



Iowa Connections

Spring 2017

VOLUME 4, NUMBER 1

we the people
Demand
unity

“THERE IS NOT A BLACK AMERICA AND A WHITE
AND A LATINO AMERICA AND AN ASIAN AMERICA
UNITED STATES
OF
AMERICA”

ONE OF
MY BEST
FRIENDS
IS FROM
SUDAN
and she's AWESOME!

Welcome the Stranger,
Stand Against Hate p. 5

From the Bishop

This season of Lent has rushed upon us. That is not unusual. We are busy people. And yet that is precisely why the Christian year and its focused seasons are such a gift. It really doesn't matter whether we see them coming or are swept up by them. God breaks in to our consciousness and invites us to "think on these things," eventually. The parable of the laborers who turn up for work at different times of the day and get the same pay would seem a suitable story. It is not intended as a recipe for indolence, but an invitation "to do something; to pay attention; to turn in God's direction" however slow you might have been to getting around to it. There may be however another way.

At the diocesan staff Eucharist on the Feast of the Presentation it was noted that there's merit in considering February 2nd as the real end of Christmas, or "the holiday season." The six week period after which a newborn was presented to God at the Temple is also the time a pediatrician might say that it is okay to take one's infant out of the home for the first time. The ritual therefore covers several thousand years of wisdom. This also probably marks our true time of re-engagement with the affairs of the world as we emerge from the celebrations of Christmas and Epiphany. Annual meetings, with their year-end review, and vestry retreats, with their strategic mission planning and praying for the coming year, are quite appropriately timed during Epiphany.

So what about our personal response? If we gave ourselves the time not to rush back into business as usual but extended the season of gift and revelation through to The Feast of the Presentation, what might we be permitting ourselves to enjoy? Perhaps to heed the invitation to "think on these things" from the letter to the Philippians, and even to consider what "these things" entailed in Paul's estimation.

You know the list: "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think on these things" (Philippians 4:8-9). It is also probable with this insight, that Lent would not rush upon us but that our extended time for celebration and contemplation (didn't Mary ponder the experience?) may provide space for greeting it better.

For this Lent I want to recommend reading, Walter Wink's *The Powers that Be: Theology for a new Millennium*. His other books building on the same premise of our dealing with principalities and powers are: *Naming the Powers* and *Engaging the Powers*, as well as a book on *Jesus and Nonviolence: A Third Way*. I think it is important to deepen our vision at a time when we are being drawn in

to respond to an astonishingly speedy array of political action, at local as well as national level.

We don't really know the apostle Paul's contemporary scene – what new actions of the Emperor or local Governor he had to consider or choose not to consider – when he invited the Philippians to 'think on these things.' He doesn't let us into that side of his life.

His opportunities for what we would understand as democratic engagement were quite limited, if existing at all. Nevertheless he had a new future to proclaim and live out. He saw himself as a dual citizen of heaven and earth; and even in ecclesiastical matters he cared not if he "baptized any one" in contrast to the inner drive he felt to speak of God's new Kingdom through Christ. That kingdom was as much about character as anything else, and the offering in Jesus of a way (a mind) that was self-giving, sacrificial in love and service, and reconciling in spirit between God and humanity, and thus between human beings themselves. Jesus fulfilled all the expectations of the law and every hope of the prophets. Paul, in the time and opportunities he had presented to him, sought to make this known and invite everyone to be made in the new image of God seen in Jesus. We do know that this was the remarkable transformation Paul himself experienced, and hence his desire to share it with others.

This brings me finally to the Revival 2017, which I think fits with what I have written above. I urge you to consider your invitation to participate, and not to let its possibilities pass you by. It is an opportunity to see yourself more fully in the beloved light as God already sees you. At the same time it is a moment to see our neighbors in that very same light. I can't speak for you but I know I need that reminder, and the potential courage such a renewed insight and relationship may bring. "For a time like this" has been our five-year mission strategy. Revival 2017 is the creative emphasis of this, its final year. It couldn't be more timely. Please, think on these things.

In the peace and love of Christ,



Bishop Alan Scarfe

Photo: Bill Witt



REVIVAL 2017

& BISHOP'S SCHEDULE

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

March

- 4 St. Andrew's, Chariton with St. James',
Oskaloosa, at St. Andrew's 3 p.m.
Trinity, Ottumwa
- 5 Trinity, Ottumwa
- 17 St. Paul's, Marshalltown with St.
Stephen's, Newton, at St. Stephen's
7:30 p.m.
- 18, 19 St. Paul's, Grinnell
- 24 Calvary, Sioux City, St. George's, Le Mars
with St. Paul's Indian Mission, at St. Paul's
- 25, 26 St. Thomas', Sioux City

April

- 23 Señor de la Misericordia, Denison
- 28 St. Paul's, Harlan, Trinity, Denison with
Trinity, Carroll at St. Paul's
- 29, 30 All Saints, Storm Lake

May

- 5 St. Anne's, Ankeny
- 6, 7 St. Timothy's, West Des Moines
- 19 St. John's, Keokuk and St. Michael's,
Mount Pleasant with St. Luke's, Fort
Madison, at St. Luke's
- 20, 21 Christ Church, Burlington

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

REVIVAL 2017 resources
are available to download at
iowaepiscopal.org
Check it out!

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*Cover photo: The Boerner family (Trinity, Iowa City)
participated in the Standing in Solidarity Rally in Iowa
City on February 5, 2017. Photo courtesy of Nora Boerner.*

Iowa Connections

Spring 2017 The Rev. Meg Wagner, Editor

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On the Via Dolorosa of Lent

by Lori Erickson

One of the ways we can enter into the spirit of Lent is to meditate on the sufferings of Jesus—and we have many places, both near and far, that can help us focus our devotions.

In Jerusalem during this holy season, pilgrims flock to the Via Dolorosa (Latin for the “Way of Sorrow”). The route winds through the heart of the Old City of Jerusalem, following the journey made by Jesus from the Roman judgment court to his crucifixion, with 14 stops along the way for reflection and prayer. Walking the path is an act of devotion made by nearly every Christian pilgrim to the city, particularly in this season leading up to Easter.

Historians say that the Via Dolorosa probably does not mark the exact route followed by Jesus on his way to the cross. But we know that he did walk through the city of Jerusalem on his way to be killed, and then, as now, the Old City was a bustling place, full of the heady aroma of spices, the playful antics of children, and the banter of shoppers. The everyday activities of the world did not stop for his tortured journey, and neither does it pause for pilgrims today.

I know that on my own walk along the Via Dolorosa, I found myself distracted by the bustle of the crowds and the calls of merchants eager to sell knickknacks. It was a bit like trying to have a spiritual experience in the middle of a shopping mall.

But that’s the problem with Lent, is it not? Our journey through this holy season is also marked by distractions. We want it to be sacred time, but our ordinary lives keep getting in the way. Deadlines loom, bills need to be paid, commitments must be met. We glimpse the Via Dolorosa of Lent only dimly, its power and mystery obscured by the busyness of our ordinary lives.

Even if we can’t travel to Jerusalem, many churches make it possible to

journey there in spirit through the Stations of the Cross. Historians say that this tradition has its origins in Jerusalem’s Via Dolorosa. Pilgrims to the Holy Land brought this devotional practice back to Europe, creating Ways of the Cross in countless churches. To this day, most Roman Catholic parishes, and some Episcopal ones, have this as a permanent installation, often in a garden outside the church.

Some argue that this is a misplaced act of devotion, that it focuses on despair and death rather than the resurrection of Jesus. And perhaps sometimes this does happen, this focusing too much on the darkness of Jesus’ last days rather than its message of hope. But I would argue that the Via Dolorosa, the Way of the Cross, is also an essential part of the Christian story, one worth meditating on in this season especially.

Think of the words of Jesus: “Whoever serves me must follow me, and where I am, there will my servant be also.” He invites us to be present with him on his Way of Sorrow, to help us learn its lessons.

This path of sorrow exists in many forms. You’ve likely been on your own private one a time or two in your life, a time of suffering so great you didn’t know if it would ever end. Or you’ve watched a loved one walk a Way of Sorrow, maybe through illness or tragedy or addiction.

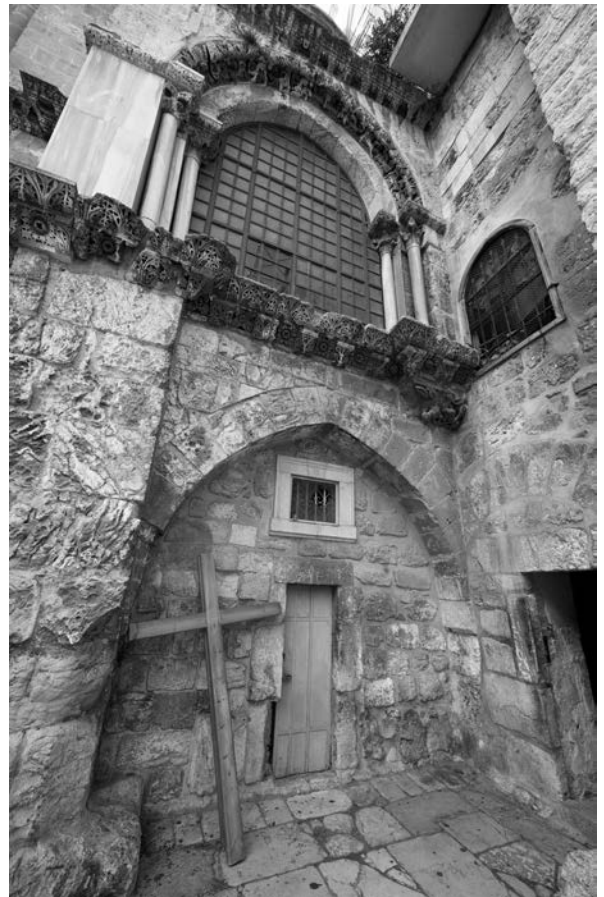
And we can certainly see people on a Via Dolorosa every day in the hallways of a hospital. While most people are likely to recover and return to their ordinary lives, others are clearly

walking through their own valley of the shadow of death.

We shouldn’t be too harsh on the shopkeepers of Jerusalem, then or now, for ignoring those who walk a Way of Sorrow is something we all do. It’s a natural human reaction to try to ignore the pain of others. Our impulse is to not look too closely at the stations of the cross as we hurry by, not realizing how much they have to teach us.

So whether we walk the Via Dolorosa in Jerusalem or visit the stations of the cross in a local church, these paths of devotion draw us into the heart of the Christian story. In these places, Jesus invites us to be present with him on his Way of Sorrow—and in doing so, we learn that God is with us in our own brokenness, failure and despair.

The Rev. Lori Erickson serves as a deacon at New Song in Coralville.



Welcome the Stranger, Stand Against Hate

by Ruth Ratliff

By calling myself a Christian, I state that I am a follower of Christ, that is of Jesus, the one whom God called, “my beloved son.” I follow Christ because I see in his life and hear in his teaching what God wants humans to be like.

What do we see when we look at Jesus? We see someone who knew what it was to be a refugee. With his family, he was forced to flee to another country to escape a power-mad, paranoid king who tried to kill anyone who might challenge him, even a baby.

That baby, Jesus, grew up to become a man who was killed by another government, one that saw him as a threat to the order it imposed, by force, on the world.

When we look at Jesus we see: Someone who healed the sick people who sought him. Someone who fed the hungry people who came to him. Someone who gave new life to people whose lives were filled with pain.

We also see a teacher. Jesus taught by telling stories of people who acted in good and in bad ways. In one of those stories, he held up the example of a foreigner, a Samaritan, to show how we are to help people in need, how we are to treat them as kindly as we would the people who live next door to us – even if we have never seen them before. And, like the good Samaritan in the story, we are not to stop first to ask them what religion they belong to.

Jesus was a teacher who knew the words of the Hebrew prophet Micah: “What does the Lord require? To do justice, love mercy, walk humbly with God.” Jesus told us what kinds of people live this way; they are the peacemakers; the people who hunger and thirst for justice; the people who are merciful. These people, he said, are blessed, they walk with God. They are the kind of people God wants us to be and that God needs us to be.

Because, as Jesus said, when we feed someone who is hungry, heal someone who is sick, welcome someone we

do not know who comes to us for comfort, we are feeding, healing, and welcoming him, God’s beloved son.

