.iowaepiscopal.org

PUB ID# 12160. Periodical Postage Paid in Des Moines, IA and additional mailing offices.

POSTMASTER: Send change of address to: *Iowa Connections*, PO Box 937 Bellmawr NJ 08099-0937

Address changes may be sent to episcopaljournal@aflwebprinting.com

Bishop Scarfe

Continued from page 2

the other with a focus on God's will for our neighbor and our community? What economic disciplines can assist that balance?

At the same time, we are seeking to be a Church that wants to participate in God's frontline in transforming our society. That is going to entail an openness to change within ourselves and a risk of embracing a new stance in our communities. I have asked Dwight Zscheile, an Episcopal priest who teaches at Luther Theological Seminary in St Paul, Minnesota to come and talk to us about these things as part of the Baptismal Living Day at the end of April. His latest book *The Agile Church* is recommended as diocesan reading through Lent or Eastertide. Starting after Ash Wednesday you will find reflections to assist the study on a Diocesan blog site. Perhaps you could hold a breakfast or luncheon book study, using *The Agile Church*

For those of you wanting to continue to focus on Jesus' Big Five, or follow up more directly with the Trinity Institute work, an alternate book has been suggested by the people of St. Peter's, Bettendorf, who are studying Jim Wallis' book *The (Un) Common Good*. In earlier communications I have also referred to Scott Bader Saye's book *Following Jesus In a Culture of Fear* as a further challenge to strengthen our stance within our culture.

We are not alone in the questions that plague us. At the end of June, General Convention will meet in Salt Lake City and we will examine both these themes – that of Reimagining Church for our time; and our response as Church to wealth disparity. Answers to either question will not be reached without sacrifice and changed behavior. God's answers invariably come from God's own very character, who emptied Himself to come and be flesh among us; and faced His own demise on the Cross to set us free - not only free from sin and its hold on us, but free to take the kind of transforming risks only a people convinced of resurrection life can countenance.

With God being the One who calls the Church together, we are a place where the inequality discussion is held among all God's people, both those blessed to be at the top end of the economic scale and those experiencing the impact of the inequality gap. That is our risk-taking gift to the world as people freed by the Cross and made community "not according to the flesh, nor by the will of humankind, but of God."

What it takes to be Church around the world is also what it takes to be Church here at home. In the words of Peter, therefore, "Let us not be surprised by the fiery ordeal that comes upon you." Our companions show us much of this experience. Our mistake is to think somehow we are exempt from bearing our own cross or that of another on the road and from following the One Savior and Lord because up to now Church has seemed geared to our comfort and sense of security. That is not all a bad thing. Jesus invites us to come to him we who are weary and heavily laden and promises rest. And yet it is not the whole message of the faith. Our weariness and sense of being burdened is about that which

Continued on page 13

Bishop's Visitation Schedule

March

- 1 **Albia**, Grace Church
- 8 **Ankeny**, St. Anne's Church
- 22 **Council Bluffs**, St. Paul's Church
- 29 **Ottumwa**, Trinity Church (Palm Sunday)

April

- 4-5 **Des Moines**, Cathedral Church of St. Paul (Easter Vigil and Easter Sunday)
- 12 *** Des Moines**, St. Andrew's Church
- 19 *** Sioux City**, St. Thomas' Church
- 26 **Ames**, St. John's by the Campus

May

- 3 **Orange City**, Church of the Savior (morning)
- 3 **Le Mars**, St. George's Church (afternoon)
- 10 **Cedar Rapids**, Grace Church
- 17 **Cedar Falls**, St. Luke's Church
- 24 **Marshalltown**, St. Paul's Church
- 31 **Ft. Dodge**, St. Mark's Church

**These dates are Chapter designated weekends which also function as regional confirmations. All dates are subject to change. Visit www.iowaepiscopal.org for updates.*

Epiphany Conversations Harvested

By Ellen Bruckner & Steve Godfrey

The season of Epiphany reminds us that God's good news surrounds us and invites us to interact with each other to experience that good news. The six Epiphany Conversations offered the time for people from congregations across the diocese to share their thoughts and beliefs about the good news and discipleship. Sponsored by the MOAB (ministry of all the baptized) Task Group, the conversations continued building the trust and openness that the Diocesan Convention Indaba conversations have started. Conversations were held regionally and even in the midst of winter people drove to various locations to spend time with other Episcopalians, all committed to deepening relationships with fellow travelers on this journey of living in Iowa in 2015. Almost 120 people attended the conversations, representing at least 33 congregations – more than half of the Episcopal churches in Iowa!

The format at the conversations was the same. Folks gathered around 9:30 with greeting and coffee. Conversation circles opened around 10:00 and people responded to three questions that had been developed by the MOAB Conversations core team:

- What is Jesus' Good News for you?
- What motivates you to be a disciple in today's world and use your gifts in your daily life to make a difference?
- Thinking about the previous conversations, what do you yearn for? What kind of support do you seek from others in living this life of discipleship? What are the investments you are

willing to make in order to live your life of discipleship to the fullest?

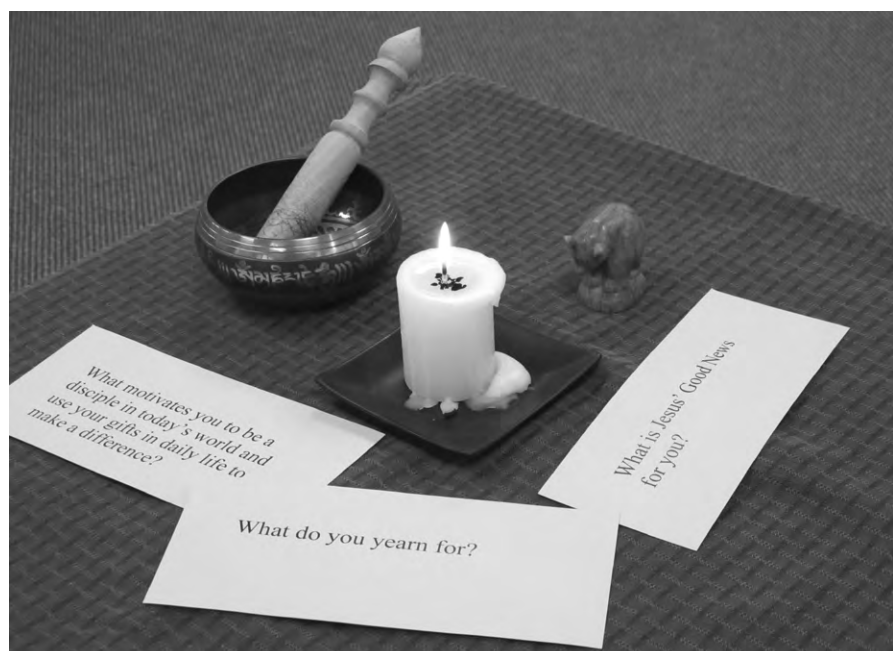
Essential ideas and thoughts were recorded and "harvested" from each conversation. People then had lunch together and departed. The ideas harvested were sent to the MOAB Task Group to form a combined harvest and begin to discern wise action indicated from the conversations.

Some initial reflection on the harvest reveals some exciting themes. In discussing Jesus' Good News, common understandings that emerged were love, hope, mystery, community, healing and grace. "There are no layoffs in discipleship," wrote a scribe in Cedar Falls. The Council Bluffs conversation summed up the Good News with the suggestion to "live like a four-year-old or like a golden retriever." In Storm Lake, participants expressed that this experience of gathering and sharing has brought us "face to face with people who really care." The Council Bluffs group articulated,

"One person does not have to do it all. We each have unique gifts to share." The Mt. Pleasant group said "God's love for us is the glue that binds us to one another. This love is community. Alone we will not survive." In Davenport folks said that Jesus' Good News is "like a patchwork quilt – putting the pieces together makes a pattern."

Key motivators in the harvests were gratitude and desire for generational continuity, to fill gaps and meet needs and to work together in community. People indicated that they are driven by experiencing the love, hope and joy of God together. In Des Moines, one person indicated being motivated by wondering, "What can I do that makes the greatest difference," then doing it. That group also identified motivation deriving from "partnering with other parishes to work in community and spread the Good News."

The expressions of yearnings, needs for support and willingness to invest also strongly reflected this



interest in being and acting together. Conversation participants yearn to stay connected, in conversation, and to build community together: “Build the opportunities to keep sharing stories.” Engaging in conversations and taking action in chapter and ecumenical collaboration were key ideas. “Chapters as listening centers” was one specific proposal. Another suggested organizing chapter healing services. Sharing stories and work and standing together were important themes, along with a need to support people in grief work, letting go of distracting burdens and thinking outside the box. Above all, there is a desire to do things responding to needs: “Actions speak louder than words.” People also identified a need for encouragement, inspiration and empowerment. A major, common theme throughout the conversations was the value of coming together to share conversation and build relationships in community, and a yearning to have more conversations like this.

The Epiphany Conversations grew out of a process launched by MOAB last year. In addressing the goals of building relationships across congregational lines and discerning needs for support to strengthen ministry, MOAB leveraged recent learning in the “Art of Hosting Conversations that Matter,” a global movement to build productive community to address the adaptive challenges of the 21st century. The process of developing the conversations followed the “8 Breaths of Process Architecture,” which gradually involves more and more stakeholders, ultimately leads to broad conversation, and then brings the “harvest” back to the core group for discerning action that is hopefully wiser and more



informed than it might otherwise be. Through this process of broad, intentional conversation, MOAB hopes to take wise action and further its work of collaborating with congregations in their work of empowering the ministry of all the baptized in their local places throughout Iowa. MOAB is also planning a track to introduce the Art of Hosting Conversations that Matter at the 2015 Summer Ministry School and Retreat.

We are tremendously grateful for the hosting congregations, St. Paul's, Council Bluffs; All Saints, Storm Lake; St. Andrews', Des Moines; St. Luke's, Cedar Falls; St. Michael's, Mt. Pleasant and Trinity Cathedral, Davenport; and the core group that formed to articulate good questions and gather and host the conversations: Julianne Allaway,

Kay Beach, Ellen Bruckner, Lydia Bucklin, Steve Godfrey, John Greve, Ronda Haas, John Harper, Lacey Howard, Jean Howe, Aaron Hudson, Georgia Humphrey, Kris Leaman, Torey Lightcap, Lauren Lyon, Jennie McKinney, Kathleen Milligan, Mary Jane Oakland, Elizabeth Popplewell, Ruth Ratliff, Alan Scarfe, Heidi Schleicher, and Anne Williams.

Pictured on page 4, lower right, the center table with questions for conversation. This page, lower right, participants gather at St. Luke's Episcopal Church, Cedar Falls for one of six conversations offered regionally during Epiphany. Photos by Ruth Ratliff.



Reading Corner

In Review: *The Soul's Journey: An Artist's Approach to the Stations of the Cross*

By C. Christopher Epting

A little over half way through her beautiful book Kathrin Burleson mentions that she is a practitioner of *lectio divina*. This ancient, but still popular, method of meditating on Scripture involves four steps: read the text, meditate on it, pray about it and then keep silence. This would, in fact, be a fruitful approach to reading *The Soul's Journey*.

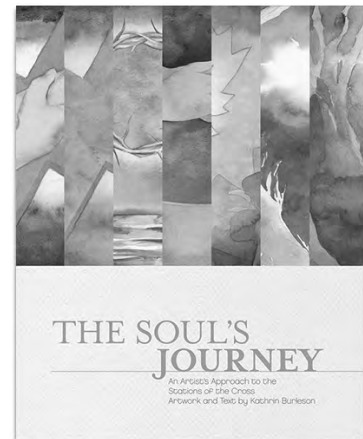
Burleson has created fourteen Stations of the Cross not in the traditional representational way, but with vivid and colorful abstract paintings with the common theme of Light. Each depiction is followed by a brief meditation by a number of "leading theologians, bishops, and priests" then a somewhat longer one by the artist herself. The section is concluded by a brief, "arrow" prayer the theme of which arises from the painting and the meditations.

Just as she has exercised freedom from the usual representational way of depicting each station,

so in accordance with ancient tradition she has taken liberty to add and subtract specific Stations (particularly the non-biblical ones) and expanded the material covered. For example, she begins not with Jesus Being Condemned to Death, but with his Agony in the Garden. I found this approach refreshing and helpful.

So I found myself following a kind of *lectio* approach while working through this material. I would gaze long and intently at the icon-like painting, slowly read the two meditations, offer the short prayer provided, and then sit in silence enjoying the insights gleaned and appreciating in a new way the Passion of Jesus. I would heartily commend this book as a spiritual exercise for Lent – or any other time, for that matter.

I do have to say that I found the insertion of meditations by the "theologians, bishops, and priests" more of a distraction than a help. They were uneven and sometimes



even at odds with Kathrin's meditation which follows. I would much have preferred to leave "the professionals" out and move directly from the painting to the artist's reflection on it. At the very least, I would have recommended having her meditation first and theirs following.

This should in no way discourage one from buying and treasuring this coffee table book. It is a masterful piece of work and I am grateful for the opportunity to take this *Soul's Journey* with a skilled guide.