For Christians, baptism is a public declaration that a person will follow Christ. In the rite of baptism, we are asked, “Will you seek and serve Christ in all persons, loving your neighbor as yourself?” And, “Will you strive for justice and peace among all people, and respect the dignity of every human being?” And we answer, “I will with God’s help.”



Will Meyers (St. Andrew's, Waverly) a senior at Wartburg College, at the No Ban No Wall rally in Cedar Falls

So when I hear that our country refuses to help and prevents American Christians from helping people who are hungry and sick and homeless, who are refugees fleeing from violence, people who look to us for help -- and in some cases, people who in their countries have helped Americans in need -- I must say this is wrong. We are not doing what Christ taught us we should do, what I as a Christian have pledged to do.

When I hear that we are going to regard people who are our teachers, our doctors, our students, even long-time residents of our country, even our fellow citizens, as suspicious, potentially dangerous foreigners, I must say that this is wrong. It is not how Christ told us we should act

toward people we call “strangers” let alone toward those who literally are our neighbors.

To claim that our country is doing these things, that we are treating people this way because America is a Christian nation, is a terrible perversion of the message that God, through Jesus, has given us, the way that God, through Jesus, has shown us we should live. It also is a sad departure from our country’s heritage as a nation of immigrants and our history, imperfect as it is, of sheltering refugees.

As a Christian and as an American, I also find it reprehensible that our government should state and enact preferential treatment for persons it identifies as Christians. This violates the relationship between Church and State that has been a special characteristic of our national government almost since its beginning, a way of doing government that has been America’s special gift to the world.

Those who first constructed it did so to protect the rights of people who were not members of their country’s most populous religions. The founders of our government knew that a State that identifies itself with a particular religion can oppress the people it governs who belong to other religions.

It is true that, when the first amendment to our Constitution was written, there were Christians who objected to this separation, and there are some Christians today who would like to see it erased. But many Christians have come to see it as a blessing.

Because, if as Americans we should be wary of the Church’s influence over the State, as Christians we should be wary of the State’s influence over the Church. A State dominated by the Church can be led away from the State’s responsibilities toward all of its people. And a Church that ties its identity to the State can be seduced away from the teachings of Jesus.

continued on page 6

Welcome, continued

We saw this happen less than 100 years ago in the self-proclaimed “Christian” nation of Nazi Germany. Some Christian churches, both Catholic and Protestant churches, succumbed to the Nazi government’s invitation to give them special privileges if they supported its horrific reign. But there also were heroic German Christians, Catholic and Protestant, who said, “No, we will not, we cannot do this if we claim to follow Christ.”

Now, I believe that we American Christians must firmly say “no” to any preferential treatment of Christians, because it is a moral, a spiritual danger to ourselves. We cannot wrap the cross of Christ in an American flag.

And we must say “no” especially because it is an injustice to people who are not Christian –people who may be strangers, but who Jesus taught us also are our neighbors.

We must say “yes” to people who look to us for comfort and shelter, the people in whose faces we can see the face of Jesus, the Middle Eastern refugee, teacher, and healer we call our Lord.

The Rev. Dr. Ruth Ratliff serves as a deacon at St. Luke’s, Cedar Falls. This text was presented at a forum called “Welcome the Stranger, Stand Against Hate” at Hawkeye Community College.

Indaba #2 Summary

by Meg Wagner

Indaba question: *The Presiding Bishop gives us a challenge for this present time because we, like Jesus, are on a journey to Galilee. Knowing that the Word is very near to you, how is Jesus asking you and your congregation to join him in ministry (loving service) in your Galilee every day?*

Churches of all sizes in the Diocese of Iowa are joining Jesus in ministry in their Galilee (neighborhood). There is some tension between excitement and encouragement about the ministries churches are involved with and fears about dwindling numbers and increasing age of our members.

Across the diocese, we are joining Jesus in loving service by:

Feeding the hungry

- Hosting Connections Café at the Cathedral Church of St. Paul’s
- Food gardens: raising food for pantry and inviting in community partners to participate
- Food pantries
- Back pack feeding programs
- Food pantry at alternative high school
- Hosting Hot Dog Friday – community meals
- Baking cakes for college students for birthdays and special occasions
- Free community meal: social time and community building in addition to feeding

Giving water to the thirsty

- Giving out water and popcorn on 4th of July at St. Peter’s in Bettendorf
- Giving out water during Old Threshers at St. Michael’s in Mount Pleasant

Welcoming the stranger

- Using social media
- Engaging community partners
- Letting other organizations use the church – opening the buildings as safe places: scouting troops
- Using creative welcoming practices – ashes to go, banners, signs
- Creating an ecumenical youth center
- Hosting ESL classes
- Offering childcare for high school mothers
- Outreach to the military
- Warmly welcoming people who find their way in to church
- Interfaith engagement
- Remodeling our spaces
- Getting to know who is in our neighborhood

Clothing the naked

- Children to Children – shop for clothing for families in Shelter House
- Laundry love
- Giving blankets to homeless people

Healing

- Hosting addiction groups

- Members involved in racial justice work (Showing Up for Racial Justice), racial reconciliation worship service
- Helping domestic violence victims begin new life
- Reconciliation within church communities
- Providing care for one another
- Medical lending closet
- Own a building that rents to low-income tenants and people who need a chance to start over
- Hospital chaplaincy
- Standing with interfaith partners that have experienced discrimination or vandalism

Serving those in prison

- involved with programs that help people re-enter society after prison: RISE program (Reintegration Initiative for Safety and Empowerment)
- Prison Bible Study
- Hope Camp that serves young people whose parents are incarcerated

Then the king will say to those on his right, ‘Come, you who will receive good things from my Father. Inherit the kingdom that was prepared for you before the world began. I was hungry and you gave me food to eat. I was thirsty and you gave me a drink. I was a stranger and you welcomed me. I was naked and you gave me clothes to wear. I was sick and you took care of me. I was in prison and you visited me.’ - Matthew 25:34-36

The Rev. Meg Wagner serves as the Communication Coordinator for the Diocese of Iowa.

Summer Ministry School and Retreat

June 23-25 at Grinnell College

Fun, Learning, and Worship for the Whole Family

Enroll in a learning track that captures your imagination or fits your needs and you'll spend over 7 hours delving into that subject over the course of the weekend. OR just use the time as a solo retreat... Let someone else cook, find a quiet repose away from the hubbub of home in a dorm room with no distractions. Enjoy the rhythm of the Daily Office... worship scheduled into your weekend AND enjoy casual time with friends old and new!

NEW THIS YEAR: This year the Friday track time will be replaced by a 6:30 pm public screening and discussion with the director of the documentary, *Traces of the Trade: A Story from the Deep North*. In this feature documentary, Producer/Director Katrina Browne tells the story of her forefathers, the largest slave-trading family in U.S. history. Given the myth that the South is solely responsible for slavery, viewers will be surprised to learn that Browne's ancestors were Northerners. The film follows Browne and nine fellow family members on a remarkable journey which brings them face-to-face with the history and legacy of New England's hidden enterprise.

TRACK 1 Exploring Whiteness Through the Lens of Love: led by Ms. Katrina Browne

Drawing on her work with *Traces of the Trade* over the last 15 years, Ms. Browne will give participants the chance to explore key distinctions for understanding race and racism. We will apply these concepts – weave them – into an awareness of our personal, familial, regional, and Church stories of race – naming old harmful stories, and cultivating new ones. We will look at how the following keep us divided (within and between groups) and how to move beyond: 1) racially-charged emotions; 2) historical myths/narratives (e.g. family stories); 3) implicit racial bias; 4) structural racism and white privilege. We will explore what role an embodied, whole-person, communal faith can play in showing us the way to racial equity and racial healing.

TRACK 2 Spirituality in Aging: led by the Rt. Rev. Alan Scarfe

Ordained deacons will gather with Bishop Scarfe and Older Adult Ministry Development Team (OAMDT) members to explore resources and perspectives on Spirituality in Aging. OAMDT was recently developed in Iowa thanks to the Alleluia Fund grants. As our population ages, deacons are increasingly asked to minister to this demographic's specific needs.

TRACK 3 Spreading the Good News: Evangelism for Today: led by Ms. Lizzie Gillman and the Rev. Lydia Bucklin

An invitation to a feast that is out of this world! We will energize and inspire one another to lead evangelism efforts in our communities, with special focus on telling our own stories of God's transforming love, learning to extend radical hospitality, and exploring new and exciting ministry possibilities.

TRACK 4 Religion and Violence: led by the Rev. Dr. Ruth Ratliff

Many religions advocate mercy and peace, yet violence is often done in the name of religion. This track will examine how religion – any religion -- may be used to promote violence. We also will discuss issues in Christianity related to violence, such as: How do we regard parts of the Bible that advocate violence? Does God use violence to punish sin or to right injustice? Are there Christian doctrines that promote violence? When, if ever, may Christians act violently? How do we relate to other Christians whose ideas about violence differ from ours?



Summer Ministry School and Retreat, continued

TRACK 5 Jesus the Jew: *led by the Rev. Kathryn S. Campbell*

The past two millennia have developed all sorts of images of Jesus, but pretty much ignored the fact that he was a Jew. This course will explore the various images Christians have developed then turn to how learning about how he fit into the Jewish world of his time. It turns a lot of our prize prejudices on their head. The best introduction is Amy-Jill Levine, *The Misunderstood Jew*.

TRACK 6 Art Developed Through Companionship with the Holy Spirit: *led by Ms. Alescha Caldwell*

All creativity is a gift from God. Explore a hands-on application of the creative flow of prayer. In this track, your prayer becomes a piece of art work suitable for framing to take home. You'll pray throughout your project, a pilgrimage from inspiration to completion. Ability to draw is not required. All supplies will be provided for you.

TRACK 7 Sacred Movement for the Curious Christian: *led by Ms. Donna Scarfe*

Donna Scarfe will lead the group in exploring aspects of liturgical, praise and storytelling dance. The only qualifications are that you want to learn more about expressing your Christian Faith through movement and that you can walk! (Being able to raise your arms over your head can help too.) No prior experience is necessary or assumed. Wear loose, comfortable clothing and leave your self-conscious worries at home!

TRACK 8 Effective Communications for Churches: *led by the Rev. Meg Wagner and Mr. John Barrow*

Increase your ability to communicate effectively on behalf of your church through hands on training and resources in graphic design, marketing/advertising, website development, and social media. We will discuss best practices, innovative tools, and have the opportunity to engage in creative collaboration.

TRACK 9 On Holy Ground: *led by Ms. Helen Keefe*

"How does nature inform and form our spirituality? Take a walk through the elements at Suttle Lake as we contemplate God's Earth, Fire, Spirit and Water in our lives. Enjoy rest and spiritual nourishment, with both active and quiet time spent indoors and outdoors as weather allows.

TRACK 10 Leadership and Baptismal Communities of Practice: *led by Ms. Ellen Bruckner*

Building baptismal communities of practice is part of what we all do. A large part of this practice is leadership and hospitality. Leadership includes knowing different leadership styles and intentionally practicing hospitality techniques focused on building community. This track will explore leadership styles and hospitality techniques useful for various situations in the life of a congregation and just as importantly for one's everyday life as a baptized Christian. Come play with us, join in the thoughtful conversations and informed learning opportunities, and deepen relationships.

TRACK 11 Christian Living and Policy Advocacy: *led by State Senator Rob Hogg*

As Christians we can seek to participate in shaping public policy in order to seek and serve Christ in all persons, and love our neighbors as ourselves. This track will cover the legislative process and ways citizens can be engaged with legislators and other public servants.

BE the Church for Children and Youth

Older youth (ages 14-18) are welcome to join any numbered learning track being offered this year. They will be expected to learn and participate in discussions alongside the other adults in that track.

Track A: FREE Childcare (birth-entering grade 3) Childcare during track time with professional staff is in the same building as the meals, worship and classrooms. There is no charge for: childcare during track time, on-the-floor accommodations in your dorm room, and 5 meals during the retreat. Pre-registration on parent's form is required.