Have you read a book that you would like to review for the *Iowa Connections*? Submissions are always welcome. Send your review to communications@iowaepiscopal.org.

In Review: *The (Un)Common Good: How the Gospel Brings Hope to a World Divided*

By Lynne Carver

This year the diocesan strategic plan our focuses our attention on Jesus Big Five from Matthew 25. All over Iowa we're working to feed the hungry, cloth the naked, care for the sick, welcome the stranger and visit those in prison. But, as Jack Jezreel, founder of Just Faith, pointed out at our diocesan convention following Jesus is also about addressing the causes of those conditions.

St. Peter's ecumenical book group has just finished reading *The (Un)Common Good: How the Gospel Brings Hope to a World Divided* by Jim Wallis. Wallis is an evangelical Christian whose ministry is at the intersection of faith and politics. Growing up in a church with a strong focus on Jesus as personal savior, Wallis points to Jesus' words in Mathew 25 as the beginning of

his own conversion to "the gospel of the kingdom;" that, Wallis says "was intended to transform both people's lives and their societies."

Wallis continues, "The gospel of the kingdom creates disciples with public commitments. It spreads throughout the societies in which believers live, changing how they treat the poor and marginalized, setting the captives free, seeking the worth and equality of all made in the image of God, encouraging good stewardship of God's creation, refining those around them and around the world as their neighbors, and even reconfiguring how they treat their enemies."

The (Un)Common Good explores essential elements of the kingdom of God proclaimed by Jesus and provokes readers to think about how our communities, our nation, our world look from this



kingdom gospel perspective of the common good. Wallis is a modern prophet; and, as the book's title suggests, he sees a gap between our world and the world for which God yearns. The book is political without being partisan. Our book group appreciated the way Wallis combines an emphasis on personal responsibility (a traditionally conservative value) with social responsibility (a traditionally liberal value) in addressing how Christians can work for the common good.

Pre-Order: *Unexpected Consequences: The Diaconate Renewed*

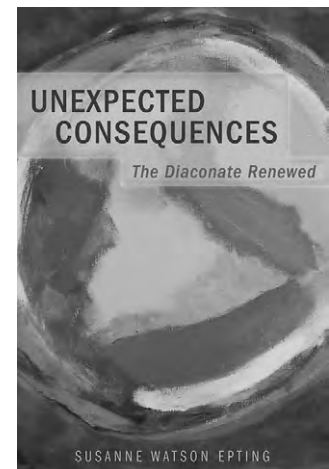
From Church Publishing Incorporated

Unexpected Consequences: The Diaconate Renewed is the first book in years to look critically at the diaconate in the Episcopal Church.

Times change, and the Order of Deacons in the Episcopal Church has not remained static. While the book seeks to update contemporary knowledge about deacons, it also shows how the diaconate may be well positioned to lead the church into change that cuts across governance, formation, and ministry. While the institutional church struggles with its structure

and purpose, working to change its reality and perception, the book suggests that there are diaconal leaders who have been working all along for this kind of change.

The book chronicles ways in which one church order has grown, matured, adapted, adjusted, and is as effective as it is because of its dynamic nature. It is hoped that other orders might learn from the importance of being adaptable, contextual, and baptismal, while highlighting the primary lens deacons look through as they seek to fulfill what the church has called them to do.



Pre-order your copy today at www.churchpublishing.org. The book will be released on May 1, 2015.

Living Together in Unity

Christ Church, Cedar Rapids learns about Judaism

By Charles R. Crawley

*How very good and pleasant
when kindred live together in unity!*
Psalm 133.1, NRSV

“What should Christians know about Judaism?” asked Marian Arens. “I’m not going to tell you that. I’ve given you a lot of information—it’s up for you to decide,” replied Rabbi Todd Thalblum of Temple Judah in Cedar Rapids.

For four Sundays in January, Rabbi Todd had indeed given us a lot of information. The “us” included members of Christ Episcopal Church, Cedar Rapids, as well as members from the Cedar Rapids community. The information was part of a series entitled “Judaism 101: What Christians Need to Know,” sponsored by the Adult Forum of Christ Episcopal Church.

Thalblum, rabbi for the past six years at Temple Judah, gave us a compressed tour of the riches of Judaism. What took thousands of years to develop, and what the Rabbi normally teaches over the course of a year, was presented in four lectures preceded by a delicious soup/salad/dessert lunch catered by Prairie Soup Company, Libby Slappey, and other members of Christ Episcopal Church.

Assisted by nothing more than a whiteboard and a teacher’s mind, the Rabbi began with the holy days and festivals of Judaism. As Stephen McTier, parishioner at Christ Church, said, “It struck me how integrated and all-encompassing Judaism can be, through the life cycle and liturgical year. Also, how joyful and fun it can be to conform to halachic ways. Of course, Christianity claims the same, but too often we set aside the Sabbath as our only day of observation. Time itself has a sacredness to Jews.”

The Rabbi then moved on to discuss the Lifecycle Moments of Judaism. Many of us have been to Jewish weddings, but now we will know more about them the next time we attend. Rabbi Todd was very open to questions, as Melissa McBride, another Christ Church parishioner, acknowledged, “He made the class very interesting and he was open to all the questions by the class. I felt like a young student expanding my knowledge and wanting to know more.”

By the third session, Rabbi Todd moved into the heart of Judaism, exploring God, Torah, and Israel. Nancy Rhodes, an employee at Mount Mercy University, attended the session with her daughter Samantha. As Nancy said, “Rabbi Todd Thalblum gave a comprehensive overview of the history of Judaism and how the different forms of Judaism came about.” It was very interesting to learn how Reform (not Reformed) Judaism developed as an Enlightenment reaction to Orthodoxy, and how in turn Conservative Judaism developed in reaction to Reform Judaism.

Rabbi Todd, a native of Kansas City, attended the oldest existing Jewish seminary in the United States: Hebrew Union—Jewish Institute of Religion, in Cincinnati, Ohio. The Rabbi served a congregation in Houston before moving back to the Midwest with his wife and two children. The Rabbi is also the President of the Inter-Religious Council of Linn County, which is now over 20 years old.

The Rabbi ended the series with an overview of Jewish music with Kathe Goldstein of Cedar Rapids. He used PowerPoint slides and then sang along to the Hebrew with his



Rabbi Todd Thalblum with a stole given by Christ Church, Cedar Rapids.

guitar, in duets with Kathe. One of the songs they sang, “Ose Shalom,” is in the Episcopal Hymnal and was sung this January at Christ Episcopal Church. Reflecting on the final class, Nancy Rhodes noted, “Kathe Goldstein and the Rabbi wound up the series with a history of the music and provided beautiful examples of the different types of music used at different events at Temple Judah.”

The effect of the series was to bring us closer to our Jewish roots. As Christ Church parishioner, Mary Westcott, said, “Rabbi Todd’s presentations helped us make a deeper connection to the ‘roots’ and foundation of our Christian faith. The series emphasized for us the common ground we share and the importance of focusing on what we share rather than our differences.”

In gratitude to the rabbi, Christ Episcopal Church presented him with a custom-made stole embroidered with the Episcopal shield and the Star of David (see photo above). As it turns out, the Episcopal shield contains the colors Christmas Red and Hanukkah Blue. We are happy to dwell in unity with our Jewish brothers and sisters.

St. Thomas, Sioux City Becomes Official Blue Zone

St. Thomas Episcopal Church is the second church and the fourth organization in Sioux City to complete the Blue Zones Project® Organization Checklist. The church celebrated with a blue ribbon cutting after their regular Sunday service.

Over the past several months, St. Thomas has implemented many Blue Zones® principles within their church. They held an open house for a new greenhouse that is part of their community garden, hosted a Potluck Moai at Yagel's Farm, promoted Blue Zones Project in their weekly church bulletins and newsletters, and had nearly 50 percent of their members complete the Blue Zones Personal Pledge. St. Thomas also hosted a plant-based cooking demonstration on Jan. 11 with more than 25 people in attendance and many healthy recipes shared.

"St. Thomas is proud to have completed the Organization Checklist because the recognition goes hand-in-hand with many of our ministries, especially the community garden," said Carol Geu, Blue Zones Project Ambassador for St. Thomas. "We continue to provide space for people to grow their own food, and for the church to supply the food pantry with fresh produce while we all learn to live healthier lives."

"We love this Blue Zones Project recognition, because it means many of us have resolved to live better lives at St. Thomas," said Rev. Torey Lightcap of St. Thomas Episcopal Church. "I'm happy to see this kind of progress and forward momentum."

The Blue Zones Project Organization Checklist is designed for groups or organizations such as clubs, civic groups, faith-based organizations, associations, and societies that would like to support Blue Zones Project. These groups can work through environmental and program checklist items to make healthy choices easier. Getting organizations involved is a vital part of Sioux City becoming a Blue Zones Community®.

Brought to Iowa through an innovative sponsorship by Wellmark Blue Cross and Blue Shield, in collaboration with Healthways and Blue Zones, Blue Zones Project is a community-by-community well-being improvement initiative designed to make healthy choices easier through permanent changes to environment, policy, and social networks.

Sioux City is one of 15 Blue Zones Project demonstration sites in Iowa. Sioux City and the other demonstration communities are receiving assistance from experts to develop and implement a Blueprint for making permanent environmental, social and policy changes that transition people into healthier behaviors that can lead to longer, happier lives.

The Blue Zones Project is based on Blue Zones principles developed by Dan Buettner and is the centerpiece of the



The Rev. Torey Lightcap during the ribbon cutting ceremony at St. Thomas, Sioux City.

Healthiest State Initiative to make Iowa the healthiest state by 2016 as measured by the Gallup-Healthways Well-Being Index®, the first-ever daily assessment of U.S. residents' health and well-being. Blue Zones employs evidence-based ways to help people live longer, better lives by taking a systematic, environmental approach to well-being, which focuses on optimizing policy, social networks and the built environments where people spend their time.



BLUE ZONES PROJECT®
by HEALTHWAYS

Sponsored by



Indaba Summary Continued

Question #2

What do you see as challenges and limitations for our response to the call of Matthew 25? What should be our personal and diocesan commitment to these imperatives and what are our sources of strength for this engagement?

Challenges

One challenge in working with Jesus' big five is often lack of knowledge. We are not always aware of the real needs of our communities; and we don't always know what other churches and organizations are doing. We are often uncertain about good ways to engage the work, and can be overwhelmed by the complexities. We often make a good start but find it hard to sustain the momentum to keep a ministry energized. We are mindful of the risks involved in the job that God has called us to do; and we can let our fears get in the way. Our primary limitations are personal and family needs and responsibilities. Time and resources can seem to be scarce commodities in these days. We experience limits in our awareness of our own shrinking numbers and resources. Distance from other Episcopal congregations can hinder cooperation in larger projects. Our aging congregations really do experience limitations of time and energy.

Strengths

Our strengths are many. We have gifted members, many of them retired, with skills and education that can fit them to be leaders and sustainers in this work. We have untapped skills around the diocese that could be called upon by all congregations, and shared through Iowa Share. We already have working relationships with ministries and community organizations that are doing significant work in these areas; and we have a sense of enthusiasm and commitment for this work. We are committed to the Gospel and its imperatives. We desire to see change, both in our sanctuaries and within our communities. We can celebrate and build on the things that are already being done. And we have the resource of prayer and spiritual disciplines and directions to continue to feed, motivate and sustain our efforts.

Diocesan Commitment

Our diocesan commitment to this work is vital. It is vital that our leadership continue to encourage the work as a mission imperative inherent in the Gospel, as we proclaim Jesus Christ as Lord. The diocesan structure can and should provide vital linkage among us, as we find ways to cooperate in our communities, regions and across the state. It needs to offer processes of ongoing discernment concerning this work, both for local churches, and for our regional and congregational ministries. It could provide sources of information, and times of refreshment and renewal for all of us. The diocese can help to build networks with others, in other denominations, who are engaging the same work. Our diocesan staff could help us to share our stories with each other, along with resources and encouragement, so that we can be in the ministry for the long haul. The videos that were presented at Convention could be shared with every congregation so that we can draw inspiration, ideas and joy at the possibilities open to us.

Emotional Energy

This particular diocesan thrust energizes us. The conversations were generally lively and hopeful, although the difficulties of small congregations and perceived lack of local resources is well recognized. We have an interest in learning what others are doing, and are willing to share resources and models with each other. We feel this as a critical aspect of our Christian Commitment. Iowa Share can and should be utilized and promoted, especially as we continue to share our experiences and experiments in ministry.

Reflections of a retired ELCA Bishop serving in Mason City

By Michael Last

When approaching a candidate for the role of interim rector at St. John's Episcopal Church in Mason City, in late 2013, both the senior and junior wardens expressed concern to the prospective rector that a prolonged vacancy had taken a toll on the congregation, slowing the momentum from the leadership of the previous rector.

Attendance had declined, there was a loss in momentum, volunteer weariness was beginning to set in. There was a hunger for stability, for someone to be "at the helm."

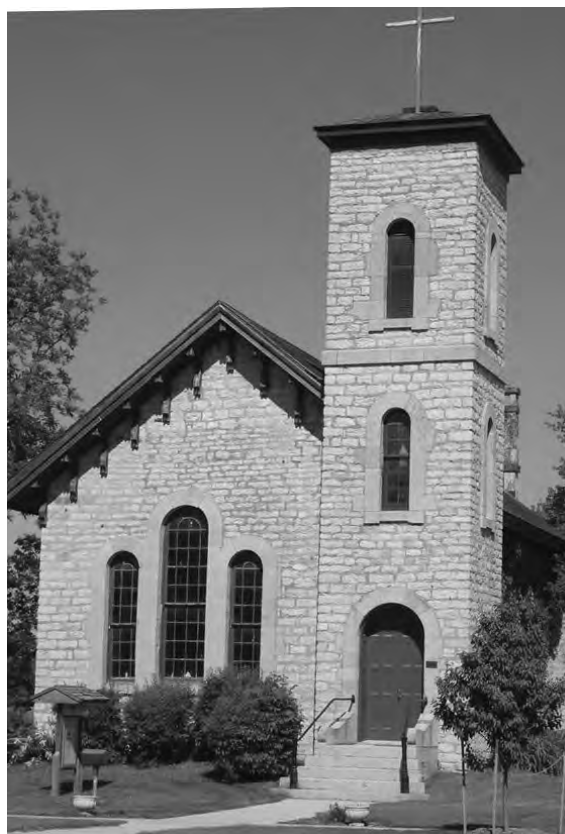
Little did St. John's recognize that though there were significant challenges, there were also untapped leadership gifts present, able and ready to lead, eager to make a difference, equipped with the gifts needed to reenergize and rebirth a parish in the heart of downtown Mason City.

There have been significant elements in the rebirthing process that have enabled a revitalization of St. John's ministry.

One, has been a 2/3-time rector given the freedom to be creative and given the liberty to lead. Two, has been the strength of the vestry to stand with the interim rector in supporting change. Three, a weekend long planning retreat was critical in gaining a collective vision for direction. Four, there has been an openness of the rector to speak clearly about unsettledness within the congregation. Finally, it has meant the rector loving the people of St. John's, visiting in their homes, taking time to engage with them at the church, hand written notes of encouragement, email, and public offerings of affirmation, as well as expecting that the membership will be involved.

During the past year, St. John's has been working to revitalize its ministry in the heart of the city, reaching out to the stranded, homeless, and hungry. Often St. John's is called upon to be the voice of the Church on local radio and television media. The rector produces a weekly half hour program of music and reflection, while members of the congregation close the broadcasting day on a local station with Evening Prayer. Eight hundred RAGBRAI meals were served this past summer, while the fall blessing of the animals reached more people from outside the congregation than its members, enjoying statewide newspaper coverage. Regularly, dogs, some in training, are present at one of the Sunday morning services. St. John's was a host site in January for the Trinity Wall Street "The Common Good" webinar. They hosted the diocesan Happening youth event, provided scholarships for the Episcopal youth summer camp, hosted the County Health Nurse Clinic, and welcomed multiple NA and AA groups weekly.

Regular Sunday forums are again meeting, as well as weekly Bible study. Vocations are being impacted as well, with a transitional deacon ordained in the month of February, and a second candidate for the priesthood now actively preparing for ministry. Additionally, three



priests and a deacon are associated with the congregation.

St. John's is smaller in membership today than it once was, but it is a spirited congregation. Once focused on concerns of decreasing congregants, St. John's is less concerned about being an older congregation with operating expense challenges and building issues, and instead confident that in spite of those very real challenges, there will be new chapters of ministry for years to come.

The Rev. Michael Last, retired bishop of the Western Iowa Synod of the Evangelical Lutheran Church in America, serves as the interim rector of St. John's Episcopal Church, Mason City.

From the Bishop *Continued from page 3*

we carry for others. It is about coming home from the mission.

One of the side issues at Trinity Institute was the worship leading of Melanie De More. She led us through two old chestnuts – *Come by here, Lord*; and *We Shall Overcome* – but in such a way she helped us feel the fear and the weariness of those who sang these songs facing brutal hatred on the civil rights marches, or from within the oppression of poverty. “Now,” she said, “let the words soar through you and lead you to stand.” We need to ask ourselves why we sing; just as we also might understand the reason

for the incredible capacity for song that we admire in our companions, and in those who have had to fight for dignity and respect.

I hope we take up the challenge of change in one form or another during this Lenten season. We often connect this with personal habits or dispositions. Why not try and figure out something beyond oneself, perhaps concerning the issue of inequality, and see what bridging work you could find. Or what might it mean to shift normal in-house behavior to community behavior – a parish gathering in the coffee shop, or participating

in a bible study or devotional hour at another congregation in an unfamiliar setting, for example? And please, help us all grow richer for your efforts by sharing your experience on IowaShare.org, or on the Diocesan Facebook, even perhaps picking up on the conversations you may find there which we have tried to start from the Trinity Conference. Have a holy and blessed Lent and may it issue forth into a glorious Easter season. We shall overcome as we invite the Lord to come by here.

+Alan

Join the English Cathedral Tour

Sponsored by Trinity Cathedral, Davenport

June 4-15, 2015

Have you ever wanted to...

*Experience Evensong at
Canterbury Cathedral?*

*Walk the halls of Oxford
University?*

Visit Shakespeare's home?

Davenport's Trinity Cathedral is sponsoring an English Cathedral tour from June 4-15, 2015.

We'll hear Evensong at St. Paul's Cathedral in London, King's College Chapel, Cambridge, and Salisbury Cathedral, in addition to Canterbury.

Stops will include Oxford, Stratford-upon-Avon, and Blenheim Palace, the birthplace of Sir Winston Churchill.

Three days touring London at the beginning will be framed by an optional two days in Paris at the end.

Total cost is \$4,824, which includes round-trip air fare from Chicago, charter bus travel, Oyster/Metro cards for public transport in London and Paris, the Eurostar/"Chunnel" to Paris, three dinners, and breakfast daily.

Further information and a brochure are available from Ron May, Trinity's Minister of Music. Contact Ron at (309) 797-4648 or rmay2000@aol.com, or register online at www.regonline.com/060415MAY.

An Invitation to Walk the Camino

Hosted by St. Timothy's, West Des Moines

September, 2015

You are invited to join St. Timotheans of all ages in an exciting and introspective pilgrimage along the Camino de Santiago (Road of Santiago) in Spain this September.

In the middle ages, pilgrims across Europe found their way to the Cathedral in Santiago, in Galicia, Spain, as an act of devotion or of penance. There are several different routes to Santiago; last year The Rev. Mary Cole Duvall walked the French Way with friends from Delaware. Several at St. Timothy's have now expressed an interest in furthering their own spiritual development (and physical fitness) through a walk along another route, The English Way. The English Way was the road most frequently taken by pilgrims from the British Isles as they made their way to Santiago. The route begins in the town of Ferrol and winds through the city and along the sea before heading inland to the farmland of Galicia.

The destination of The Cathedral in Santiago is said to be the resting place of the apostle St. James, whose body was interred there after his martyrdom by beheading in the first century AD. The Cathedral has beautiful architecture and each day at noon a Pilgrim's Mass is celebrated. During the service, a huge thurible filled with incense swings over the congregation.

Unlike ancient pilgrims, who made their way along the road by camping and seeking shelter in nature, this journey will include accommodations in guest houses and hotels. All have private bathrooms. The total length of the English Way is 116 kilometers or 70 miles. The trip is expected to take 5 days, with an average daily distance of 23 kilometers or 14 miles.



Baggage will be hauled separately so all you'll need are sturdy hiking shoes and a light backpack for water.

At the end of the pilgrimage, a special "pilgrim's passport" can be imprinted with a certificate or "compostela" attesting to completion of the pilgrimage. The pilgrim's passport includes the stamp of a scallop shell, the symbol of The Camino. It is said that the scallop is a metaphor for the journey, with many different grooves leading to one central point.

Group airfare is currently being obtained. Tentative dates are September 11 through September 20. Estimated cost is between \$2500 and \$3000 inclusive of meals, transportation and lodging. The recent movie starring Martin Sheen "The Way" illustrates one of the routes to Santiago and may be a good preview of the journey.

If you are interested in joining the pilgrimage along the Camino, please contact Dan Montgomery at dmontgomery@claimtechnologies.com.

Young Adult Ministries Awarded 2015 Roanridge Grant

The Episcopal Diocese of Iowa's Young Adult Ministries has received a 2015 Roanridge Trust Award grant in the amount of \$23,500. The grant proposal, submitted by Young Adult Missioner Lydia Kelsey Bucklin, is titled, *Disenfranchised Young Adults: Bridging the Gap in Rural Communities*.

In exploring the question, "Who are the young adults who live in Iowa?" the Young Adult Ministry Development Team (YAMDT) in Iowa came to the realization that young adults are extremely diverse and varied in their needs. Some are college students, some are working professionals, some are parents, and some serve in the military. As Bucklin traveled to local communities in Iowa, hosting discussions on young adult ministry, she was blown away by the passion and energy of number of rural church leaders in their desire to welcome and embrace young adults in their communities.

"Life is different for our young adults," they shared with Bucklin. "This is a working class town and many of our young people never leave. They might finish high school, while many drop out. They start working at a very young age and have children very young. Life does not, to them, seem to be full of many opportunities."

"They wondered," said Bucklin, "how they might reach out to the young adults who are working at the gas station or are checking them out at the grocery store. How do they welcome someone who works an overnight shift at the meat packing plant, and who will most likely just be getting off of work on Sunday morning around the time

of church. How do they connect with local community colleges that often offer vocational and technical training and have a student body and community life quite different than a traditional university? Local communities are asking for help in discerning ways to connect with young adults."

The program Bucklin proposed for Iowa will call together five regional conversations around ministry with disenfranchised young adults, utilizing principles found in community organizing, such as Asset Based Community Development, the strengths perspective, as well as principles found in the Baptismal Ministry movement, which acknowledges the gifts of all gathered and invites a wider circle for ministry and collaboration. There will also be elements of anti-racism, anti-oppression training, and the group will discern whether additional training is needed in these areas. Those gathered will engage in circle conversations, prayer, music, and mutual listening. The day will end with a harvesting of stories heard, goals for the future and a plan

for continued conversation and visioning.

The Roanridge Trust Award grants are awarded annually for new and creative models for leadership development in small communities. The 2015 Roanridge Trust Award Grants totaled \$160,369 for 10 grants for transformative work across the church. "It is exciting how the people of The Episcopal Church are engaging the mission opportunities in rural ministry settings," McDonald stated. "There is an incredible commitment to creative ministry. The vision for mission and ministries presented in these programs is inspiring."

The Roanridge Trust was established by the Cochel family, who originally gave a working farm in Missouri called Roanridge to the Domestic and Foreign Missionary Society. The interest from the sale of the farm generates the grant funds.

If your community is interested in hosting a conversation around ministry with and among disenfranchised young adults, please contact Lydia Kelsey Bucklin at lbucklin@iowaepiscopal.org.