Track B: BE the Church (entering grades 4-12) Youth develop skills to be more comfortable and confident to serve their parish in the choir, altar guild, and other parish ministries. Youth gather at St. Paul's across the street from Grinnell Campus for fun and hands-on how-to for reading, chalice bearing, ushering, etc. Youth will sing a prepared anthem in Worship on Sunday and enjoy a Friday pizza party, swimming at the local pool, games, and the lock-in.

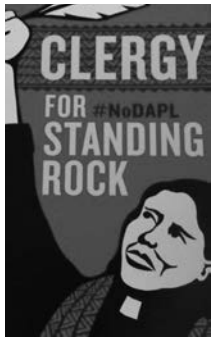


Visit iowawepiscopal.org for more information!

Clergy Standing with Standing Rock

by Wendy Abrahamson

Over November 2-4, 2016, more than 500 clergy from around the world and every faith tradition travelled to the Standing Rock Sioux Reservation in North Dakota. This was a response to a call from an Episcopal priest, John Floburg, who has been serving Standing Rock for over 20 years. He was hoping 100 would come; the numbers that did overwhelmed the camps, the reservation town of Cannon Ball and the casino lodge owned by the tribe, one of the few places to work in an area with an unemployment rate of 65%.



Clergy Standing with Standing Rock was a call to be present in prayer and support for the Sioux who were, and are still, hoping to prevent an oil pipeline from crossing the Missouri River

a half a mile from their reservation. The Missouri is the only source of water for the tribe and the land surrounding them has significance in the same way Civil War battlefields do to many Americans. Prior to being routed so close to Standing Rock the pipeline was to go by Bismarck, a town half an hour north. Resistance due to fears of water contamination caused the company constructing the pipeline, Energy Transfer Partners of Texas, to reroute the pipeline, called Dakota Access Pipeline. This is the same pipeline being contested in Iowa—primarily over concerns of the use of Eminent Domain to take private property for the use of a private company.

The rerouting ignited a mostly peaceful encampment of Native Americans and supporters that at its height included roughly 10,000 people. This was the largest gathering of First Peoples in

America in over 150 years- 300 tribes present. Among the flags of the tribes there was also a flag of the Episcopal Church, and Presiding Bishop Michael Curry made a visit to the camps about a month prior. For some who came the issue was environmental, for others it was specifically to support the rights and autonomy of indigenous people and God's call to justice.

The Revs Catherine Quehl-Engle and Wendy Abrahamson, two Iowa priests, answered this call. Rev. Abrahamson had been to Standing Rock two weeks prior, bringing a letter of support from Bishop Alan to David Archambault III, Tribal Chairman, as well as money gifts from Iowa Episcopalians. Revs. Quehl-Engle and Abrahamson brought with them even more donations of money and food and blankets from Iowa Episcopalians, most gathered at Diocesan Convention.

The first night was an orientation in the gym at Cannon Ball, where the main theme of Prayerful, Peaceful and Lawful, was struck repeatedly. The clergy were present at the invitation of the Sioux, and were guests. Everything done would reflect on the tribe. After hearing from a tribal historian, and a dinner of simple sandwiches prepared by volunteers for the 500, people retired until the next day.

Gathering at 8 the next morning in cold wind at the Oceti Sakowin (meaning Seven Council Fires) camp, the main camp of three at Standing Rock (the other two were Sacred Stone and Red Warrior), the clergy were invited to morning prayer. Standing in a circle around the council fire, a fire considered so sacred photographs of it were not allowed, each were given a sip of water, poured into their hands, to drink. Then smudging with sage and cedar smoke was brought to each, as a cleansing. Representatives of denominations that have renounced The Doctrine of Discovery, a 15th Century Papal Bull that justified Christian explorers taking land owned by others as a way to spread the Gospel, read a renunciation to

representatives of the Tribes, who then burned a copy of the Bull to the shouts and cheers of the people.

After being smudged again with sage and cedar, the clergy followed a crucifer to the bridge where violence had occurred between law enforcement and those at the camps. Speakers, including of the Episcopal Church, offered words while a helicopter circled overhead and law enforcement as well as tribal members watched. Perhaps the most powerful moment was a spontaneous singing of Wade in the Water; 500 voices standing by burnt cars and a barricade singing about God troubling the water.

After another meal prepared by volunteers, eaten sitting on the ground near the bridge, the way was made back to the camp, and then on to home. While the fate of the pipeline is not yet settled, and the camps have been mostly dispersed since the Army Corps of Engineers put a hold on the process until an environmental impact study could be done, Clergy Standing With Standing Rock was an important time of healing between the First People of this continent and representatives of Christianity seeking reconciliation and God's glory.

To learn more: *Standing Rock Sioux* <http://standingrock.org/>

Doctrine of Discovery https://en.wikipedia.org/wiki/Doctrine_of_Discovery

The Rev. Wendy Abrahamson serves as the rector of St. Paul's, Grinnell.



Getting ready to burn a copy of the Doctrine of Discovery

Standing on the Shoulders of the Faithful

Trinity Episcopal Cathedral celebrates 175th Anniversary with a year of community events

by John Horn, Karen Brooke, and Elizabeth Axel

Last fall, on Christ the King Sunday, November 20, 2016, Trinity Cathedral recognized the 175th anniversary of the founding of Trinity Parish with a combined service, a history of hymns, and a fellowship brunch. With the 150th anniversary of the cathedral building coming in June, 2017, it's an anniversary year for Trinity Cathedral. Acknowledging the faith and commitment of those who came before us, including the vision of Iowa's first Episcopal bishop, we continue the work God calls us to do. Celebrating 175 years as a parish, and 150 years as the second-oldest cathedral building in the United States, the congregation is offering a series of events reflecting our anniversary theme: Grounded in Christ. Inspired by Community.

On January 16, 2017, Martin Luther King Jr. Day, Trinity opened its doors to the local community for a free dinner. This inaugural event was a collaboration of local agencies and nearly 100 volunteers. Buses brought guests from local neighborhoods and shelters to the Cathedral for a meal that was donated, prepared and served by parishioners of all ages. Every guest received a bag of necessities and snacks to take with them. It was a joy-filled evening of giving, sharing and singing with our neighbors and with each other.

Highlights of Upcoming Events

- February 26th Hymn Festival at 7 pm with the combined choirs of Trinity Cathedral and nearby churches
- March 10, 7 pm, Trinity will partner with Genesius Guild (a regional theater group) to bring a production of T.S. Eliot's "Murder in the Cathedral" to the Trinity "stage."
- Chamber Music Quad Cities will perform its March 24th concert at Trinity, 7:30 pm.
- Trinity Sunday, June 11 The rededication of Trinity Cathedral during a 10 am choral Eucharist featuring Iowa



Bishops Alan Scarfe and Christopher Epting. At 4 pm all are invited to hear Dr. Miroslav Volf, Professor and Director of the Yale University Center for Faith and Culture, give a major public address on Christian faith as a context for meaning in our culture today. A reception will follow.

- September 16th High Tea at 3 o'clock in the afternoon. Attendees will enjoy a delightful array of scones, savories, sweets and teas, accompanied by music and a program featuring a local historic garden.
- The anniversary year will conclude on Sunday, November 19th at 7pm with the premiere of a Festival Choral Evensong, commissioned in honor of Trinity Cathedral, by Midwest composer Jacob Bancks. All are invited to the Evensong service and the reception that will follow, for fellowship, refreshments and an opportunity to meet the composer.

175 Acts of Service

We are challenging ourselves to observe this noteworthy year with 175 acts of service, large and small. By creating an ever-growing visual catalog of these acts, we hope to further commemorate our anniversary and give shape and voice to everyone's contributions.

It's an exciting time of looking back where we have been and looking forward to who God calls us to become. Connecting with and responding to community needs through Christian faith are integral to the mission of any church. Trinity Cathedral has a heritage of doing so through spirituality, health care, education, community outreach and music. Our anniversary events reflect that heritage: how we are inspired to be a church that looks beyond its walls to bring Christ into the greater community. For more detailed information please visit www.qctrinity.org or call 563-323-9989.

The Very Rev. Dr. John Horn is Dean of Trinity Cathedral. Ms. Karen Brooke and Ms. Elizabeth Axel are members of the cathedral's anniversary year planning team.

Work Trip to Swaziland Planned

The One World One Church Commission is organizing a work trip to Swaziland in September. There is currently a priest's house being built in Fonteyn, a suburb of Mbabane. The crew would assist with that project or a similar project. This trip would likely last about two weeks and would include several days of working on the project, probably a visit to Hlane Game Park, and visits to various Diocesan projects in Swaziland. The team would stay at the Thokoza Conference Centre in Mbabane. We are trying to coordinate this also with the Diocese of Brechin to have some participation from there as well.

Preliminary estimates of costs would be about \$3,500 per person. That is based on current airfare of about \$1,700 from Des Moines to Johannesburg and slightly outdated

quotes from the Thokoza Centre. It would also include meals, ground transportation, and some funds for the project itself.

We would like this team to include 10-12 people: men and women, clergy and laity, young and not-so-young, people who have not been to Swaziland and a couple who have. You should be healthy, willing to meet new people, experience wonderful friendships, and see what God is doing among God's people. There will be some team-building/orientation meetings to prepare for the trip.

A coordinating team will be formed very soon. If you are interested or have questions, contact: david.oakland@drake.edu, cell: 515-460-4813 or the diocesan office.

Why I Drive 3 Hours for St. James' Episcopal Church

Believe me, I'm more than willing

by Stevie Dedina

When I tell people how far I drive for church, I'm almost always met with shock.

"You drive three hours to go to church?" people ask perplexedly. Despite the fact that I live in the Midwest in a very Christian area, the thought that I would travel so far is still inconceivable to many. When there are a dime a dozen churches to choose from within walking distance, it's understandable that people would be confused. And, admittedly, my drive does take a lot of time. But here's why I make the commute to St. James' Church in Independence, Iowa, anyway:

1. The congregants are my friends.

The congregants aren't just "people I go to church with." They're people I look forward to seeing every Sunday. I enjoy exchanging news with them during fellowship and learning about their lives both past and present. They're incredibly kind people, and they truly embody Christ's love and his teachings. I couldn't wish for better people to call friends. Despite our age differences and different views of the world, I'm friends with most of them on Facebook, and I wouldn't hesitate to call any of them up for a chat. Honestly, talking with them is the highlight of my week.

2. The sermons are brilliant and intelligent.

Whether being delivered by the Priest or the Deacon, the sermons are always wonderful. I can count on outside resources to be used in correlation with the Bible; sometimes this manifests itself through history, poetry, linguistics, or personal experience. Since the topic is approached in several ways, it bridges the gap in a way that everyone can understand through both their mind and their heart. I always leave feeling like I understand the world and my purpose in it a little better. I leave with a full heart.

3. The drive is a blessing in itself.

I don't know how to relax; it's my main character flaw. These three hour drives help me escape that mindset and act as a catalyst for healing. I have time to discover new music on the radio and time to sing at the top of my lungs. I talk out loud with God, letting Him know my concerns and my gratitude. I even listen to audiobooks which continue to grow my understanding of the world around me.

It also doesn't hurt that the route is beautiful and reminds me of the magnificence of God's creation. I get to witness beautiful sunrises over rolling fields, impressive clouds building up in the morning, soft snow falling, gray rain, and deep blue skies. It makes me feel incredibly blessed.

4. I have wonderful grandmotherly influences.

The ladies at church have been really wonderful to me, and for that I feel a gratitude I can barely express in words.

I'm learning about the world from a different perspective, and I have the sassiest, kindest women purposely involving me in their lives. I've been invited to lunches and had homes opened to me both for overnight stays and when the weather is too poor to drive long distances. They also don't hesitate to nudge me when they think I should do something different. They've taken me under their wings, and for their guidance and mentorship I am eternally grateful.

5. I'm studying the mechanics of the service.

I'm a Religion major with hopes to go to Seminary after Undergrad. I've known that I wanted to be a pastor since the first year of high school, but it took me a long time to find the denomination that called to me. I finally found it in the Episcopal church. However, since I am still new to this style of worship, I'm vigorously studying the routine and working to understand the deeper meanings and history behind the faith. So, though I am fully engaged with the service, I am also working at memorization and comprehension. I want to feel comfortable with the routine when my time (hopefully) comes.

6. Everyone at St. James' truly cares for one another.

I've never met such Christian people in my life. Everyone involved with St. James' truly cares for one another, and they exhibit this care in everything they do, small or large. They go to great lengths to share their compassion, whether through their community outreach ("Hotdog Friday") or their own interpersonal relationships. One time I fell ill during church, and a few days later I received a Get Well card in the mail — something extraordinary, especially considering my generation's distance from letter-writing. Another time, on a day when it was snowing something terrible, I received a phone call from one of the ladies saying, "Don't even think about coming to church in this weather. I just wanted to make sure you weren't; I know how determined you are." They share themselves in a way that is quite rare to find, these days, and it's an amazing thing to witness and be a part of. They truly care for one another, and one feels the urge to be a better person just by being around them.

I have several reasons for loving St. James' Episcopal church, from the style of worship to the people involved in the worship. The love within St. James' goes above and beyond what I have experienced in other churches, and I couldn't be happier anywhere else. That is why three hour drives are a small fee to pay when St. James' is involved.

Thank you for everything, St. James'!

Ms. Stevie Dedina is a student at Luther College in Decorah and a member of St. James' in Independence. This article was originally published on her blog and is shared with permission.

Church of the Saviour in Clermont

by Kris Leaman

Church of the Saviour (COTS) in Clermont, Iowa is a small but mighty church. The structure, built in 1870, has served congregations well. The church has never closed, although for a time, services were held in homes rather than in the official church.

In the past recent years, the congregation has built an addition to the original structure, containing a restroom (the building previously did not have running water), a small kitchen, and meeting room. Additionally there is a basement under the addition, waiting to be finished. This addition has been host to Senior Meal Site, and a Third Friday of the Month Craft Day, open to all community members, as a place to gather and exchange ideas, and just plain socialize.

A few years ago, the church, through the generosity of a parishioner, was able to purchase an adjoining property, with a large garage that now serves as a multi-purpose building in the summer (there is no heat). We have done fundraiser meals, and this past fall hosted an Art and Home Décor sale, all with donated items.

At the end of each calendar year, we gather together all funds from fundraising events, and together decide how to distribute our funds. We have a -0- (zero) balance to begin the new year. After much discussion, and vote, monies are distributed to local fire departments, ambulance service, food pantries, youth coalition, as well as world wide causes which all agree upon.

The Rev. Kris Leaman serves as priest at Church of the Saviour in Clermont. Photos by Jim Foxwell.



Human Needs Grants 2017

by Sherri Hughes-Empke

In the 1980s, The Reverend Willa Mikowsky had an opportunity to invite Lee Wiese, a prominent local businessman, to worship at St. Martin's. Thus began the journey between St. Martin's and Lee Wiese. Legend tells us that Lee Wiese was very generous about caring for the physical needs of St. Martin's church building and property. To this day, a gorgeous bell towers graces the grounds of St. Martin's Church and still calls people to worship on Sundays.

The Wiese Foundation was established to assure that the generosity of Lee and Irene Wiese would continue, long after their deaths, to bless the members of St. Martin's Episcopal Church and the city of Perry, Iowa. St. Martin's was designated as one of five guaranteed beneficiaries to receive a yearly gift from the Wiese Foundation. One of the first gifts given was a generous grant to help fund the first Hispanic Ministry at St. Martin's.

The legacy continues to this day. In 2017, Human Needs Grants funded by the Wiese Foundation were awarded to five (5) organizations serving Perry, Iowa. The Good Samaritan Fund administered by the Perry Ministerial

Association received money to provide for occasional financial emergency needs for local families and for ongoing food pantry needs. The Perry Child Development Center received funds to offer a scholarship to children whose families could not afford the high quality day care services provided by PCDC. Genesis Development Center received a grant to provide short-term services and a curriculum designed to aid persons recovering from chemical dependencies. PACE (Perry's Academic Cultural Enrichment Services) received funds to provide before and after school care for children in need. The Perry High School Library received a grant to provide new books for students who have not had a new book on the shelves of their school library for many years. Each year St. Martin's invites recipients to attend a Sunday morning Eucharist at which they share how their award will be used to benefit the community.



Kathy Powell presents a Wiese Grant Award to Karen Resengreen of Hope Development Center

For many years St. Martin's has been richly blessed due to the generosity of the Wiese Foundation. Each year St. Martin's continues to share the blessings with eligible non-profit, religious, charitable, scientific or public agencies of the Perry Community.

The Rev. Sherri Hughes-Empke serves as Priest in Residence at St. Martin's in Perry.

Who is My Neighbor?

Iowa Religious Media Services Offers an Answer

by Tracey Stark

It is natural to fear the unknown, whether an unsure future, an unfamiliar religion, a culture we have not experienced or a leader with whom we have trouble reconciling. In response to a recent letter from Bishop Alan Scarfe, Iowa Religious Media Services (IRMS) echoes his message, “It has been a crazy week in politics.” IRMS has resources that shine a light on what has contributed to a division between ourselves and the “other.”

For the past year IRMS has focused on adding resources to the collection that help us all find common ground, whether it be political or cultural by, quite literally, facing our fear. In this way, we open ourselves to understanding our fear, and through that understanding grows love. We must always remember that Jesus does not command us to simply tolerate the “other,” but to love the “other.”

Bishop Scarfe concludes his letter with a challenge, “Jesus breathes His power upon us and in so doing passes on responsibility to love God with all your heart, mind and soul and to love your neighbor as yourself. This is the Church’s task and executive order.” IRMS offers many resources to help you and your congregation meet this challenge.

Refuge: Caring for Survivors of Torture (DV1405) is a 57-minute documentary highlighting five refugee treatment and support programs in Minneapolis, Atlanta, the Boston Area, and Washington, DC. It is estimated that more than a million refugees, asylum-seekers and other immigrants to the United States have been victims of politically motivated torture. They come here from all parts of the world – some legally, some undocumented, some with families and some very much alone. They live in our cities and

in our small towns. Some survivors bear visible scars, but many more have been wounded in ways that remain hidden. Based on interviews with dozens of survivors and with the professionals and volunteers who are helping them to heal, this film is a tribute to their courage and dedication, as well as an outright call to action. (Young Adult-Adult)

Love and Solidarity: Rev. James Lawson & Nonviolence in the Search for Workers’ Rights (DV1490)

explores nonviolence and workers’ rights as seen through the life and teachings of American activist and United Methodist pastor Rev. James Lawson. This 35-minute documentary encourages us to find answers for



such questions as: What can ordinary people do to change a world full of violence and hate? Is nonviolent revolution possible? How can one effectively challenge the system? Through interviews and historical documents, labor and civil rights historian Michael Honey and filmmaker Errol Webber put Lawson’s discourse on nonviolent direct action on the front burner of today’s struggles against economic inequality, racism and violence, and for human rights, peace, and economic justice. (Senior High-Adult)

Different Books, Common Word: Baptist and Muslims – Love God, Love Neighbor (DV1425)

provides an excellent example of intentional dialogue between faith groups for the propagation of peace. From Boston to the Bible Belt and from Beaumont, Texas, to the nation’s beltway, Baptists and Muslims are changing history with the way they engage each other. Tired of being defined by extremists, some Baptists and Muslims in the United States have sought and found common ground in the Golden Rule. Emphasizing building relationships, rather than comparing religious texts, the intertwining stories presented in this 58-minute film are based on the “common word” of ethical action for both traditions. (Senior High-Adult)



Holding up Your Corner: Video Stories about Race (DV1506) is our newest resource

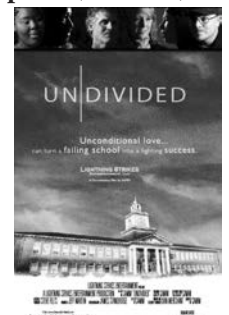


on the hot button issue of race. Written by F. Willis Johnson, pastor of a Methodist church in Ferguson, Missouri, this resource is designed to equip communities to begin to address together the issues of race and injustice. Providing a template for a six-hour conversation, this experiential resource offers practical, foundational guidance, showing pastors and lay people how to

live into their calling to address injustice and to lead others to do the same. (Senior High-Adult)

Be UnDivided – Pastor & Small Group Kit (DV1422)

urges us to imagine what could happen in every city of our nation if people of faith came out of our urban and suburban centers of retreat, and engaged the real-life needs of society, represented in our children and their schools. What would it look like if 300,000 churches were serving 100,000 schools? Just maybe, we could become catalysts for cultural change in our lifetime – real cultural change through, of all institutions,

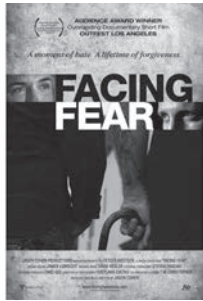


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Who is My Neighbor, continued

God's church. While this four-part series shows an urban school and a large church, the hope is it will inspire churches in any size community to collaborate with other churches to make a major difference by supporting their public institutions in tangible useful ways. (Senior High-Adult)

Facing Fear (DV1397) is a powerful, Academy Award-nominated, 23-minute documentary sharing the story of a former neo-Nazi skinhead and the gay victim of his hate crime. Their worlds collide when they meet by chance



25 years after the attack. Together, they embark on a journey of forgiveness that challenges both to grapple with their beliefs and fears, eventually leading to an improbable collaboration... and friendship. The film retraces the haunting accounts of the incident and the startling revelation that brought these men together again. Delving deep into their backgrounds, the roots of the ideologies that shape how they handle the reconciliation process are exposed. Self-doubt, anger and fear are just a few of the emotions they struggle through as they come to terms with their unimaginable situation. This powerful story of redemption will resonate in a variety of reconciling situations. (Senior High-Adult)

To learn more about these and many more resources available through IRMS, please stop in to see us at 2400 86th Street – Suite 15 in Urbandale, call 515-277-2920 or email questions@irms.com. We are ready to help you answer the question, "Who is my neighbor?" and to be an active partner in your ministry!



Faith in Action: Iowa Episcopalians

The Rev. Wendy Abrahamson serves as a registered lobbyist for the Diocese of Iowa to the Iowa General Assembly. She also facilitates a new Facebook group called *Faith in Action: Iowa Episcopalians*. This group is a place to share updates on state legislative action touching on issues that the Episcopal Diocese of Iowa and the broader church have identified as important and the group is open to all.