EPISCOPAL DIOCESE OF IOWA

2014 MINISTRY & MISSION SUPPORT

CITY	CHURCH	2014	2014	RECEIVED	DIFFERENCE
		STEWARDSHIP SHARE	PLEDGE	YTD	
Albia	Grace Church	\$1,306	1,308	1,308	0
Algona	St. Thomas' Church	3,379	3,384	3,384	0
Ames	St. John's Church	48,331	48,331	48,331	0
Anamosa	St. Mark's Church	162	3,061	3,061	0
Ankeny	St. Anne's by the Fields	12,637	6,000	6,000	0
Bettendorf	St. Peter's Church	21,083	20,337	20,337	0
Boone	Grace Church	1,503	1,000	1,000	0
Burlington	Christ Church	28,003	28,003	28,003	0
Carroll	Trinity Church	2,092	2,092	2,092	0
Cedar Falls	St. Luke's Church	28,082	28,082	28,082	0
Cedar Rapids	Christ Church	83,045	83,045	83,045	0
Cedar Rapids	Grace Church	5,077	5,615	5,615	0
Chariton	St. Andrew's Church	3,089	3,089	3,089	0
Charles City	Grace Church	3,031	3,031	3,031	0
Clermont	Church of the Saviour	1,224	1,440	1,440	0
Clinton	Christ Church	11,552	11,552	11,552	0
Coralville	New Song Church	17,237	17,237	17,237	0
Council Bluffs	St. Paul's Church	7,282	7,284	7,091	193
Davenport	St. Alban's Church	5,811	0	0	0
Davenport	Trinity Cathedral	85,366	72,000	72,000	0
Decorah	Grace Church	6,000	6,000	6,000	0
Denison	Trinity Church	662	662	662	0
Des Moines	Cathedral Church of St. Paul's	72,149	67,771	67,771	0
Des Moines	St. Andrew's Church	28,321	28,321	28,321	0
Des Moines	St. Luke's Church	23,773	12,200	12,200	0
Des Moines	St. Mark's Church	7,686	7,716	7,716	0
Dubuque	St. John's Church	11,627	11,627	11,624	3
Durant	St. Paul's Church	5,779	3,600	3,484	116
Emmetsburg	Trinity Church	2,797	2,797	2,797	0
Fort Dodge	St. Mark's Church	19,069	25,000	25,000	0
Fort Madison	St. Luke's Church	5,240	5,304	5,304	0
Glenwood	St. John's Church	1,389	1,389	1,389	0
Grinnell	St. Paul's Church	4,067	4,405	4,405	0
Harlan	St. Paul's Church	0	0	0	0
Independence	St. James' Church	2,534	2,536	2,536	0
Indianola	All Saints' Church	3,046	3,046	3,046	0

EPISCOPAL DIOCESE OF IOWA

2014 MINISTRY & MISSION SUPPORT

CITY	CHURCH	2014	2014	RECEIVED	
		STEWARDSHIP SHARE	PLEDGE	YTD	DIFFERENCE
Iowa City	Trinity Church	86,062	84,000	84,000	0
Iowa Falls	St. Matthew's-by-the-Bridge	2,654	2,654	2,654	0
Keokuk	St. John's Church	13,220	6,522	6,522	0
LeMars	St. George's Church	0	0	0	0
Maquoketa	St. Mark's Church	3,246	3,246	3,246	0
Marshalltown	St. Paul's Church	13,902	13,902	13,902	0
Mason City	St. John's Church	16,838	17,838	17,838	0
Mount Pleasant	St. Michael's Church	5,384	3,600	3,600	0
Muscatine	Trinity Church	11,221	11,221	11,221	0
Newton	St. Stephen's Church	4,200	4,200	4,200	0
Orange City	Church of the Savior	1,089	700	618	82
Oskaloosa	St. James' Church	8,639	8,639	8,639	0
Ottumwa	Trinity Church	9,191	6,500	1,654	4,846
Perry	St. Martin's Church	6,221	5,500	5,500	0
Shenandoah	St. John's Church	58	116	116	0
Sioux City	Calvary Church	4,242	4,242	4,242	0
Sioux City	St. Paul's Church	3,138	3,500	3,500	0
Sioux City	St. Thomas' Church	28,826	15,235	14,167	1,068
Spirit Lake	St. Alban's Church	12,685	12,780	12,780	0
Storm Lake	All Saints' Church	4,324	4,324	4,324	0
Waterloo	Trinity Church	17,268	17,268	14,390	2,878
Waverly	St. Andrew's Church	6,638	7,800	7,800	0
Webster City	Church of the Good Shepherd	6,629	6,629	6,629	0
West Des Moines	St. Timothy's Church	56,520	45,000	46,000	(1,000)
TOTAL		\$885,626	813,682	805,497	8,185

Journey to Swaziland: Young Adults & Companionship

By Lydia Kelsey Bucklin

On December 8, 2015, a group of 15 young adults and companions from the Episcopal Diocese of Iowa traveled to Swaziland, Africa, for a 14-day journey. The American young adults joined with others from the Diocese of Brechin (Scotland) at the Diocese of Swaziland's annual youth conference and spent another week exploring the diocese, which is the entire country of Swaziland, learning and building relationships with their Swazi and Scot companions.

Members of the Diocese of Iowa young adult team included

Steph Blake, Lydia Bucklin, Hannah Cornthwaite, Rachael Essing, Lacey Howard, Kristina Kofoot, Jacob Nastruz, Glyn Powell, Elliott Scarfe, Miriam Timmer-Hackert, Karen Vogel, and John Zauche. Bishop Alan Scarfe and The Rev. Elizabeth Popplewell joined the group as spiritual leaders while Charles Murphy led the group in music.

Background

The Episcopal Diocese of Iowa has been in a companion relationship with the Diocese of Swaziland and the Diocese of Brechin in Scotland for nearly 25 years, resulting in shared

ministries, close relationships, and a year-round cycle of prayer for one another.

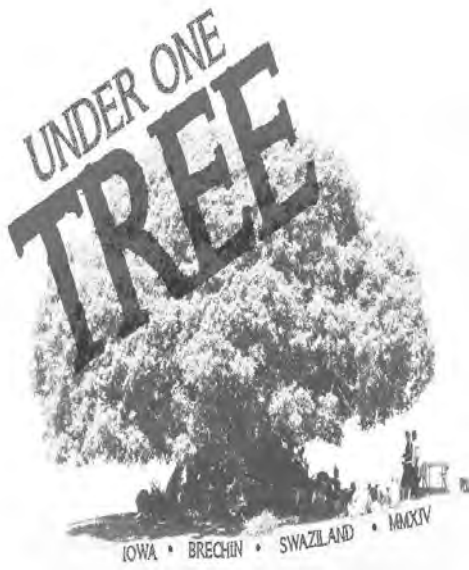
Bishops Alan Scarfe (Iowa), Ellinah Wamukoya (Swaziland), and Nigel Peyton (Brechin), are working intentionally to promote the companion relationships between the three dioceses. The idea for each diocese to send young people to the youth conference in Swaziland came as a result of those efforts to encourage a new generation of companions.

Young adults from Iowa were asked to apply to participate as a member of the team traveling

Continued on page 19



Above, back row from left: Elizabeth Popplewell, Kristina Kofoot, Karen Vogel, Charles Murphy, Miriam Timmer-Hackert, Steph Blake, John Zauche, Rachael Essing, Jacob Nastruz, Elliott Scarfe, and Alan Scarfe. Front row: Glyn Powell, Hannah Cornthwaite, Lydia Bucklin, and Lacey Howard. (Photo by David Oakland)



to Swaziland. Those chosen exhibited leadership skills in their congregation and in the diocese as well as a commitment to global mission. Team members included several young adults committed to working with children and youth, several others committed to alleviating hunger and global poverty in areas of through agricultural and farming, a young attorney committed to peace and gender equality, and an ordained deacon in the Episcopal Church.

Preparing for the journey

Traveling to Swaziland can be quite expensive, so one of the first tasks the travelers faced was fundraising. With the diocese committing to 1/3 of the cost and individuals contributing 1/3 of the cost, the remaining cost of the trip had to be raised by the team. Congregations and individuals supported efforts such as pancake and chili suppers, bake sales, t-shirt sales, and candle sales. Many congregations designated one or more Sunday offerings to the fundraising efforts. Travelers Kristina Kofoot, John Zauche, and Elizabeth Popplewell, of St. Luke's, Cedar Falls, spent countless hours raking leaves, cleaning houses, and hauling furniture. Raising

funds together helped form a tight bond among group members. Kofoot said, "Before we began the fundraising process I was not well acquainted with many people at St. Luke's or even with (fellow traveler) John. Fundraising offered the opportunity to meet people in the parish and to build relationships as we raked lawns, served pancakes, and cleaned houses. It was an incredible and heartwarming experience to receive the generosity, love, and support of the wonderful people in our community." Efforts paid off, with more than \$20,000 raised by the team.

In the months leading up to the travel, the team gathered monthly either on-line or in person to learn more about the diocese and culture of Swaziland and to open themselves to one another as companions.

Each traveler was assigned a secret prayer partner, who prepared a packet of prayers and notes that were given to the team at a send-

off lunch and worship service hosted by the Cathedral Church of St. Paul on Monday, December 8. Friends, family, and other supportive Iowa Episcopalians celebrated the Eucharist and laid hands on the travelers, who were then off to the airport for 24 hours of airplane travel to Johannesburg, South Africa, where the Iowa group met Brechin companions Fiona McDade and Pat Millar before taking a bus to Swaziland.

Youth Conference

The first week in Swaziland was spent at the diocesan youth conference, an annual gathering of approximately 400 young people from all over the Diocese of Swaziland, held at St. Michael's High School in Manzini. The term "youth," in Swaziland, refers to young people ages 13-35, which was reflected in the ages of those attending the youth conference. The theme of the 2014 conference was "The Reason for the Cross" and featured speakers and topics each day including relationships,

Continued on page 20



Above, participants of the youth conference pray and worship.

Young Adults in Swaziland

Continued from page 19

environmental outreach, HIV/AIDS, gender-based violence, and finding success with God. The Iowa/Brechin companions had an opportunity to get to know members of the Anglican Youth Council of Swaziland, who organized this conference and who served as strong leaders in the Diocese of Swaziland.

The March

On the first full day of the youth event, participants marched through Manzini for social awareness on issues important to Swazi young people.

Steph Blake from St. Andrew's, Waverly, reflected, "At the youth conference we had the opportunity to walk five kilometers through the city of Manzini to raise awareness for HIV/AIDS, gender-based violence, and being a 'green church.'"

"The energy was amazing—singing and dancing, chanting, and conversation, all while walking with more than 300 people! At the beginning a shy young woman named Tenele handed me the other side of her garbage bag to carry. Others would come and drop trash in as they collected it off the streets. Tenele translated the songs and chants for me and pointed out interesting things while on our march. I appreciated her translations because they added to the depth of my march experience. During our long walk we were able to have a conversation about life in Swaziland and her personal hopes, dreams, and struggles. Our physical differences were obvious, but what became clear as we walked was that our similarities far outweighed those differences. We are indeed sisters in Christ."

Elliott Scarfe from St. Paul's Cathedral in Des Moines was also moved by the experience of the march. "The walk allowed us to break out of our group and feel as if we were part of the whole conference as opposed to being visitors. We were partnered with a Swazi young adult, who immediately made us feel welcome, as we picked up trash and sang songs together. I spent most of my walk with a musician named Innocent. As we cleaned the streets, to help promote a green church, we talked together about our differences in culture and day-to-day life in Swaziland and America. I told him about my love of soccer as he described his love of music."

The music and worship during the youth conference was an experience in and of itself. The concrete building which served as the large group space during the youth event was packed full

of hundreds of moveable chairs and loud live music, with a house band joyously leading praise and worship music during any break in the program. Many of the young people stood and danced throughout the conference, urging the westerners to join in the fun.

Neighborhood Care Point Visits

One of the highlights of the journey to Swaziland for many of the travelers was the opportunity to visit two Neighborhood Care Points (NCPs). NCPs are parish-based centers where orphans and vulnerable children are fed and offered a few hours in a place of safety and support several days a week. Currently, the Anglican Diocese of Swaziland's HIV/AIDS Office has the responsibility for buying food, household goods and medicines, and for distributing these to the parish NCPs.

Continued on page 21



Above, Steph Blake (center with sunglasses) sits with mothers, caregivers and children during a visit to an NCP.

Swaziland

Continued from page 20

The two visits to NCPs allowed the young adult team to interact with children and their caregivers and to catch a glimpse into the important work of the NCPs.

Rachael Essing of St. John's, Ames reflects on the first visit to a Neighborhood Care Point in Luve, "The day we went to Luve was a rainy afternoon and upon our arrival, I could see the ratio of kids to adults was an overwhelming amount. We stepped out of our vehicles awkwardly trying to figure out where to start. The team brought nail polish, ribbons, and face paint to entertain the youngsters, yet there I was standing still. Unsure of where I was welcomed and helpful, I took direction from other members and started to kneel down to connect with anyone. I tried to look friendly and as comforting as I could, not knowing how well that was translating, as I crouched down and offered up a marker. With no feeling of a connection after ten minutes of drawing, I walked up to a group of adolescent girls. A friend and I proposed to sing and dance with the ladies. Finally, something that I felt could cut across all barriers that almost everyone can have fun with, whether it is by participating or laughing at the ridiculousness. Rounds of quick, fun songs and the simpleness of repeating dance moves made me feel a connection with those around me despite the language, culture, age, and lifestyle differences."

Fiona McDade, a pediatric nurse from the Diocese of Brechin shares the story of her connection with a young girl named Tenela at a Neighborhood Care Point, "I would like to tell you about

a little girl I met at a rural neighbourhood care point. Her name is Tenela. Tenela took my hand and stayed by my side for hours on our visit. Due to the language barrier, Tenela and I did not talk much. We smiled at each other, and she mimicked my actions, which is how we taught the other children how to play with the football (soccer ball). It helped that Tenela had a right kick on her that rivaled the American guys. Tenela wrote on my arm 'my girl' and 'Tenela' in return I wrote 'my girl' and 'Fiona.' Tenela is a beautiful little girl who's happy little spirit got me through what was an emotional visit."

John Zauche, a student at University of Northern Iowa and member of St. Luke's, Cedar Falls and Christ Church, Cedar Rapids also had a powerful experience at a Neighborhood Care Point. "At the second care point we visited, I had the opportunity to help face paint many of the children. I'm not the most talented when it comes to drawing, but I drew simple shapes, such as hearts and stars with the four different colors we had available to us. At first, many of the kids were hesitant toward us and the younger children started to cry. One of the ladies told us that they thought we were there to give them shots/vaccines, which explained why they were anxious around us. After about only 15 kids came up for face painting, I started to let some of the kids draw on me instead. I made myself more accessible them, rather than just expecting them to be comfortable with me (a complete stranger) drawing on their faces and arms. Before I knew it, I had anywhere



Above, John Zauche invites children to draw on his arm during a visit to an NCP.

from 10-12 kids surrounding me drawing and writing a myriad of things on my arms. By making myself vulnerable, I was able to connect with the children in a really unique way."

Hospitality

One of the most memorable aspects of the trip was the incredible hospitality shown by the people of Swaziland. Diocesan friends from Swaziland went out of their way to accommodate the needs of the Iowa/Brechin travelers, hosting a braai (otherwise known as a barbecue) at their diocesan center in thanksgiving for the visit, and providing a group of young adults to drive the team around the diocese. Zauche reflects, "The best traveling experience was the many long rides in buses and vans that resulted in great conversations, not only among us a group, but with our bus driver and van drivers. What was probably the neatest experience was listening to CD's that the van drivers from that youth conference brought along

Continued on page 22

Young Adults in Swaziland

Continued from page 21

with them. It was fun way to experience the musical aspect of their culture.”

Farm Visit

Members of the Iowa/Brechin team were provided an opportunity to visit the Luyango Farm near Usuthu Mission, a diocesan farm which produces crops to sell at the market with proceeds supporting diocesan mission and ministries. Kristina Kofoot, a student at University of Northern Iowa and member of St. Luke's, Cedar Falls, enjoyed the visit to the farm, especially in light of her experience growing up on and around farms in northwest Iowa. “In the future they hope to be able to increase their crop yield, expand their farrowing operation, and open up more land that is not currently being farmed in order to make small plots to teach local farmers,” she says. “They are working to reach their goals to produce more crops by starting a small nursery

of their own in order to insure that they are getting the cultivar they need. We were told that local plant nurseries could not always be relied on.” Kofoot shared excitement in the possibilities of the farm and is hopeful that they will continue to have access to education about modern farming technology and increased funding in order to reach their many goals.

Spiritual Growth

Each evening during the trip to Swaziland, members of the team would gather to check-in, pray, sing, and reflect on the experiences of the day. The group grew close to one another and shared openly about challenges and delights in the journey. Two members of the team felt so profoundly moved by the experience that they asked Bishop Scarfe if they might be confirmed and received into the Episcopal Church. On the final day in Swaziland, Friday, December 19, Rachael Essing was confirmed

and John Zauche was received by Bishops Alan Scarfe and Ellinah Wamukoya. This powerful worship service forever bonded the team of travelers who committed to support and encourage their two fellow companions in their spiritual journey in the Church.

Looking Ahead

Many of those young adults who traveled to Swaziland share that they have been forever transformed by this experience. The group remains in touch with members of the Anglican Youth Council of Swaziland as well as other young adults they met during the December visit. The three bishops are in conversation around future collaborative work and look forward to the fruits of this visit that will continue to unfold.



Above, Bishops Alan Scarfe and Ellinah Wamukoya lay hands on Rachael Essing, confirming her into the Episcopal Church.

Photos on page 23, top row from left: The group encountered elephants during a tour of the Hlane Game Range, while Steph Blake and Rachael Essing sing and play with children at a Neighborhood Care Point.

Middle row, from left: Elliott Scarfe (far left) and Jacob Nastruz (far right) take a break from playing soccer with a group of young men, Bishop Alan Scarfe is honored during the youth conference by being wrapped in native Swazi fabric, and a lion spotted during the Hlane game drive.

Bottom row, the Iowa/Brechin companions, top row: Charles Murphy & Elliott Scarfe; middle row: Miriam Timmer-Hackert, Kristina Kofoot, Alan Scarfe, Fiona McDade, and Jacob Nastruz; bottom row: Hannah Cornthwaite, Elizabeth Popplewell, Pat Millar, John Zauche, Glyn Powell, Rachael Essing, Steph Blake, Lacey Howard, Karen Vogel, and Lydia Bucklin.

Episcopal JOURNAL

QUARTERLY EDITION

SPRING 2015

Investment seen as Holy Land peacemaker

By Matthew Davies
Episcopal News Service

Partnerships and investment, especially those that support faith-based grassroots work, hold the key to lasting peace in Israel and the Palestinian Territories, a United States interfaith delegation was told repeatedly by religious leaders with whom they met during a January pilgrimage in the Holy Land.

The 15-member group, comprised of Jews, Muslims and Christians, including seven Episcopalians, found this prevailing message in all conversations, whether it was with rabbis, kadis (Islamic judges), priests or bishops.

The week-long visit was a response to a resolution at the last General Convention that called for positive investment and engagement in the region and recommended that Presiding Bishop Katharine Jefferts Schori develop an interfaith-model pilgrimage.

Committed to deepening their own partnership, members of the group shared in one another's faith traditions, including services at the Anglican cathedral in east Jerusalem, a Jewish synagogue in west Jerusalem, and a rare, private tour inside the Dome of the Rock and the Al-Aqsa Mosque, the third holiest site in Islam, which are normally closed to non-Muslims.

The group — led by Jefferts Schori; Rabbi Steve Gutow, president of the



Photo/Matthew Davies/ENS

Members of the interfaith pilgrimage visit the Dome of the Rock and the Al-Aqsa Mosque, the third holiest site in Islam.

Jewish Council for Public Affairs; and Sayyid Syeed, national director of interfaith and community alliances for the Islamic Society of North America — was welcomed at St. George's Anglican Cathedral in east Jerusalem by its dean, the Very Rev. Hosam Naoum, and Archbishop Suheil Dawani of the Episcopal Diocese of Jerusalem.

Dioceses and individual Episcopalians

have long been in partnership with the Jerusalem diocese and continue to support the ministry of its more than 30 social service institutions throughout Israel, Jordan, Lebanon, Syria and the Palestinian Territories. The institutions include schools, hospitals, clinics and centers for people with disabilities, and serve those who have need regardless of their religious affiliation.

continued on page C



NEWS

Violence, race get attention in Maryland



NEWS

Church of England welcomes first female bishop



ARTS

Printmaking priest discovers new vision among Haitian artists

Council proposes three-year budget, asking dioceses for less

By Mary Frances Schjonberg
Episcopal News Service

The church's Executive Council has approved a draft budget for 2016-2018 that is based on gradually reducing the amount of money sought from dioceses to 15 percent by the final year. It also agreed to establish an assessment review committee to work with dioceses that do not meet that amount.

The three-year budget is funded primarily by pledges from the church's dioceses and regional mission areas. They are currently asked annually to contribute 19 percent of their income from two years earlier, less \$120,000. Council's draft budget increases that exemption to \$175,000.

Its revenue projection is based on asking for 18 percent of income to fund the 2016 budget, 16.5 percent for 2017 and 15 percent in 2018.

Of the 109 dioceses and three regional mission areas, only 49 dioceses paid either the full asking or more in 2014,

causing churchwide ministry to be reduced by \$7.5 million, according to treasurer Kurt Barnes. Payment of the full asking is not canonically required and there are no penalties now for dioceses not paying the full percentage.

The proposed budget is far from final. It now goes to the General Convention's Joint Standing Committee on Program, Budget and Finance for review and adjustments and a revised budget will be presented to General Convention this summer for its approval.

Before council's decision, Presiding Bishop Katharine Jefferts Schori challenged members to change the fundamental approach to budgeting by asking "each part of the body of Christ for what is needed to support the growth toward full and abundant life of the more dependent parts of the body of Christ.

"I believe that means it ought to start with need, rather than an artificially determined base income," she said. "It should expect and plan for full participation by all who are able.

"We have embarrassed the parts of

the body that lack the basic financial resources necessary to full and vigorous life as a diocese in this church," she continued. "We have often failed to respond to their cries for help."

Among other decisions made by Executive Council during the mid-January meeting in Maryland:

Accepted the report of its Committee on Corporate Social Responsibility (CCSR) on corporate responsibility and climate change; directed CCSR to continue to engage in shareholder activism, including corporate dialogues, proxy voting in favor of resolutions seeking changes in corporate behaviors vis-à-vis greenhouse-gas emissions and climate change, and shareholder resolutions;

Requested the presiding bishop and president of the House of Deputies to appoint a task group to consider how the church can support Episcopal black colleges and universities, including financial, administrative and leadership assistance;

Affirmed six entities as Jubilee Centers, including Servicios Sociales Episcopales Inc., Saint Just, Puerto Rico (Diocese of Puerto Rico); Jovenes Salvando Jovenes (Iglesia San Juan Evangelista), Tegucigalpa, Honduras (Diocese of Honduras); Trinity of Woodbridge Outreach Ministries, Woodbridge, N.J., (Diocese of New Jersey); Path To Shine, Smyrna, Ga., (Diocese of Atlanta); Cathedral of St. John, Denver, Colo., (Diocese of Colorado); Denver Urban Ministries, Denver, Colo., (Diocese of Colorado);

Approved a resolution to General Convention to continue to fund the start-up of Mission Enterprise Zones and New Church Starts and requested the Joint Standing Committee on Program, Budget, and Finance to allocate not less than \$3 million to continue funding these programs during 2016-2018;

Welcomed U.S. government initiatives to open new lines of communication and dialogue with the government of Cuba in order to achieve the objective of normalizing relations between the two nations; applauded the work of the Episcopal Diocese of Cuba and stated it looked forward to renewed opportunities to enter into ministry with the church in Cuba. ■

Online magazine details mission work

"Report To The Church 2015," an innovative online magazine detailing the mission and ministry, accomplishments and achievements of the Domestic and Missionary Society of the U.S.-based church during the current triennium, was unveiled at the Executive Council meeting in January.

Samuel McDonald, director of mission and deputy operating officer, described it as "an exciting, creative and comprehensive mission report" on the impact from our partnerships in church wide mission and ministry.

The report is available at no charge by accessing the church's website.

"We're in the midst of trying to create a change in the culture of the Domestic and Foreign Missionary Society—toward being a service organization supporting and contributing to mission at the local level and away from being a regulatory agency," commented

Bishop Stacy Sauls, the chief operating officer. "We're all about leveraging the unique resources that can be made available by the church wide level—funding to the less-resourced local levels and human resources to supplement efforts on the ground—to make mission happen that might not otherwise happen. The Domestic and Foreign Missionary Society is about all mission all the time at all levels of the church," he said. "We're making progress."

"Report To The Church 2015" focuses on the Five Marks of Mission: To proclaim the Good News of the Kingdom; To teach, baptize and nurture new believers; To respond to human need by loving service; To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation; To strive to safeguard the integrity of creation and sustain and renew the life of the earth. ■

HOLY LAND continued from page A

The diocese and the institutions also receive support from the American Friends of the Episcopal Diocese of Jerusalem, a nonpolitical, nonprofit organization established in 1985.

Dawani told the group after the cathedral service that religion must be part of the solution and not part of the problem. “We have a responsibility as leaders, and we have a duty to facilitate and bring co-existence among all the communities,” he said.

“As the center of the three Abrahamic faiths, we pray that Jerusalem will be a model for future peace to the whole world.”

A source of major concern for the Jerusalem diocese is the many Palestinian and Israeli Christians who are leaving the Holy Land in search of better opportunities overseas.

The archbishop has said that “investment is something we all need here in the hardships and difficult economic situation. Investment really will encourage people not only to stay here, but to feel that they can take care of their families and the future of their children.”

In response to such calls from the Episcopal Church’s partners in the Holy Land, as well as to the General Convention’s resolution, the Domestic and Foreign Missionary Society invested \$500,000 in the Bank of Palestine in 2013 for the purpose of economic development in the Palestinian Territories. The church’s Executive Council recently endorsed expansion of that investment and commended the matter to the church’s economic-justice loan committee for study.

Dawani also accompanied the visitors to meet with His Beatitude Theophilus III, Patriarch of Jerusalem and All Palestine. The patriarch is the senior leader of Greek Orthodox Christians in the Holy Land, and represents the longest continuing historical presence of any single religious institution in Jerusalem today.

The patriarch said the group’s presence brought both encouragement and support to the people. “It’s not an easy task to have such a unified voice as Jews, Muslims and Christians,” he said.



Photos/Matthew Davies/ENS

Presiding Bishop Katharine Jefferts Schori and some other members of the interfaith group joined with worshippers at a Sunday service at St. George’s Anglican Cathedral in Jerusalem.

“Bringing people together and working for reconciliation, this is what we are trying to do. People here use the word ‘tolerance’ which is totally unacceptable. We need to be talking about inclusiveness.”

The patriarch talked about the land being connected with the sacred histories of the three Abrahamic faiths and the conflict and misunderstandings that has caused. “How can we convince our people – Jews, Christians and Muslims – to have a different approach to the sacred history?” he asked. “The letter is killing, but the mind, or the spirit of the letter, is vivifying. How can we communicate this message to politicians, to diplomats? ... They don’t understand what the sacred history means.”

The group also heard from Jewish and Islamic leaders. Rabbi David Rosen, Jerusalem-based international director of interreligious affairs for the American Jewish Committee, spoke about a new age of interfaith relations in the Holy Land, which finds religious leaders engaged in deeper, more effective partnerships, particularly through the Council of the Religious Institutions of the Holy Land.