2016 Stewardship Share

CITY	CHURCH	STEWARDSHIP SHARE	2016 PLEDGE	PLEDGE RECEIVED	PLEDGE DIFFERENCE
Algona	St Thomas' Church	\$ 4,020	4,020	4,020	-
Ames	St John's Church	51,296	51,296	51,296	-
Anamosa	St Mark's Church	500	1,500	1,500	-
Ankeny	St Anne's by the Fields	15,291	10,000	6,667	3,333
Bettendorf	St Peter's Church	18,909	18,909	18,909	-
Boone	Grace Church	779	779	779	-
Burlington	Christ Church	20,529	20,529	20,529	-
Carroll	Trinity Church	1,177	1,177	1,177	-
Cedar Falls	St Luke's Church	29,746	29,746	29,746	-
Cedar Rapids	Christ Church	63,567	63,567	63,567	-
Cedar Rapids	Grace Church	6,144	6,144	6,144	-
Chariton	St Andrew's Church	2,804	2,804	2,804	-
Charles City	Grace Church	2,133	2,133	2,133	-
Clermont	Church of the Saviour	1,481	1,680	1,680	-
Clinton	Christ Church	13,978	13,978	13,978	-
Coralville	New Song Church	17,411	17,411	17,411	-
Council Bluffs	St Paul's Church	3,049	3,049	3,049	-
Davenport	St Alban's Church	5,951	3,000	3,000	-
Davenport	Trinity Cathedral	98,164	84,000	84,000	-
Decorah	Grace Church	6,108	6,108	6,108	-
Denison	Trinity Church	500	600	600	-
Des Moines	Cathedral Church of St Paul	85,797	85,797	85,797	-
Des Moines	St Andrew's Church	32,892	32,892	32,892	-
Des Moines	St Luke's Church	25,621	13,516	13,516	-
Des Moines	St Mark's Church	6,591	3,500	3,500	-
Dubuque	St John's Church	14,069	14,040	14,069	(29)
Durant	St Paul's Church	6,069	6,069	6,069	-
Emmetsburg	Trinity Church	3,385	3,385	3,385	-
Fort Dodge	St Mark's Church	23,074	25,000	25,000	-
Fort Madison	St Luke's Church	4,756	4,800	4,800	-
Glenwood	St John's Church	1,573	1,573	1,573	-
Grinnell	St Paul's Church	3,873	4,000	3,999	1
Harlan	St Paul's Church	500	200	400	(200)
Independence	St James' Church	2,836	2,836	2,836	-
Indianola	All Saints' Church	3,686	3,686	3,686	-
Iowa City	Trinity Church	94,228	85,419	85,419	-
Iowa Falls	St Matthew's-by-the-Bridge	3,211	3,211	3,211	-
Keokuk	St John's Church	10,097	6,000	6,000	-
LeMars	St George's Church	500	250	250	-
Maquoketa	St Mark's Church	3,527	3,000	3,000	-
Marshalltown	St Paul's Church	14,826	14,826	14,826	-
Mason City	St John's Church	14,257	14,257	14,257	-
Mount Pleasant	St Michael's Church	5,273	4,200	4,200	-
Muscataine	Trinity Church	13,577	14,000	14,000	-
Newton	St Stephen's Church	5,082	5,082	5,105	(23)
Orange City	Church of the Savior	1,255	650	650	-
Oskaloosa	St James' Church	8,189	8,189	8,189	-
Ottumwa	Trinity Church	10,777	2,500	2,500	-
Perry	St Martin's Church	7,527	5,500	5,500	-
Shenandoah	St John's Church	500	500	500	-
Sioux City	Calvary Church	2,360	2,400	2,400	-
Sioux City	St Paul's Church	2,349	2,349	2,349	-
Sioux City	St Thomas' Church	24,930	9,980	10,384	(404)
Spirit Lake	St Alban's Church	14,167	14,167	14,167	-
Storm Lake	All Saints' Church	1,891	1,891	1,891	-
Waterloo	Trinity Church	13,134	13,134	10,945	2,189
Waverly	St Andrew's Church	4,572	4,600	4,600	-
Webster City	Church of the Good Shepherd	6,985	6,985	6,985	-
West Des Moines	St Timothy's Church	60,470	45,000	46,988	(1,988)
TOTAL		\$ 901,941	811,814	808,934	2,880

Episcopal JOURNAL

QUARTERLY EDITION

SPRING 2017

Executive Council supports Episcopal Migration Ministries in aftermath of Trump's executive order

By Mary Frances Schjonberg
Episcopal News Service

Executive Council on Feb. 8 pledged the church's solidarity with refugees in the face of President Donald Trump's executive order suspending their entry into the United States.

A federal judge on Feb. 6 temporarily blocked the order, leaving the U.S. State Department's refugee-admissions program in limbo.

The council's approach was two-pronged: financial and legal. It granted \$500,000 to Episcopal Migration Ministries (EMM) to bridge it financially during Trump's suspension of refugee resettlement and as that work presumably resumes following the injunction, albeit on a smaller scale. It also asked Presiding Bishop Michael Curry to investigate whether it is "appropriate and advisable" to defend in court EMM's refugee-resettlement ministry and the church's stance opposing religious tests for refugees.

In one of many closed-door committee and plenary sessions during its Feb. 5-8 meeting, council members questioned members of its Governance and Administration for Ministry's Committee about the refugee resolution, which it proposed. Following substantial debate and amendments, council passed the resolution 14-9.



Photo/Episcopal Migration Ministries via Facebook

The Rev. E. Mark Stevenson, Episcopal Migration Ministries director, holds a sign listing the biblical imperatives for welcoming the stranger.

Council also said it wanted to convey to the Diocese of Olympia and Bishop Greg Rickel "its strong support" for their refugee ministry. The diocese, which has a resettlement agency, recently joined the American Civil Liberties Union in opposing Trump's order.

Curry, who said earlier in the day that Episcopalians must root their public advocacy work in the values of Jesus, told a post-meeting press conference that council's EMM actions were a perfect example of that rootedness. Christians believe the admonition found in the Letter to the Hebrews that, in welcoming

strangers, one might unknowingly be welcoming angels, he said.

"We have to stand there and stay in that work," he said. "The critical part of it is not to just talk the talk; it's walking the talk."

The council "had the courage" to continue to support its nearly 80-year-old ministry to refugees in a new way even though it will cost much more money than expected, Curry said. When the Episcopal Church advocates for refugees with policymakers, he said, "We can say we're not asking you to do something we're not doing ourselves."

The temporarily suspended executive order, still being litigated, halts all refugee resettlement for at least 120 days and imposes further restrictions on potential refugees from seven Muslim-majority countries after that time. Under a resumption of resettlement, 50,000 refugees can enter the United States instead of the anticipated 110,000 this fiscal year, Trump said.

If this takes effect, EMM will need financial support from the churchwide budget because most of its income comes from contracts with the federal government to cover the costs of resettling refugees approved for entry to the United States. The federal contract directly ties that money to refugees' arrival. Thus, if

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NEWS

Sauls sues church over dismissal as COO



FEATURE

Migration ministries help refugees build new lives



ARTS

Awards recognize sculptor and church architecture

EMM from page A

refugees cannot enter the United States, EMM does not receive money.

In the 2016 fiscal year, which ended Sept. 30, 2016, EMM resettled 5,762 refugees to the United States from 35 countries, including the Democratic Republic of Congo, Burma, Afghanistan and Syria. This fiscal year, before Trump signed the order Jan. 27, EMM had welcomed 2,400 refugees and anticipated resettling 6,175 more.

Structurally and fiscally, EMM is a unique ministry of the Episcopal Church. While not separately incorporated, as is Episcopal Relief & Development, it receives very little money from the churchwide budget.

EMM anticipated \$14.2 million from the U.S. State Department and \$6.2 million from the federal Department of Health and Human Services (HHS). The State Department money covers the arrival and placement costs for each refugee's first 90 days in the country. The HHS money funds a matching grant to provide 180 days of services to some, but not all, refugees. Those services include extended English as a Second Language classes, job training and cultural orientation.

Some funding for EMM's national office is guaranteed through March 31, Stevenson said, but the pre-refugee funding would halt during the suspension outlined in the executive order.

A total of 99.5 percent of the contract money directly goes to resettling refugees, Stevenson said. EMM retains about \$2 million for administrative costs, including all staff salaries. Any unused money returns to the government.

"This is not a money-making venture," Stevenson told ENS.

The concern extends beyond the Episcopal Church Center-based work of EMM. The resettlement agency collaborates with a 31-member local affiliate network in 23 states, along with 27 dioceses plus faith communities and volunteers, to resettle refugees. Those organizations receive money via EMM from the federal contract and would have no income if no refugees enter the country. Affiliates then would have to rely on cash reserves, fundraising and whatever support EMM could give them to pay their employees, pay leases and cover other operating expenses.

Stevenson told the council that EMM must be able to sustain its ministry dur-



Photo/Episcopal Migration Ministries

The Episcopal Church first formally became involved in refugee-resettlement work in the 1930s, resettling people fleeing Nazi Europe. The Presiding Bishop's Fund for World Relief, the predecessor of Episcopal Relief & Development, grew out of this movement. A poster, dating from 1938, uses an iconic image referenced in Matt. 2:13-16 of the Holy Family fleeing into Egypt to avoid King Herod.

ing any suspension. This means the church must financially support EMM's national office and find ways to help sustain its affiliates so that they are ready to resume resettling refugees in what he predicted would be a slow restart.

Newly arrived refugees' needs include housing, health care and education about life in the United States. If the local affiliates are unprepared to meet those needs, refugees will enter the country but be resettled into poverty and vulnerability, he said.

"This is gospel work that we are about," Stevenson said, citing both the Old and New Testaments' insistence on treating "the alien as our neighbor."

Besides bridge funding of as much as \$500,000 this year, the council left open the door to giving EMM additional money in 2018, if needed. The ministry must provide a "definitive sustainability plan" for using the money, the resolution the council passed said.

In the legal context, the council asked Curry investigate whether it is "advisable

and appropriate to file, or intervene in, litigation as appropriate in order to defend the refugee resettlement ministry of EMM," according to the resolution.

Moreover, the council asked Curry to do the same exploration of efforts "to contest the imposition of any religious test upon any refugee, asylum seeker, or other person seeking residence, asylum or lawful entry into the United States." The resolution says, "such tests are contrary to our faith and contrary to a good faith construction of the U.S. Constitution and governing federal law."

The council directed Curry to consult with the president of the House of Deputies, the church's chief legal officer, the council's Executive Committee, EMM's director and the Office of Government Relations as he considers any such actions. It also asked the chief legal officer to report confidentially to its next regular meeting about the progression of that investigation and any litigation might result. The members left the door open to convening electronically if needed.

(The council's Governance and Administration for Ministry Committee finished crafting the job description for the chief legal officer position during the meeting, and the application process is now open. The last meeting of General Convention created the position, making it a canonically required job.)

'Resettlement process'

EMM is one of nine U.S. agencies that resettle refugees under government contract. By federal law, refugees only may enter the country under the auspices of one of those agencies.

The term "refugee" has a specific legal meaning. The United Nation High Commissioner for Refugees vets an individual's application and designates him or her a "refugee" if he or she is fleeing persecution, war or violence. The U.N. agency then refers the refugee to a specific country. If that country is the United States, another vetting process begins, which is "very rigorous, one might even say extreme," Stevenson told ENS. Syrian refugees received an added layer of scrutiny, he said.

The U.S. State Department then works with the nine agencies to decide which one will resettle that person. It takes a few months for the paperwork to be complete so that the person can enter the country.

The entire vetting process, Stevenson said, takes between 18 and 24 months. ■

Olympia diocese welcomes refugees, sues to keep resettlement efforts alive

By David Paulsen
Episcopal News Service

The federal appeals court ruling Feb. 9 that blocked reinstatement of the Trump administration's temporary ban on refugee admissions was welcomed by Episcopal Church leaders in Washington state, where the Diocese of Olympia is pursuing a separate lawsuit against the president's executive order.

The diocese helps coordinate the resettlement of 190 refugees each year. Of the refugees now preparing to arrive in the Seattle area, about 90 percent are expected to come from one of the seven Muslim-majority countries singled out in President Donald Trump's Jan. 27 order, which also banned visitors and visa holders from those nations. A federal judge in Seattle temporarily blocked the ban on Feb. 6. The three-judge panel of the United States Court of Appeals for the Ninth Circuit upheld that ruling on Feb. 9 in San Francisco.

The diocese and the American Civil Liberties Union of Washington filed a separate lawsuit Feb. 7 challenging the executive order.

After courts temporarily blocked the ban, refugees who had been held at airports overseas when Trump first signed the executive order began making their way to Seattle-Tacoma International Airport. Still, the legal uncertainty threatens to shutter the diocese's Refugee Resettlement Office, a scenario Bishop Greg Rickel said would run counter to the Episcopal Church's mission.

"This executive order is a violation of the foundational principles of our nation," Rickel said in a statement announcing the lawsuit. "As a member of the 'Jesus movement,' I believe the United States has a moral responsibility to receive and help resettle refugees from the more than 65 million people who have

been displaced by war, violence, famine and persecution. To turn these vulnerable people away and limit the flow of refugees into our country is to dishonor the one we serve."

ACLU Washington agreed to take the case pro bono and filed the lawsuit on behalf of the diocese. Two unnamed University of Washington college students also are listed as plaintiffs in the class-action lawsuit.

"A lot of the other lawsuits that have

vetting" of refugees, signed an executive order halting all refugee resettlement for 120 days while his administration reviewed a security process that already can take years. The order also blocked entry for 90 days of visitors and visa holders from Iraq, Iran, Sudan, Libya, Somalia and Yemen, and indefinitely for those from Syria.

As reaction to the order played out in the United States, refugees and visa holders initially were stuck in limbo.



Photo/Kamil Krzaczynski/REUTERS

Syrian refugee Baraa Haj Khalaf, left, kisses her father Khaled as her mother Fattoum, cries after arriving at O'Hare International Airport in Chicago on Feb. 7.

been filed against the [executive] order don't specifically address the needs of refugees," said Josh Hornbeck, diocesan communications director. Refugee resettlement is at the core of the Diocese of Olympia's lawsuit.