Established in 2005, the council facilitates the ongoing engage-

ment of the leadership and representation of the official religious institutions of the Jewish, Christian and Muslim faith communities in the Holy Land.

Kadi Iyad Zahalka, head of the Sharia courts in Jerusalem, told the delegation that it is through these kinds of partnerships “that we will achieve understanding among all of the communities. This kind of action in bringing together Jews, Christians and Muslims is motivating to the people here to be more engaged in this kind of dialogue.”

In summing up her visit, the presiding bishop

described peacemaking as “the work of building bridges of relationship between human beings ... That requires personal risk-taking, vulnerability, and the ability to see and hear the partner’s deep human desires.”

Jefferts Schori was joined in the pilgrimage by Bishop Prince Singh of the Diocese of Rochester; The Rev. John E. Kitagawa, rector of St. Philip’s in-the-Hills Episcopal Church, Tucson, Ariz.; The Rev. Charles K. Robertson, canon to the presiding bishop, The Rev. Margaret Rose, deputy for ecumenical and interfaith relations, Alexander D. Baumgarten, director of public engagement and mission communication, and Sharon Jones, executive assistant to the presiding bishop. ■



Rabbi Levi Weiman-Kelman (standing) welcomes the interfaith pilgrims to his home for Shabbat dinner. From left are Rabbi Steve Gutow, president of the Jewish Council for Public Affairs; Sayyid Syeed, national director of interfaith and community alliances for the Islamic Society of North America, and Presiding Bishop Katharine Jefferts Schori.

Maryland diocese hosts conversation about violence and race in America

By M. Dion Thompson

Diocese of Maryland Bishop Eugene Taylor Sutton brought members of his flock into a sacred space on Dec. 16 for what he knew would be a difficult yet necessary conversation about race.

"I find that most whites say, 'I don't like to talk about it.' And I find that most blacks also dread having this conversation," said Sutton, the first black bishop in the diocese. "But if the church can't have this conversation, who can, and where can it happen?"

About 100 people gathered in the Cathedral of the Incarnation's sanctuary in Baltimore for what the Rev. Rob Boulter, acting dean of the cathedral, called a "time for some truth telling and some truth hearing."

Many echoed the reluctance Sutton described about discussing a subject that has been in the national news since a Missouri grand jury decided not to indict a white police officer in the shooting death of Michael Brown, an unarmed, 18-year-old black man. That decision, and a similar one by a New York grand jury, sparked protests across the nation.

Sutton said he did not want to limit the conversation to those judicial decisions. He began by reading a list of nearly 20 unarmed black men who had been shot dead by police or security officers in the country over the last three years.

"We need to know why this is happening, and we want to talk about that," he said.

The session ran the gamut of emotions. The Rev. James Perra, who is white, noted his own difficulties with the issue as well as the challenge of raising

the subject at his parish in Locust Point. Janet McMannis said even so-called white liberals fall into an us-versus-them mode when talking about race.

For others, the reluctance involved relating painful stories about having to give up a seat to a white person or enduring countless stings of rejection and suspicion. The Rev. Glenna Huber, who is black, said she was angry and tired of having to fight this issue year after year.

Still others were impressed that the church had decided to take on the issue.

"I'm so happy that we're having this

before making a formal statement.

America needs to have an intentional conversation about race, said Bishop Wolfgang D. Herz-Lane of the Evangelical Lutheran Church in America. Herz-Lane, who was raised in Germany, said his country dealt with the terrible legacy of Adolf Hitler and Nazism only after having such conversations. The same was true in South Africa, he said, where the Truth and Reconciliation Commission helped that country confront its history of apartheid. Lacking a similar conversation, America never will get to the heart

of its struggle with racism, said Herz-Lane.

"An unholy alliance" of race, class and violence helps fuel the country's problems, Sutton said. He described one study in which blacks and whites misidentified a black man as having been armed in a photo of a confrontation with a white man. In fact, it was the white man who was armed with a knife. The black man was unarmed.

"Racism is a disease, and we are all infected, all of us to some extent," said Sutton. He encouraged those attending to continue the conversation. And, he told the mostly white gathering, "You don't have to have a black person present to have a conversation about race."

View the archive of the webcast online at <http://episcopalmaryland.org/live-webcast-why-ferguson-matters-a-conversation-with-bishop-eugene-taylor-sutton-on-race-and-violence/>. See the twitter stream of the #FergusonMatters discussion at <https://storify.com/RevWeb/why-ferguson-matters>. ■

The Rev. M. Dion Thompson is rector of Church of the Holy Covenant in Baltimore.



Photo/Diocese of Maryland

Diocese of Maryland Bishop Eugene Taylor Sutton speaks during a conversation on race and violence in America.

conversation today," said Reba Bullock, president of the Maryland chapter of the Union of Black Episcopalians. "I personally feel that the church has a moral obligation to change the hearts of people."

The Rev. Adrien Dawson said the church was being "called out" to model what it means to be a diverse community. She also criticized Sutton and other church leaders for not taking the lead in responding to the issue in the wake of the grand jury decisions. Sutton said he wanted to have yesterday's conversation

Churches explore how to foster respectful dialogue

By Mary Frances Schjonberg
Episcopal News Service

As Americans increasingly worry about the country's polarized political debate, religious communities can help foster a return to respectful dialogue, said panelists in the Episcopal Church's civil discourse forum on Oct. 22 in Philadelphia.

All three Abrahamic faiths — Judaism, Christianity and Islam — believe people are created in God's image, Rabbi Steve Gutow, president and CEO of the Jewish Council on Public Affairs, reminded participants. So people of faith must encounter each other as if they have a spark of God's great wisdom in them that others can learn from, even when they do not agree with each other, he said.

Faith communities, he said, must act out of a passionate commitment to what they believe God is telling them to do as well as a passionate commitment to the idea that each person is created in the image of God and thus must be honored.

Noting that the forum had gathered on the Hindu festival of lights known as Diwali, Diocese of Rochester Bishop Prince Singh called it a spiritual discipline to resist the urge to demonize opponents and instead to strive to bring light to conversations on potentially divisive issues.

Produced by the Episcopal Church, the 90-minute forum, titled *Civil Discourse in America: Finding Common Ground for the Greater Good*, was webcast from Christ Church in Philadelphia, the birthplace of the Episcopal Church and the church that significantly figured in the United States' founding.

The sessions are available for on-demand viewing at www.episcopal-church.org.

Organizers developed a facilitator's guide to assist in group discussions and better understanding of the forum. The guide is available for downloading at the website.

"Our conversations are limited by human frailty, but they can also partake of divine and eternal possibilities," Presiding Bishop Katharine Jefferts Schori said in her keynote address. The latter is possible, she said, when conversational-

ists approach each other not as enemies but instead as a "gifted, blessed human being who might have a gift to give us."

"I remain convinced that face-to-face conversations have more possibility of being life-giving than the disembodied ones we engage so much in by text, tweet and blog," she said.

"When we fail to see the very human beauty and blemishes in our conversation partners, it is easy to injection venom rather than expect transformation."

Before the forum's two panels began, Robert Jones, the chief executive officer of the Public Religion Research Institute, briefly summarized an overview of public opinion polls his organization conducted with the Episcopal Church in conjunction with the forum. The overview, "Is Civility Still Possible? What Americans Want in Public Leaders and Public Discourse," concluded that, "despite being divided by generation, by religion, by race and by political party allegiances, Americans express a strong preference for compromise" and the "public appetite for compromise is growing."

The country's fragmented and polarized media contribute to the lack of civility in public discourse, the report concluded, as media outlets "reward extreme rhetoric with political discussion that often aims to create conflict and drama at the expense of moderation."

Yet, "the overwhelming majority of the public believes that the lack of civil discourse is a major problem for the functioning of our political system," according to the report.

Religious institutions are hampered in their efforts to foster dialogue because congregations continue to be segregated along racial and even ideological lines, the report concluded. "Religious bodies must also navigate the declining levels of trust in civic institutions, particularly among young adults. When religious leaders focus on divisive issues, Americans are more likely to perceive them as



Photos/Mary Frances Schjonberg/ENS

Diocese of Pennsylvania Bishop Provisional Clifton Daniel, right, listens as the Rev. Tim Safford speaks at the Episcopal Church's forum on civil discourse.

part of the problem rather than as a potential solution."

During the panel on civil discourse and faith, John J. DeGioia, president of Georgetown University, agreed with Jefferts Schori's focus on face-to-face conversations. One-on-one conversations, he said, often result in far fewer disagreements than do larger discussions during which individuals rarely connect with each other.

In those small conversations, the participants find there is far more that holds them together than that separates them, he said, adding that churches need to emphasize the commonalities in the human community.

Elizabeth McCloskey, president and CEO of The Faith & Politics Institute, invoked what she called President Abraham Lincoln's humility and conviction that each person has a vocation to try to achieve a more perfect union. She urged faith leaders to preach both that humility and that assump-

continued on page F

Church may gain as U.S.-Cuba relations thaw

By André Forget
Anglican Journal

In a historic announcement Dec. 17, President Barack Obama said the United States would reestablish diplomatic relations with Cuba after 54 years of isolationist foreign policy toward the island nation that included a crippling trade embargo. The decision will have far-reaching effects on the island nation's economic and diplomatic situation and on the lives of its 11.26 million citizens. It also may open new possibilities for the Episcopal Church of Cuba (ECC).

Presiding Bishop Katharine Jefferts Schori lauded the decision on the part of both countries to release political prisoners who had been held in captivity for years. "The return of Alan Gross and the remaining three of the Cuban Five to their homes will bring great rejoicing to their families and their nations," she said in a statement. "This action also opens the door to regularized relations between these two countries for the first time in 50 years."

Upon hearing the news that the United States and Cuba would reestablish diplomatic ties, Bishop Michael Bird of the Diocese of Niagara in the Anglican Church of Canada said that the diocese rejoiced "at the transformational opportunities that this announcement holds for the Cuban people and the ministry of the Episcopal Diocese of Cuba." The diocese



Photo/Andrea Mann/Anglican Church of Canada

Anglican Church of Canada Archbishop Fred Hiltz follows Cuba's Bishop Griselda Delgado del Carpio at a pre-synod service in Havana.

of Niagara and the Episcopal Diocese of Cuba maintain a companion relationship.

Much remains unknown about how changes in diplomatic relations between the United States and Cuba might affect the position of the ECC, said Archdeacon Michael Thompson, general secretary of the Anglican Church of Canada.

"I think people are imagining all kinds of futures right now, and I think it's a won-

derful moment when suddenly all of those imagined futures open up," he said. "Over the course of time, as the consequences of the changes become clear and what possibilities emerge, then I think the future relationships of the diocese of Cuba with Canada, the Episcopal Church, the West Indies [and] the Anglican Communion will become clearer.

"We have some kind of a future together as partners in the Anglican Communion," said Thompson, "and it may be quite different from the present, but it will always be informed by the warm relationships between our two churches."

The ECC, which has around 10,000 members, has been in a strange position since the revolution of 1959. Following the separation of the ECC from the Episcopal Church, the Metropolitan Council of Cuba was created to ensure the Cuban church would have sufficient support and oversight. The council consists of the primates of the Anglican Church of Canada and the Province of the West Indies and the presiding bishop of the Episcopal Church.

Because Canada never broke off diplomatic ties with Cuba, the relationship between Canada and Cuba, and between their respective Anglican churches, became very close. ■

André Forget is a staff writer at the Anglican Journal, the national newspaper of the Anglican Church of Canada.

DIALOGUE continued from page E

tion of honorable intent.

Saying that many in the U.S. Congress want to compromise but think their constituents do not want them to do so, McCloskey said she would like to see faith leaders model civil discourse "and then have people of faith ... start to demand political leaders who will compromise, who will engage in deliberative debate."

During the second panel, on civil discourse in politics and policy, Carolyn J. Lukensmeyer, executive director of the National Institute for Civil Discourse, warned against believing that the country is truly as divided as the U.S. Con-

gress. Instead, she said, what Alexis de Tocqueville saw in Americans in 1838 is still true today: Presented with a problem, they quickly leave behind ideologies and look for solutions.

"That is an extraordinary asset about where we are right now," she said.

Addressing the media's role in civil discourse, David Boardman, dean of the School of Media and Communications at Temple University in Philadelphia, said, "Americans use the media the way a drunk uses a lamp post — for support, not illumination."

While American "media monopolies" have been fractured in ways that often have led to a loss of resources that sup-

port deep, investigative reporting, the fracturing has also led to the creation of very issue- and geographically specific media that are providing willing consumers with reporting at a greater depth and breadth than ever before.

South by Southwest Interactive Festival Director Hugh Forrest said the festival discovered that requiring diversity among the festival's panelists resulted in a creativity that the gathering had lacked earlier.

Gutow and Singh also participated in the first panel. Paul Brandeis Raushenbush, executive religion editor for the Huffington Post, moderated the panel discussions. ■

First female bishop for Anglicans in England

By *Episcopal News Service*

The Church of England's first female bishop will be the Rev. Libby Lane, vicar of St. Peter's, Hale, and St. Elizabeth's, Ashley, the church announced.

The nomination of Lane as the new bishop of Stockport was approved by the Queen and announced Dec. 17. Lane will serve as a suffragan bishop in the Diocese of Chester and succeeds the Rt. Rev. Robert Atwell, now the bishop of Exeter.



Lane

Lane will be consecrated as the eighth bishop of Stockport at a ceremony at York Minister on Jan. 26. Archbishop of York John Sentamu is scheduled to preside.

She is one of eight clergy women from the Church of England elected as participant observers in the House of Bishops, as the representative from the dioceses of the north west.

"I am grateful for, though somewhat daunted by, the confidence placed in me by the Diocese of Chester," Lane said, speaking at Stockport Town Hall, where the announcement of her appointment was made. "This is unexpected and very exciting. On this historic day, as the Church of England announces the first woman nominated to be bishop, I am very conscious of all those who have gone before me, women and men, who

for decades have looked forward to this moment. But most of all I am thankful to God.

"The church faces wonderful opportunities to proclaim afresh, in this generation, the good news of Jesus and to build his kingdom. The Church of England is called to serve all the people of this country, and, being present in every community, we communicate our faith best when our lives build up the lives of others, especially the most vulnerable. I am excited by the possibilities and challenges ahead."

Sentamu commented that Lane "brings a wealth of experience in parish ministry, in hospital and chaplaincy, in vocations work and the nurture of ordinands. I am delighted that she will exercise her episcopal ministry with joy, prayerfulness and trust in God."

Archbishop of Canterbury Justin Welby also praised the choice. "Her Christ-centered life, calmness and clear determination to serve the church and the community make her a wonderful choice," he said.

"She will be bishop in a diocese that has been outstanding in its development of people, and she will make a major contribution. She and her family will be in my prayers during the initial excitement and the pressures of moving."

The Episcopal Church gives thanks for Lane's appointment, said Presiding Bishop Katharine Jefferts Schori. "We give thanks for her ministry and that of so many other women in the Church of England, and [we] pray that others will soon be named as bishops in other sees. Would that all the people of God were able to see the image of God reflected in their ordained and lay leaders, and to see themselves reflected as well."

Bishop of Chester Peter Forster also praised the appointment. "Libby has had a varied and distinguished ministry and is currently a first-rate parish priest. She has already demonstrated her ability to contribute nationally through her representative role in the House of Bishops, on behalf of the northwest England dioceses.

"As the first woman bishop in the Church of England she will face many challenges as well as enjoying many opportunities to be an ambassador for Jesus Christ. I have no doubt that she has the gifts and determination to be an outstanding bishop.

"I am delighted at her designation as bishop of Stockport after a lengthy process of discernment across the Church of England and beyond."

Her husband, George, is also a priest; they were one of the first married couples in the Church of England to be ordained together. He is coordinating chaplain at Manchester Airport, licensed in the Diocese of Manchester. ■

Pledge signed opposing slavery

Archbishop of Canterbury Justin Welby joined world Christian, Muslim, Hindu, Buddhist and Jewish leaders in Rome to sign a declaration to end modern slavery.

The Global Freedom Network — which launched with backing from Welby and Pope Francis in March 2014 — brings together faith leaders in a commitment to eradicate modern slavery by 2020.

The Joint Declaration of Religious Leaders against Modern Slavery the leaders signed underlines that modern slavery — in terms of human trafficking, forced labor and prostitution, organ trafficking

and any relationship that fails to respect the fundamental conviction that all people are equal and have the same freedom and dignity — is a crime against humanity and must be recognized as such by everyone and by all nations.

The faith leaders affirmed their common commitment to inspiring spiritual and practical action by all faiths and people of goodwill everywhere to eradicate modern slavery.

The leaders gathered to "affirm a deep shared commitment for the liberation of those humiliated, abused and enslaved by their fellow-human beings," Welby said. "There are already close and trusting relationships between us as faith

leaders. Our task now is to make these relationships work effectively for the well-being of all people."

Faith leaders can make sure that every worshiping community knows about modern slavery and is ready to work to prevent and end such abuses, he said.

"As we make this solemn commitment today, my prayer is that we shall by God's grace play a key role in ending the inhuman practices of modern slavery — practices that disfigure our world and obscure the image of God in men, women and children. We have the will, we have the common purpose, this can be done; may God bless our action together," he said. ■



Photo/ Eileen M. Gilan

Memorial tribute follows tragedy

Bicyclists begin a memorial ride from the Episcopal diocesan center and Cathedral of the Incarnation in Baltimore to the site of the fatal accident in which a car driven by Suffragan Bishop Heather Cook struck cyclist Thomas Palermo from the rear. The 41-year-old father of two children died from head injuries. Cook faces multiple charges, including manslaughter, driving while intoxicated, texting and leaving the scene of an accident.

Bishops call for check on all gun sales

By *Episcopal News Service*

Bishops United Against Gun Violence, an ad hoc group of almost 60 Episcopal bishops, released a briefing paper Oct. 30 that “seeks to shed light on new findings indicating that the vast majority of Americans today, including gun owners, support universal background checks prior to all gun sales.”

In the paper, Bishops Ian T. Douglas of Connecticut and William H. Stokes of New Jersey cite a July 2014 poll conducted by Quinnipiac University that found that 92 percent of voters, including 92 percent of gun owners, support universal background checks. “This new information provides an urgent call for action that can save thousands of American lives each year,” they write.

The paper analyzes gun violence from a theological perspective, as a public health issue and as a political challenge. Clergy minister frequently to survivors of gun violence and to those who have lost loved ones, but they also must “speak out against growing gun violence and

work for change,” the bishops write.

Bishops United was organized in 2013, following mass shootings at the Sikh Temple in Oak Creek, Wisc., and Sandy Hook Elementary School in Newtown, Conn., in 2012. The group was convened by Douglas and Bishops Mark Beckwith of Newark and Eugene T. Sutton of Maryland.

“Women who are victims of domestic violence are at very high risk when a gun is in the home,” Stokes and Douglas wrote. “Guns are a scourge on the streets of our nation’s cities resulting in an extraordinary number of deaths, maiming and imprisonment among young people, particularly males of color. That guns flow to our cities’ streets from states and regions where laws are lax, especially background check laws, makes the issue of universal background checks and closing gun sale loopholes and so-called ‘straw-man purchases’ a nationwide concern,” they add.

The paper includes a series of action steps for bishops, clergy and laity such as asking members of Congress to tighten the current federal background checks. ■

Episcopal, Lutheran churches share legislative representative

Patricia O. Kisare has been named legislative representative for international affairs for both the Episcopal Church and the Evangelical Lutheran Church in America (ELCA).

Kisare will serve jointly on the staffs of both the Episcopal Church Office of Government Relations and the ELCA Washington Office. She will be responsible for the federal legislative and policy advocacy of both churches on



Kisare

U.S. foreign policy and international issues, representing the shared positions of the churches to Congress and the Administration; conducting legislative research and analysis; producing legislative correspondence and communications; and building and leading advocacy coalitions. ■

Texas bishop to lead Compass Rose Society

The board of directors of the Compass Rose Society, an international charitable organization that provides financial support to the archbishop of Canterbury and the Anglican Consultative Council, elected Bishop C. Andrew Doyle of the Diocese of Texas as president of the society, succeeding the Rev. Canon John L. Peterson.

“We are excited about our plans to continue to fund mission, ministry and communications in the global Anglican Communion,” Doyle said. “We look forward, as a society, to developing partnerships and collaborations that build a spiritually healthy, reconciled and growing Anglican Communion.”

Doyle was seated as the ninth bishop of Texas in 2009. He served five years as canon to the ordinary before his election. He is the author of “Unabashedly Episcopalian: Proclaiming the Good News of the Episcopal Church,” published in 2012. ■



Doyle

List of deaths becomes a spur to action

By Sharon Sheridan

The litany of deaths made me cry. We had gathered at noon Dec. 11 on the lawn of historic Mead Hall, home to the president's office at Drew University in suburban Madison, N.J. Students at Drew Theological School, the ecumenical seminary I attend there, had organized a "die-in" and march to protest police violence against black men and systemic racial injustices.

As President MaryAnn

Baenninger read the names of unarmed men and women of color killed by police since 1999, about 100 of us from all parts of the university — seminarians, other graduate students, undergraduates, faculty, staff — lay down on the winter-cold ground, a few more with each name voiced. We were to lie there for 4.5 minutes, symbolizing the 4.5 hours Michael Brown's body lay on the ground after a policeman shot him to death in Ferguson, Mo. Die-ins and other protests have been held across the country in the wake of non-indictments of police after the deaths of Brown and Eric Garner, who died after an officer put him in a chokehold on Staten Island.

I wasn't prepared for all of the names. A few I knew — Brown; Garner; 12-year-old Tamir Rice, shot while playing with a toy gun; Sean Bell, shot outside a nightclub on his wedding day; Amadou Diallo, shot when he reached for his wallet to identify himself. Dozens more I'd never heard of. Name after name as I lay in my winter coat, an American flag flapping overhead.

Seventy-seven names.

Afterward, we gathered in the seminary chapel. Students and teachers spoke of their grief and frustration. Men and women of color described the fear they feel in any encounter with police; what it's like to be judged suspect because of skin color, no matter who you are or what advanced degrees you hold; how it feels to wonder, "Will I be next?"



Students from Drew Theological School in Madison, N.J., joined thousands of marchers in Washington, D.C., to protest police violence against people of color. Drew students, faculty and local clergy also participated in protests in New York and Morristown, N.J.

We returned to the cold, carrying signs, chanting.

"Black lives matter!"

"Hands up! Don't shoot!"

"I can't breathe!"

Across the picturesque campus that comedian John Oliver recently said out-Hogwartsed Hogwarts. Down the sidewalks onto quiet, Christmas-decked Main Street, Madison.

Two cars sounded horns in support. A woman outside a store casually turned to contemplate the contents in the window. Other shoppers walked past us. I noticed a liquor store display of a gun-shaped bottle, filled with alcohol. I wondered what difference marching through town could make.

On the steps of town hall, the mayor listened to our speakers, greeted us and offered us refreshments. Thanks to this unexpected hospitality, we ended by breaking bread together, as we do after so many seminary events.

The next morning, I awoke to the normal routine — sending our son to school, feeding the cats, checking e-mail. The previous day's protests could have become just a memory, a one-time righteous activity.

And that, I have come to believe, is my white privilege in a nutshell. Being white, I have the privilege of not having to think about race. I don't have to worry about being stopped for "driving while black." No one follows me when I shop. I don't fear for my teenage son's life every

time he leaves the house.

But I have black classmates who wonder whether their sons will live to adulthood. They don't have the luxury of not contemplating race relations. They live them every day, and those relations can be life-threatening.

For me, the most powerful part of the events the day we protested was not the die-in or march. They were inspiring, and they let me demonstrate solidarity and protest injustice. But what meant the most to me was our reflection time in the chapel, when people

spoke from their hearts about why they protested, about the injustices they see and experience, about their hopes and fears and desire to act.

I spoke about being stopped for speeding recently, an incident that I can turn into a funny story about rushing to assist at my first wedding, a police officer who didn't know what a seminarian was and discovering that the papers for the rental car I was driving only had my husband's name on them even though the company knew I was going to be the driver. I soon escaped with a brief lecture, without even a written warning.

And I spoke about the African-American canon to the ordinary in my diocese, stopped by police for 20 minutes in my hometown on a Sunday morning while wearing his collar after conducting a worship service. I wondered what would have happened had he been the one speeding in a car with the wrong driver's name on the rental papers.

If I have an undeserved privilege in our society because of the color of my skin, then I also have an added responsibility to seek justice and equality for those without that privilege. This is why I "died" and marched. This is why I'm committed to ongoing dialogue.

Because I don't want one more name on that list. ■

Sharon Sheridan is a freelance journalist and an M.Div. student at Drew Theological Seminary in Madison, N.J.

Prayer expressed through art, age to age

Reviewed by Solange De Santis

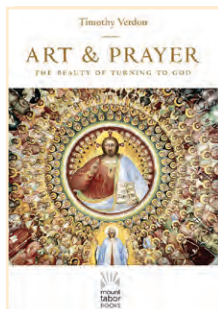
In a digital age, “Art & Prayer: The beauty of turning to God” is a testament not only to the power of its twin subjects but also to the charm of the paper medium.

As befits a book by the renowned art historian Msgr. Timothy Verdon, the paper used for this volume is smooth and substantial, the typeface pleasant and easy to read, and the page after page of art reproductions stunning in their depth of color and beauty.

Prayer takes place in a religious context, of course, but Verdon widens the concept of prayer on the first page: “People pray ... when they look around themselves with attention, open themselves to the beauty of creation and allow themselves to be touched by the suffering of others.”

Since the author is deeply engaged with art, he explores how the many manifestations of Christian prayer have been expressed in visual terms. Verdon has lived in the city of art — Florence, Italy — for 50 years and directs the Diocesan Office of Sacred Art and Church Cultural Heritage, and the Cathedral Foundation Museum.