The diocese's Refugee Resettlement Office is one of 31 affiliates nationwide that partner with Episcopal Migration Ministries (EMM) to find homes in 27 Episcopal dioceses and 23 states for refugees escaping war, violence and persecution in their homelands. This year, 110,000 refugees were expected to arrive in the United States. EMM is one of nine agencies — more than half of them faith-based — that work in partnership with the U.S. Department of State to welcome and resettle refugees.

Those efforts were thrown into chaos when Trump, seeking to fulfill a campaign promise to pursue "extreme

The Diocese of Olympia was about to welcome 12 individuals in five refugee families when the Jan. 27 ban first went into effect. Those families were left waiting at an airport in Kuwait, unable to board planes to the United States, Hornbeck said. Another 86 individuals had been vetted and were awaiting medical screenings before buying their plane tickets to Seattle, but they were prevented from moving forward.

Following the injunction against the order, the diocese's immediate efforts at resettlement resumed. Hornbeck said four of the 12 refugees who had been waiting to board planes in Kuwait were expected to arrive in Seattle on Feb. 10.

The Refugee Resettlement Office, like other EMM affiliates, works with host congregations to set up apartments for incoming refugees, and greet them at the airport and take them to their new homes. In the Seattle area, those homes typically are outside the city, in communities where housing prices are less expensive, Hornbeck said. The refugees also receive help in finding jobs and in adjusting to the new culture.

The Seattle agency receives federal money to assist with the resettlement; even a temporary ban could cause enough financial harm to cast doubt on its ability to continue operations, Hornbeck said. ■

Underground Railroad re-enactment dramatizes search for freedom

By Sharon Sheridan

Riding crop in hand, James Griffin — aka Louisiana plantation owner John Hampden Randolph — stood at the top of the chancel steps and addressed 160 people crowded into the center aisle of St. James Episcopal Church in Upper Montclair, N.J.

“You are lucky to be here,” he said. “I can afford proper cabins and meals for my slaves. ... I have purchased you at great expense because the world wants cotton, and we here in Louisiana grow some of the best there is. ... The Bible says that you are mine to own and to have dominion over. ... I expect you to work hard for the money I have paid.”

With that, he dismissed his new “property” to confinement in the church’s bell tower. Moments later, the church’s rector opened the church doors, admonishing the escapees spilling onto the front lawn to “look for your conductor, and go!” Their journey on the Underground Railroad had begun.



Photo/Sharon Sheridan

Harriet Tubman, portrayed by parishioner Ayana Hartsfield, watches for slave catchers during a re-enactment of the Underground Railroad at St. James Episcopal Church in Upper Montclair, N.J.

On Feb. 5, the first Sunday of Black History Month, a racially diverse gathering of congregants and visitors of all ages participated in a re-enactment of the se-

cret route that escaped American slaves once followed north to freedom. Following clues and guided by railroad “conductors,” groups of participants wound through the church campus, stopping at “safe houses” to meet historical figures including escaped slave and legendary conductor Harriet Tubman, escaped slave and abolitionist Frederick Douglass, and abolitionist Quakers Abigail Goodwin of Salem, N.J., Sarah and Angelina Grimke, and Angelina’s husband Theodore Weld.

Griffin and several others patrolled the halls, returning recaptured “slaves” back to the bell-tower “holding cell,” from whence they quickly escaped again.

Ultimately, all participants reached freedom in “Canada,” the church’s nave. The program concluded with an opportunity for them to reflect on the experience, followed by everyone singing “We Shall Overcome,” hand in hand.

Participants included 20 minority teens from Newark’s Christ the King Preparatory School for economically disadvantaged students. At one point, Griffin insisted on entering the home of Frederick Douglass, portrayed by Wendell Bristol, and led away a recaptured “slave.”

“That’s the principal!” said one student. “No school on Monday!”

Despite such lighter moments, the re-enactment was not a game, but a sober reminder of a dark piece of American history and what happens when we make people “the other,” said the Rev. C. Melissa Hall, St. James rector.

“In slavery, we made ‘the other’ of an entire race of God’s people,” she said in a sermon in the worship service preceding the re-enactment. “Othering” is

part of our human behavior, certainly not the best part. It is in the act of ‘othering’ when I no longer see you as a person, when your face and personhood disappear, when you are not human to me, but rather an object. Once I ‘other’ you, objectify you, I can do anything to you, and it gives me license to hate anyone I wish.”

“We ask this day, as you experience the Underground Railroad and what it is like being the ‘other,’ that you also ponder when we have been

complicit ... in the ‘othering’ of the Native Americans, the ‘othering’ of 12 million lost in the Holocaust and the disgraceful ‘othering’ in the internment of the Japanese Americans here in the U.S during World War II — just to name a few.

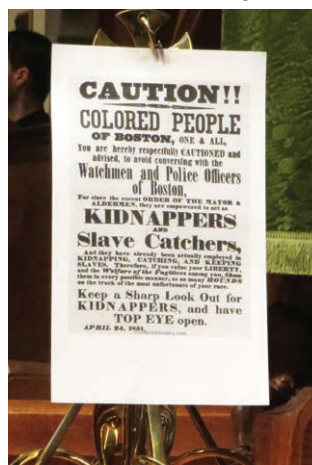
“And, in a quiet moment,” she said, “please ask yourself: ‘Who are we ‘othering’ in the world today? Who will be the next brother or sister that we will make less than? Who will we stop seeing, stop feeling, and what terrible price will we pay for doing such a thing to God’s people?”

The church was complicit in perpetuating slavery, justifying it by Scripture, she noted in an interview before the event.

With the Underground Railroad, added the Rev. Audrey Hasselbrook, assistant rector, “we forget that, hundreds of years before the abolitionists, slaves and freed slaves were finding their own freedom.”

The re-enactment was part of a continuing series of parish educational programs on racism and other instances of “othering” and on addressing them as people of faith. After a presentation by

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A sign on the font helps set the scene for the re-enactment of the Underground Railroad.

RAILROAD continued from page D

First Friends of New York and New Jersey, the parish began providing financial assistance to the nonprofit, which supports detained immigrants and asylum seekers, and one parishioner volunteered as a French translator and detention-center visitor.

Leading up to the re-enactment, Hasselbrook provided age-appropriate curricula for the church school classes and information for parents.

On Feb. 5, many families participated together. Afterward, some parents spoke of feeling fear if they got separated from their children, even knowing it was part of a drama. For many, embodying runaway slaves and historical figures proved powerful.

"I think that I was inside the shoes of an actual slave person," said Christ the King sophomore Tia Bradley.

"There's a difference between teaching black history and feeling black history," said senior Jarad Collymore.

Ayana Hartsfield, who portrayed Harriet Tubman, said she was startled by the loud knocks at her door by the "slave catchers."

"I'm in this room by my-



James Griffin gives instructions to his new "slaves" during an Underground Railroad re-enactment. He modeled his role of John Hampden Randolph, owner of Nottoway Plantation in Louisiana, after his great-granduncle.

Hall and Hasselbrook coordinated the St. James re-enactment based on a program conceived many

years ago by the Rev. Karen Eberhardt, a deacon in the Diocese of Newark. Hall said she hoped it would serve as a platform for further education and "lead to more honest discussion and thought."

"We're a divided country on so many levels. This event can't be a one-off," she said. "This experience acknowledges our responsibility for our past, which we cannot change; but we are responsible for how we continue to contend with those behaviors in our present time." ■

self," she said. "It's a little nerve-wracking," hearing the knocks and thinking, "Are they going to capture me?"

"I would say, the first two knocks, I thought I was going to cry. I guess I didn't expect the knocks to be so intense. I knew it would be immersive," she said. But actually entering the re-enactment, "you do really get that chill."

For some, the re-enactment proved empowering.

"The experience told me that, even if you're labeled an

'other,' you can bring yourself out of it and you can open the eyes of others to the light that is within you," said Christ the King junior Deladem Dag-Sosu.

For others, the history hit close to home. The historical re-enactors researched their roles and created their own character portrayals. Griffin modeled his role after his great-granduncle, owner of Nottoway Plantation in Louisiana.

"It really struck a chord in my heartstrings," said Montclair University junior Alyssa Clauhs of Mt. Pleasant, S.C., who said she wished the re-enactment could be brought as an educational program to her home state.

Sharon Sheridan is Episcopal Journal copy editor and an Episcopal seminarian at Drew Theological School, Madison, N.J.



Deladem Dag-Sosu, a junior at Christ the King Preparatory School in Newark, N.J. describes how he felt portraying a runaway slave following the secret route to freedom in Canada.

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Ghana reconciliation pilgrimage a 'homecoming,' presiding bishop says

Pilgrims repent the church's and America's complicity in the trans-Atlantic slave trade

By Lynette Wilson
Episcopal News Service

Most Episcopalians and Americans know the United States' history of slavery, and how Union and Confederate soldiers fought a bloody civil war opposing and defending it. But lesser known is the horrific story that preceded slaves' journey to the New World, from Africa to plantations and cities in the Americas and the Caribbean.

In late January, Presiding Bishop Michael Curry led a reconciliation pilgrimage for bishops and Episcopal Relief & Development friends and supporters to Ghana. They visited cities and sites critical to understanding the trans-Atlantic slave trade then and the agency's partners and programs working to improve Ghanaians' lives now.

Curry described the pilgrimage as akin to going home.

"I was really thinking of it as a kind of 'homecoming' for me as an African-American, as someone born and reared in the United States. Whenever I've come back to Africa, whether east, central or west, I've often had that strange feeling like I was coming to a land that knew me before," he said, while standing in the courtyard of Elmina Castle, a castle the Portuguese built in 1482.

"But this time, knowing we were coming to the place of [initial] enslavement, of embarkation, where the slaves began their journey through the middle



Photo/Lynette Wilson/Episcopal News Service

Presiding Bishop Michael Curry led an Episcopal Relief & Development reconciliation pilgrimage to Ghana in January. Here, the group poses for a photo after a Eucharist at the Cathedral Church of the Most Holy Trinity in Accra.

passage ... knowing that was like returning to the roots of who I am."

From Accra, Ghana's capital, the pilgrims flew north to Tamale and boarded a bus that took them further north to the Upper East Region. There, they spent a morning walking the paths of Pikoro Slave Camp, the same paths walked by an estimated 500,000 enslaved people between 1704 and 1805. Newly captured slaves from Mali and Burkina Faso were brought to the camp, where they were chained to trees and ate one meal a day from bowls carved into rock.

Slaves were marched 500 miles south from Pikoro to one of 50 castles on Africa's west coast, 39 of them in Ghana. There, they were held in dungeons, standing and sleeping in their own excrement, before their captors loaded them

onto ships bound for the New World. The pilgrims traced that journey, as well, flying back to Accra and boarding a bus bound for the coast.

"In so many ways, this pilgrimage has birthed reconciliation for those of us who participated as we've been reconciled with one another and been formed in beloved community," said the Rev. Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation. "Reconciliation with our history and with the slave trade and the ways that so many were implicated in it and suffered because of it, and reconciliation because [of] what we've seen through the work of Episcopal Relief & Development, that history does not have to define the way as we as church show up today in Ghana and around the world."

The Church of England and the Episcopal Church were complicit in the slave trade, with many Episcopalians owning slaves and profiting from the slave trade and its ancillary trade in raw materials — rum, sugar, molasses, tobacco and cotton. The "middle passage" worked as a triangle: Ships sailed from Europe with manufactured goods to Africa, where the goods were exchanged for slaves that were captured in other African countries. Those slaves were sent to the Caribbean, where some worked on plantations. Others were taken to North and South

continued on page P

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Former executive files lawsuit against Episcopal Church, alleging conspiracy

By *Episcopal Journal*

Bishop Stacy Sauls, former chief operating officer of the Episcopal Church, on Jan. 20 filed a lawsuit in an Alabama circuit court against the church, seeking damages in connection with his departure from that position.

In the suit, Sauls alleges he was “the victim of a wrongful conspiracy via a calculated, determined, and prolonged series of acts ... as carried out by individuals employed by the church, and others outside the employment of the church.”

Thirty other defendants are cited in the suit as participating in a “scheme to elevate the stature and authority of the president of the church’s House of Deputies [the Rev. Gay Clark Jennings]” that also was calculated “to undermine the authority, stature, and leadership” of Sauls as COO.

The 30 defendants are identified only as “John Does.” The suit says that Sauls, as plaintiff, “is unable to identify the John Doe defendants and expects to be able to do so in the discovery phase of this litigation.”

The suit notes that Sauls was appointed chief operating officer in May 2011, took office on Sept. 1, 2011, and “was terminated, on or about April 4, 2016.”

In December 2015, Sauls, Deputy Chief Operating Officer Samuel McDonald and Director of Public Engagement Alex Baumgarten were placed on administrative leave as “a result of concerns that have been raised about possible misconduct,” according to a statement made at the time from Presiding Bishop Michael Curry.

In April 2016, Curry announced that McDonald and Baumgarten had violated the church’s workplace standards in terms of their “personal conduct in their relationships with employees” and had been terminated. Sauls, the announcement also said, had not violated those standards or known of the other staffers’ actions, but nevertheless would not continue as COO.

Sauls alleges in the lawsuit that Curry told him during a private meeting be-

tween them on April 4 that “things are too broken” and that “there were people who wanted your head.” Sauls also claims Curry never discussed the allegations against him, McDonald and Baumgarten. He further alleges that his reputation has been damaged and he has been unable to find employment since April 2016.

On Feb. 8, 2017, Curry and Jennings jointly released a letter to Episcopal Church staff stating that they had informed the church’s Executive Council of the suit.

The letter said that, at the time of Sauls’ dismissal, “the presiding bishop, in consultation with legal counsel, tried his best to negotiate a severance,” but



Sauls

Sauls did not accept the offer. “The presiding bishop, as a steward of church resources, felt that he could not go beyond that offer and explain it in good conscience to the church,” the letter said, according to the church’s Department of Public Affairs.

In the joint statement, Curry and Jennings said they would not comment on the litigation but were “united in our desire to resolve this suit as quickly and compassionately as possible” and were “committed to working together to create a church culture that follows the loving, liberating and life-giving way of Jesus.”

The suit seeks unspecified damages, back wages and other forms of relief. ■



Photo/Cynthia Black

Immigrant support

Clergy and laity from the Diocese of Newark, N.J. and other faith communities accompany undocumented immigrant Catalino Guerrero, center, who faces possible detention and deportation to Mexico, from Grace Episcopal Church, right, to an interview at the Peter W. Rodino, Jr., Federal Building in Newark on Feb. 8. The interfaith group prayed for him, marched around the federal building and held a press conference to support Guerrero, who has lived in the United States for more than 25 years, and to protest the treatment of undocumented people. During the demonstration, Guerrero exited the building after his U.S. Immigration and Customs Enforcement interview but was told to return to the office later in March. Speakers at the press conference included Newark Bishop Mark Beckwith, far right, and Grace’s rector, the Rev. J. Brent Bates.



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MIGRATION MINISTRIES

Offering hope and help to the most vulnerable

Two years ago, Episcopal Journal marked the 75th anniversary of Episcopal Migration Ministries by highlighting stories of former refugees now resettled in the United States, finding new hope and building productive lives. The Journal again offers several of these stories, along with new profiles.

ABDULLATIF A SYRIAN KITCHEN

For Abdullatif Dalati, hospitality runs in the family. When he was a child, his father owned a restaurant in Syria, their home country. Dalati later took over ownership, eventually owning four restaurants in Aleppo and Alrka.

In 2014, Dalati, his wife Fatima and their six children fled Syria for Turkey. They applied for refugee status with the United Nations and requested resettlement through the U.S. State Department.

Kentucky Refugee Ministries, an affiliate of Episcopal Migration Ministries, welcomed them to Louisville. Members of the Muslim Community Center joined with the affiliate to co-sponsor a team to support the family.



Before the Dalatis arrived, the team gathered furnishings and household items for their home, including lots of kitchenware for the former restaurant owner. In Kentucky, to find the ingredients they need for their traditional Syr-

ian recipes, the family sometimes visits multiple grocery stores.

People are encouraging Dalati to open a Syrian restaurant in Louisville. "This is one of my goals," Dalati said. "I need to be financially stable first."

He has begun his first job in the United States, working full time at Ingram Micro, an electronics company. His third-shift hours allow him to help his family of eight.

Meanwhile, Dalati invites new friends to his home to share a meal. He cooked for more than 30 at a Syrian community gathering and prepared food for another event at the Westport Road Islamic Center. "Eastern food, Western food... I can prepare this! It is a victory for me, seeing how happy people are with the food," Dalati said.



SEEKING REFUGE ACROSS THE GLOBE

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More than **21.3 million** are refugees who have spent an average of **17 years uprooted** from their lives.

More than 50% of the world's refugees are children.

More than 4.9 million Syrians have fled violence in their country.

Globally, 34,000 people flee their homes every day.

In the United States, 84,995 refugees and 12,271 Special Immigrant Visa recipients were resettled in 2016.

In 2016, Episcopal Migration Ministries resettled 5,761 refugees from 35 countries in 30 communities in 26 dioceses (3,226 adults and 2,535 children).

Source: UNHCR and Episcopal Migration Ministries

www.episcopalmigrationministries.org

To donate by check, make your check payable to The Episcopal Church, memo line Episcopal Migration Ministries, and send it to: Episcopal Migration Ministries, 815 Second Avenue, New York, NY 10017. To donate online: <https://episcopalchurch.thankyou4caring.org/spark-designgeneral-donation-emm-refugee-ministry->

GHILAIN LEARNING LANGUAGE

When Ghilain Masudi arrived in Lexington, Ky., in July 2015 with his family as Congolese refugees after living in Burundi, he faced an extra hurdle in adjusting to life in the United States: He is deaf.

With only some literacy in French and Swahili sign language, he found communicating with anyone outside his family very difficult. After working with Kentucky Refugee Ministries, an affiliate of Episcopal Migration Ministries, Masudi and his family decided he should attend Kentucky School for the Deaf in Danville, about 60 miles from Lexington. He enrolled in September 2015 and now lives in Danville at school during the week, coming home to Lexington on weekends and holidays to be with his family.



“His personality is coming out more ... He was quiet and reserved at first.”

The school created a program to meet one of his special needs — acquiring American Sign Language (ASL). For the first few weeks, Masudi had one-on-one instruction on the basics of English and ASL. He started full-time classes in November 2015.

As the school’s first refugee student, Masudi has thrived. “I hear nothing but great things. He seems really happy,” said Cantrell.

Now that he has communication skills in English, French, and Swahili, Masudi’s teachers hope that he will be able to graduate. On a recent visit to the refugee ministries office, he used his developing ASL skills.

“I go to school at [Kentucky School for the Deaf], learning English, playing with and laughing with other deaf students all together,” he signed. “I play basketball. Playing and talking makes me smile.”



SINGLA A SPECIAL GIFT

After living in a refugee camp for 23 years, Singla moved to the United States from Nepal at age 61 to start a new life with her family.

Not long after her arrival, she was diagnosed with lung cancer. Since then, she’s endured chemotherapy treatments, doctor appointments, hospital visits, mountains of paperwork and the loss of her hair.

But Singla is not alone on her journey. She has her family — and a new skill.

Singla cannot read or write in her native Nepali. After being deprived of education previously, however, Singla has learned to write her name in English. Now she can sign medical forms needed for her cancer treatments.

Singla also has a beautiful, hand-knit hat that she wears with pride to cover the loss of her hair. These two seemingly small things are tokens of another gift that Singla received when she came to the United States.

Singla was matched with a volunteer English as a Second Language tutor through the English at Home Program with New American Pathways, an Atlanta affiliate of Episcopal Migration Ministries.

Each week, tutors Carol Hamilton and Cheryl McIntosh came to Singla’s home to work with her and her daughter-in-law, Sukmati, on their English. In the months before Singla’s diagnosis, Carol helped Singla learn the English alphabet, how to introduce herself and how to write her name.

The tutors became close friends of the family, and McIntosh knit the hat for Singla. “The teachers are like family,” Singla said.

SOWDO TO FOLLOW A DREAM

In Somalia, said Sowdo, “people don’t want women to be journalists. They think we should just sit home, get married and have a bunch of kids.” Sowdo’s love of soccer led her to dream of being a radio sports reporter. She got a job calling games on a sports radio show (she was the only woman doing such work there) and interviewing players. “I loved it. But some people didn’t. I got threats. People don’t want women to speak. In Somalia, people will try to kill you for speaking

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Confronting the stranger

By David W. T. Brattston

In a nation descended mostly from people who came as immigrants within the last 300 years, current U.S. political events express animosity toward Latin Americans and Muslims. As they try to continue the immigration process, they face fears of American job losses due to illegal immigration and fears of terrorism.



Let us examine the Bible to learn its attitudes toward minorities, especially those of foreign birth or dark skin. To assist in this study, this article includes the context surrounding the Scriptures for the light it sheds on original Christianity, both in the culture in which they were written, and among the first heirs of the gospel.

Any article on attitudes to racism in the Christian church's foundational period would be necessarily short. There simply were none. The matter was far different for foreigners and strangers in general.

Racism was absent in the earliest church and in the non-Christian society surrounding it. Christians and other subjects of the Roman Empire simply did not make distinctions based on race. In fact, mentions of a person's skin color are so rare as to be insignificant. For instance, the Christian Bardesanes in early third-century eastern Syria mentioned the fact that people come in different colors as an example of what everyone agreed was inconsequential.

Jews divided the world into themselves and Gentiles, while for Greeks the distinction was between themselves and "barbarians," i.e., people who did not share Greek language or culture. The Romans divided people between citizens and non-citizens, and then among various economic classes of citizens. The main Roman xenophobia was of hostile peoples outside the Empire.

In each case, however, individuals could cross the divides by joining the preferred group through financial or military achievement or changing religion. Any antipathy was cultural, not ethnic, and was directed most against "oriental

cults" or "superstitions," of which Christianity was one. There is only one ethnic slur by a Christian in the whole of the New Testament, and even that is a quotation from a member of the maligned group ("It was one of them, their very own prophet, who said, 'Cretans are always liars, vicious brutes, lazy gluttons.'" Titus 1.12).

On the other hand, Scripture and other ancient Christian writings say much about how to regard individuals

the needy and strangers. It also details that, among the effects of conversion to Christianity, was that "we who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live familiarly with them."

In showing how elevated Christian ethics were, a bishop in France in the 180s C.E. encouraged giving lodging in one's own home to "the roofless stranger"

Christian morality obliges us to love strangers not only as friends and relatives, but also as ourselves, both in body and soul.

new to a community, whether they come for employment, business opportunities or to escape conditions in their homelands. The term "immigrant" nowhere appears in the early literature, because strict separation into nation states, with its restrictions on travel, employment and trade, did not yet exist. The ancients did not generally think much about the reasons why newcomers, other than military invaders, had come.

The use of the term "stranger" in the early Christian period was thus wide enough to include all people new to a locale. Christian writers before 200 C.E. encouraged welcoming and generous treatment of immigrants and other strangers.

The earliest instruction about strangers is Christ's preaching that they be welcomed and protected, and that whoever does so to the least of strangers does it to Jesus himself (Matt. 25:34-45). One apostle wrote that Christians are loyal to God when they render any service to newcomers (3 John 5).

A description of Christianity for heathens written around 125 C.E. in Athens reported that it was the Christian custom to take strangers into one's home and rejoice over them as if they were brothers and sisters. A similar book by a Christian teacher who was martyred in Italy around 165 C.E. records that local Christian congregations used their funds to provide for orphans, widows, the sick,

and giving "rest to those that are shaken," which would cover a newcomer experiencing culture shock from moving to a new country. About the same era, the bishop of Antioch in western Syria wrote similarly. Both clerics quoted Zechariah 7:10 ("do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another") in support.

Clement of Alexandria in Egypt was dean of the world's foremost Christian educational institution from 192 to 202 C.E. He praised hospitality, which he called "akin to love ... being a congenial art devoted to the treatment of strangers."

Christian morality, wrote Clement, obliges us to love strangers not only as friends and relatives, but also as ourselves, both in body and soul.