He is also an ecumenist, directing the



Art & Prayer: The beauty of turning to God

By Timothy Verdon

320 pages, \$29.25

Mount Tabor Books, an
imprint of Paraclete Press
www.paracletepress.com

Centre for Ecumenism of the Archdiocese of Florence. He recently became the academic director of the Mount Tabor Ecumenical Centre for Art & Spirituality in Barga, Italy, about 68 miles northeast of Florence. The center was founded last year by the Community of Jesus, an ecumenical monastery of women, men, and families living a consecrated life on Cape Cod, Mass. This book is the first to bear the Mount Tabor imprint.

The chapters analyze paintings and sculpture that depict prayer spaces, liturgical prayer, prayerful reading (*lectio divina*), prayers of pleading, contemplative prayer and prayer at the hour of death.

In engaging, accessible language, Verdon takes the reader through works by Dutch, German and Italian Renaissance

masters — Van Eyck, Holbein, da Vinci, Titian, Michaelangelo — as well as modern artists.

The first image, however, is that of an anonymous third-century artist, who painted the image of a woman clad in a brown robe, with her arms outstretched and her eyes turned upward, on a catacomb in Rome.

“The woman’s prayer ... springs from the ordinary sacrifices and joys of family life, and her solemn, veiled figure ... expresses the final state to which these sacrifices and joys have brought her — the painting in fact adorns her tomb,” Verdon writes.

Her position reflects that of Christ crucified. “On the cross where he gave his life,” Verdon says, “Jesus *prayed*, and it is his prayer that Christians are called to reproduce in their own lives.”

When disciples asked, “Lord, teach us to pray,” Jesus “in fact teaches how to give one’s life,” writes Verdon. “[T]he art that springs from this gift of life and that describes it ... thus necessarily celebrates prayer.”

“Art & Prayer” is a journey through a world of visual and spiritual riches that rewards the reader again and again. ■

Episcopal Way: teaching a new generation

Reviewed by Kat Lehman

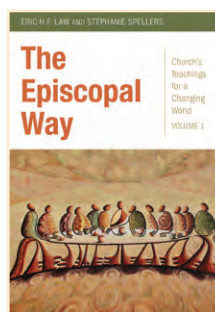
Although designed for practicing Episcopalians, “The Episcopal Way” is an accessible book for those who are curious about the Episcopal faith but may be coming from a different Christian context or even a different faith.

Eric H. F. Law and Stephanie Spellers, both Episcopal priests, seek to bring the teachings of the Episcopal Church to a new generation who lives in a world rich with differences, new contexts, new technologies and shifting values. It’s the first volume in the nine-book “Church’s Teachings for a Changing World” series, intended to update the “Church’s Teachings” series of the past.

“The Episcopal Way” focuses on explaining the Episcopal faith in the context of a changing world with language that newcomers can understand

and embrace. It is intended to be an introductory book. Seven books — one per topic, covering Scripture, church history, theology, ethics, contemporary society, worship and the practice of ministry — and one summary book wrap up the series.

The authors seek to engage readers in acknowledging and embracing new paradigms, to show how the Episcopal faith can be shared in context and to explain the Episcopal faith in plain language. They also intend to make the series interactive with the creation of online resources and to provide activities that can take the lessons into the reader’s community. One of the ways the authors accomplish this is through their “Road Rules.”



“The Episcopal Way,” volume 1 in the “Church’s Teachings for a Changing World” series

By Eric H. F. Law and
Stephanie Spellers

112 pages, \$14.00

Morehouse Publishing, an imprint of
Church Publishing Inc.
www.churchpublishing.org

Another is through their “Try This” tips.

The concluding chapter sums up the content well. More importantly, it charges readers to put their faith into action. All in all, it is an excellent primer on Episcopal belief and a good first volume in what appears to be a comprehensive series. ■

Kat Lehman is former director of communication and information technology for the Diocese of Bethlehem.

Printmaker-priest finds new vision in Haiti



Photo/Jerry Hames

The Rev. Mark Harris with some of his work created at Haiti's national arts school.

By Jerry Hames

Eight years ago, the Rev. Mark Harris, a retired Delaware priest, wrote a short poem and sent it off to an online literary journal. Within a brief time he received a response asking for minor alternations. He made the changes promptly and sent it back. Within four hours, he recalled, his poem had been posted for anyone to read.

"I thought if I were to set my poetry in type, the thought process would take longer," said Harris. "Maybe having to slow down would make it possible to give my work more careful attention."

He purchased a small letter press and learned typesetting. Shortly after, he began to create woodblocks to accompany the printed texts, and by 2009 he had begun to concentrate on relief printing.

Working from his studio in an artists' co-op in Milton, Del., Harris talked in December about his latest experience, having just returned from a stint as artist-in-residence at Haiti's National School of Art. He described it as "sort of a pilgrimage into the land of the imagination." He had hoped that the weeks of intensive, creative work in the company of Haitian

artists and other visionaries would create new visions in his imagination.

His plans called for two days a week at an atelier for Haiti's iron-art makers and three days in open studio time at the arts school. "I wanted to walk for a time with others who have found a similar vocation in order to find a greater clarity in my own work."

But experienced pilgrims learn to anticipate the unexpected. When Harris with a group of Delaware teenagers joined Lakota youth on a 40-mile "holy walk" on the Lakota lands in South Dakota last summer, a windstorm the second night swept away their tents, forcing them to adapt and seek alternative shelter along their journey.

So he may not have been totally surprised when, upon his arrival in Haiti, he was told that he would be responsible for teaching block printing and engraving to university third- and fourth-year arts students for portions of three days each week. As a result of that unexpected experience, Harris said, this was the most rewarding of the more than 20 visits he has made to Haiti over the last 45 years.

Prints, many of them created in Haiti, cover his studio's walls. "My primary in-

terest is in relief printing, using a variety of materials whose surfaces are marked, inked and printed on paper," Harris said. "I identify in spirit with the cave dweller whose handprint is pressed and lifted and remains a sign and symbol of presence."

In Croix-des-Bouquets, Haitian artisans and artists have created an art form using sheet and drum iron as a base for chiseled, tapped and worked iron, making two- and three-dimensional sculptures. They use techniques well-known to printers — removing the materials not used until a satisfying resulting shape appears.

Harris paralleled the process in his relief printmaking of a Haitian cross, using the tools of Haitian artists — punches to make indentations, chisels to make small triangular marks and lines, and mallets.

On a piece of plywood, he carved away the surface layer of mahogany veneer and some of the first layer below, outlining first the cross itself, then the interior open spaces in the cross. A mix of red, brown and white water-based wood-block inks provided color for highlights.

He expressed some criticism of his work. "I made a mistake in choosing a veneer coating for the plywood because it was so thin that cutting through it was not enough to make a clear distinction between the raised or relief material, and that material that should not be inked," he said. "And the use of a nail punch, similar to that used by Haitian artists on metal, deformed the wood badly in places.

But the rewards, he said, were much more significant.

"In all my visits and time in Haiti I have mostly worked at really being present, and that's been sufficient. This time it felt different, better. I came to be present and do printmaking in the creative environment of an art school in a country noted for its artists.

"When I got there, I was asked to teach, which challenged both students and me to be with each other on a deeper level. For the first time I sensed I was indeed doing something for Haiti — not poor Haiti, but Haiti the abundant and creative. And of course I drank from that abundance." ■

Presiding bishop visits Dominican Republic and Haiti

By Lynette Wilson
Episcopal News Service

Presiding Bishop Katharine Jefferts Schori visited northern Haiti from Dec. 13-15 in the first visit by an Episcopal Church primate to the area.

She preached at Holy Spirit Parish and visited the parish's school and the nearby Holy Spirit trade school. It was her sixth trip to Haiti, the first being in 2008 before the devastating Jan. 12, 2010, earthquake that killed 230,000 people and leveled Port-au-Prince, including the diocese's Trinity Cathedral and its complex.

"It is a very significant visit for us," said Bishop Ogé Beauvoir, suffragan bishop of the Diocese of Haiti, speaking at the diocesan office in Pétionville, a suburb of Port-au-Prince.

Each Sunday Episcopalians in northern Haiti pray for the presiding bishop, but few have met her, said Beauvoir, who became suffragan bishop in 2012 and lives in the north. As worshippers were

boarding buses following the Dec. 14 Eucharist, they told Beauvoir, "please express our thanks and love to our presiding bishop and tell her that we love her," he said.

Jefferts Schori was accompanied by

time of protests against the government of President Michel Martelly. Protesters are demanding long-delayed legislative and local elections.

On Nov. 28, Martelly appointed an 11-member commission of former officials and religious leaders, including Beauvoir, to help resolve the political stalemate that has stalled the elections since 2011. The commission recommended that Haitian Prime Minister Laurent Lamothe resign, which he did on Dec. 14.

Violent protests continued on Dec. 16 when demonstrators in the capital demanded the president's resignation. Unless elections are held before Jan. 12, the fifth anniversary

of the earthquake, Haiti will be left without a functioning parliament until its late-2015 presidential elections.

Haiti has an 80 percent unemployment rate and millions live in extreme poverty. After the earthquake, Haitians from throughout the country flocked to devastated Port-au-Prince to receive international aid.

Eventually, nongovernmental organizations and donors realized they needed to invest in rural and urban development outside the capital to encourage Haitians to return home. That work can be seen both at St. Barnabas Center for Agriculture, where the diocese is training 54 students in agriculture, and at the technical school where it offers courses in mechanics, plumbing and electricity.

The diocese has a partnership with the Florida-based Food for the Poor in the northern region through which it is helping young people gain life skills, said Beauvoir, pointing to the 420 students studying at the trade school.

The Diocese of Haiti encompasses 46 clergy in 200 churches, 254 schools, two hospitals and 13 clinics. ■



Photos/Lynette Wilson/ENS

Presiding Bishop Katharine Jefferts Schori, Haiti Bishop Jean Zaché Duracin, right, Haiti Bishop Suffragan Ogé Beauvoir, left, and other clergy on the steps of Holy Spirit Parish in Cap-Haitien.

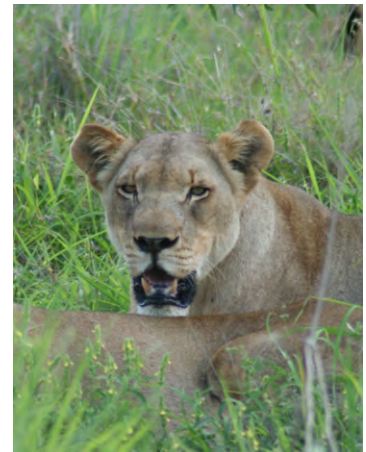
Alexander Baumgarten, director of the church's Department of Public Engagement and Mission Communication, on the trip that began three days earlier with a visit to the Diocese of the Dominican Republic, where they learned about the government's efforts to strip citizenship from Dominicans of Haitian descent.

"We've been in the Dominican Republic the last few days to learn more about the need for good news in the face of what the courts there have said about people of Haitian descent who live there," Jefferts Schori said during her Dec. 14 sermon. "The legal decisions seem to say that even if you were born there, if your parents or grandparents came from Haiti to work there, you have no right to have your birth recorded or your citizenship guaranteed ... Those without a recognized status cannot work, go to school, travel out of the country or gain recognition for their own children."

Her trip to Haiti came at a



Presiding Bishop Katharine Jefferts Schori, Haiti Bishop Jean Zaché Duracin and the Rev. Jean MacDonald, retired, during a visit to the trade school in Cap-Haitien.



Baptismal Living Day

April 25, 2015

10 am to 4 pm

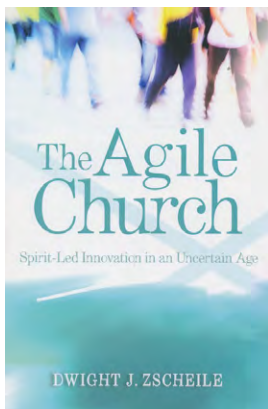
*St. Timothy's Episcopal Church
West Des Moines, Iowa*

with Dwight J. Zscheile



The Annual Baptismal Living Day invites congregations from around the Diocese of Iowa to gather for a day of learning and sharing. Join us this year, as Dwight Zscheile leads us in conversations about becoming agile, innovative churches focused on sharing God's Good News in our places.

Dwight J. Zscheile is the author of *The Agile Church: Spirit-Led Innovation in an Uncertain Age*, *People of the Way: Renewing Episcopal Identity*, and *The Missional Church in Perspective*. Dwight serves as Associate Professor of Congregational Mission and Leadership at Luther Seminary.



ONLINE BOOK STUDY

Join others around the diocese during Lent, reading and reflecting on Dwight J. Zscheile's *The Agile Church: Spirit Led Innovation in an Uncertain Age*. Bishop Alan Scarfe will host a weekly blog at iowaepiscopallent.blogspot.com, which will feature weekly posts focused on each chapter of the book.

More information about the Baptismal Living Day, including registration is available online at www.iowaepiscopal.org