These authors lived so early and were so geographically widespread that their sentiments could have originated only with Jesus himself. Because they predate the division into present-day Christian denominations and racism and immigration being subjects of controversy, and well before Christianity was a state religion, their comments are relevant to Christians of every shade and hue today. ■

David W. T. Brattston of Lunenburg, Nova Scotia, Canada, writes on early and contemporary Christianity and is author of the four-volume "Traditional Christian Ethics."

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out,” she said. After two of her colleagues were killed in a car bombing, Sowdo decided she had to leave. Resettled in Columbus, Ohio, she received help from EMM affiliate Community Refugee & Immigration Services. “To be a journalist in America, you need a resumé, so I have to start at the bottom again and work my way back up. It can be difficult, but that is why I am here, to work hard and make a place for myself. I couldn’t do it without the people I’ve met.”



WAHAB FEELING SAFE

The United States invaded Iraq in 2003. After troops were withdrawn several years later, Iraqis such as Abdulwahab Alabid, who worked for a U.S. government contractor, received death threats. “Nobody wants to flee his country,” Wahab said. “When you feel danger, it’s like your house is burning. You leave your house from a window or from the door.” Wahab believed he had to get his family to safety. They were resettled in Chattanooga, Tenn., with the help of EMM affiliate Bridge Refugee Services. Through the Bridge office, Wahab found a job in an Amazon.com fulfillment center and his family worked to fix up a house. “My daughter wants to be an engineer. My [older] son is doing a GED [high school equivalency diploma] and wants to go to university. My little son has picked up the language [English] very fast. It’s great to remind people that the American dream is still alive. It’s just how far you want to reach for it,” Wahab said. ■

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A sculptor and a parish receive international recognition

By Jerry Hames

A Virginia sculptor renowned nationally for her work and an Episcopal church nestled in California's Carmel Valley have received international recognition for outstanding creativity and design in this year's Religious Art and Architecture Design Awards program.

The two Episcopal award winners were chosen from among 135 entries worldwide that included submissions from Christian, Jewish and Muslim architects, artists, liturgical designers and students from North and South America, Europe, Africa, the Middle East and Asia.

Faith & Form Magazine and the Interfaith Forum on Religion, Art and Architecture, a knowledge community of the American Institute of Architects, co-sponsor the award program.

A new interpretation

"My first reaction was 'wow!'" said Margaret Adams Parker of St. Mary's Episcopal Church in Alexandria, Va., whose sculptures often deal with social-justice themes. Her work is in the collection of the U.S. Library of Congress, on the grounds of Washington National Cathedral and Duke Divinity School, and in many churches, including St. Mary's.

"Once I had absorbed the news, I was, and continue to be, immensely grateful," she said. "I feel blessed to be called to this work of interpreting Scripture visually, work that I compare with the task of the preacher. I am conscious of standing in a long tradition of the visual arts as a handmaid to faith, a tradition that I honor and hope to carry forward."

Parker's work, "Mary as Prophet," offers a new interpretation of the Visitation, the meeting between Mary with her cousin Elizabeth as recorded in the Gospel of Luke. The sculpture depicts Mary tense with prophecy, her focus turned inward. Elizabeth moves toward Mary, bending and reaching forward to support her.

Mary and Elizabeth, shown as African women, embody the ties of Virginia Theological Seminary, which commissioned the sculpture, with churches in Africa. The depiction of Mary and Elizabeth as ordinary, rather than idealized, women reminds viewers of the church's call to "lift up the lowly."

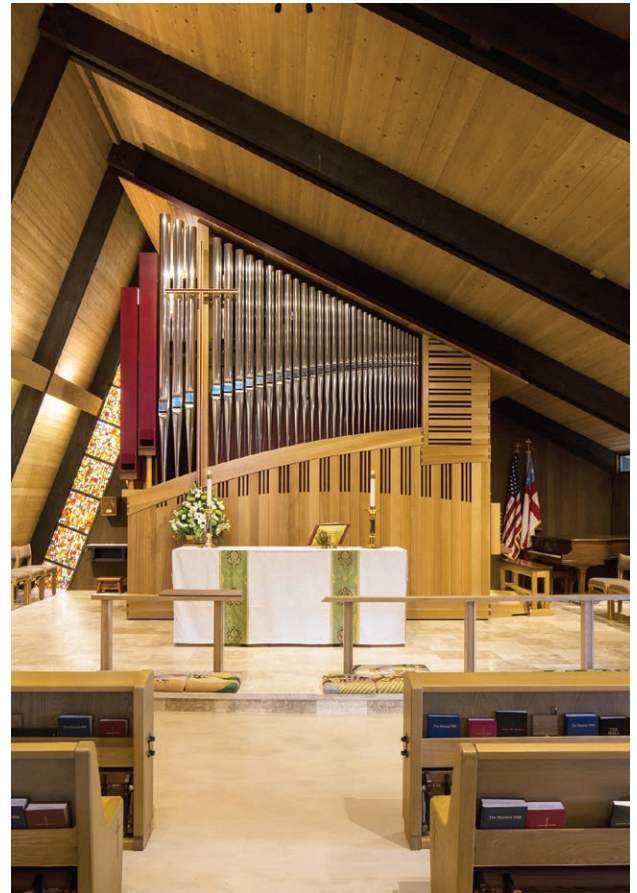
The award's citation — "This sculpture takes a radically different approach to the story of Mary and Elizabeth and moves the narrative in a new direction" — underscores Parker's interpretation. She will receive the award in April at the annual meeting of the American Institute of Architects in Orlando, Fla., where an exhibition at the Orange County Convention Center will showcase the award-winning projects.

"St. Mary's is delighted that Peggy has been recognized for her work, which echoes the church's prophetic mission to 'fill the hungry with good things,'" said the Rev. Andrew T.P. Merrow, rector of St. Mary's. "We are thankful for the semi-

nary's commitment to commission such public works of art that have the unique ability to move, impassion and uplift."

Situated on a terrace against the preserved walls of the seminary's 1881 chapel and within view of the 2015 chapel, the figures are a significant presence on the campus. Their prominent

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Photo/Sherman Chu

Opus 94, a tracker-style pipe organ custom-built for St. Dunstan's Episcopal Church in Carmel Valley, Calif., is installed in the newly renovated chancel. The church received an international award for church furnishing.



Photo/B. Cayce Ramey

"Mary as Prophet," a Margaret Adams Parker sculpture on the grounds of Virginia Theological Seminary, won an international honor for its novel depiction of the visitation of Mary and Elizabeth as described in St. Luke's Gospel.

Connecticut artists evoke nature, spirituality

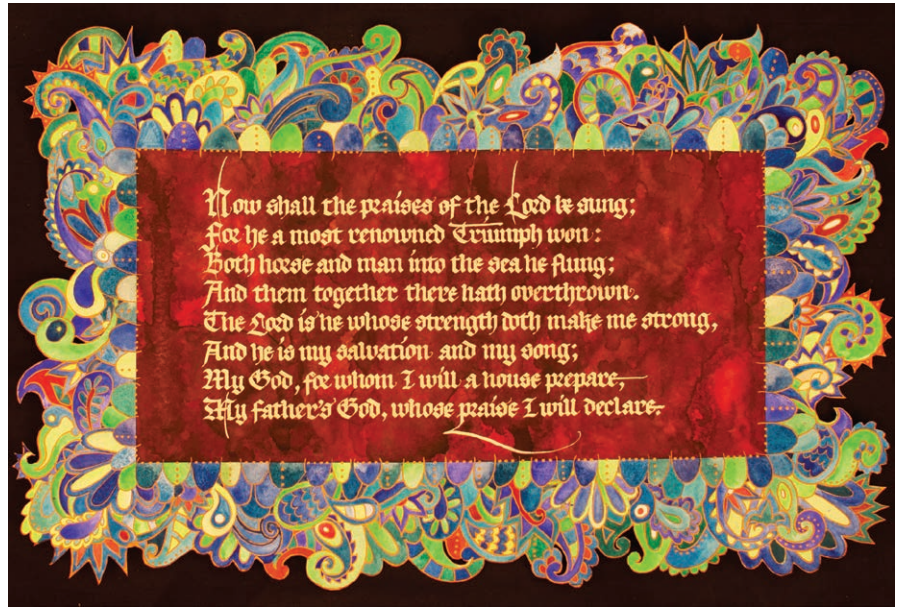
By Pamela A. Lewis

“Time is a very elusive thing,” says Sister Jo-Ann Iannotti, OP, organizer of the “Sacred Moments” art exhibit in Litchfield, Conn. “But when we look back at time, we realize that time is really the result of sacred moments being threaded together that we only appreciate in retrospect.” In their unique creations, Ashby Carlisle and Lisa Bell capture the elusive so that we may see the sacred that dwells within.

“Sacred Moments” features 36 works by Connecticut artists Ashby Carlisle and Lisa Bell at the Marie Louise Trichet Art Gallery, where Iannotti is art and spirituality coordinator. The gallery is on the grounds of Wisdom House, an interfaith retreat house and conference center that began as a center for spiritual development for the Roman Catholic Daughters of Wisdom community. They committed their lives to living simply and spiritually, and to caring for nature, which they saw as the locus of wisdom that permeates all reality.

The works of Carlisle and Bell reflect this ethos of nature and spirituality.

Using a welding torch, a kiln and a laser printer, Carlisle of New London creates three-dimensional, mixed-media landscapes inspired by and evoking the natural world. She finds inspiration, she said, in Old Lyme, considered the birthplace of American Impressionism, where she spent childhood summers with her grandfather (who started the Art Department of Old Lyme University) and where she lived for 30 years. The area has “wonderful, magical light that floats all over the marshlands” and “black-ink silhouettes of bare vines and trees that dance across the vista,” she recalled. “There is also the breeze, the gifts of the wind, which are threads throughout my work. I am aware of this all of the time because of the patterns they create.”



Photo/Andrew Harrington

Above, “The First Song of Moses” and, right, “The Tree of Life (Psalm 1:1-3)” by Lisa Bell.



Carlisle, who has been sculpting since the 1960s, said she particularly was drawn to

vines for their “strength and tenacity, despite man’s trying to tame and eradicate them.” In her piece

“Dancing,” tendril-shaped wires bend in the breeze against a pastel-green, yellow and orange-pink paper background on which Carlisle copied various languages (such as Sumerian), representing humans’ utterances throughout history, that crisscross the sky and intermingle with the twisting and turning plants.

Creating her pieces is a time-intensive

and technically demanding process. Not a fan of painting, she prefers “putting things together, manipulating materials and solving problems,” she said. This involves incorporating handmade paper, clay, metal and wood; printing and dyeing paper; firing and glazing clay; constructing wood boxes; and applying the various finishes each material needs. Clay shows up frequently in Carlisle’s work because of its tactility: “It is the earth through which life comes,” she explained.

Carlisle cited the intricate paintings of Swiss-German artist Paul Klee and works by the Impressionists, watercolorist Charles Burchfield and Leonore Tawney, who specialized in fiber art and collage, as strong influences on her work.

Although not affiliated with religion since adolescence, Carlisle sees nature as “nonverbal” and “a place of healing,” where the viewer can be “transported from the secular to the spirituality of nature,” she said. “A piece is successful when I step back and experience the same harmony I feel within myself and my surroundings each morning at first light.”

Pratt Institute graduate and Hartford resident Bell combines her studies in painting and the history of art and early

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Christian and medieval art into works on paper, dominated by strong fields of color, with illuminated manuscripts and texts taken from liturgy, music and Scripture.

She included text in Latin and English from Psalm 1 in “The Tree of Life,” created in watercolor, gouache and colored pencil on collaged paper. It was inspired by the Shaker gift drawings, depicting visions of diverse heavenly treasures, including trees, associated with the Cross, growing in fertile ground. The pairing of the dense, painterly image of a fruit-bearing tree and precisely written calligraphic text (done by Bell) is characteristic of her creations.

In “Tantum ergo,” the text from Isaiah 55 represents Christ’s presence that hovers over the altar (made of red embroidery thread), and gold dots, frequently used in medieval art to symbolize the Holy Spirit, shower from above. Death and desolation receive central position in the almost monochromatic “Adoramus te,” where Bell placed on Golgotha’s withered grass a looming

Celtic cross with a skull and bone at its foot, flanked by two smaller and outward-leaning ones. Saint Paul’s words of hope in the resurrection that appear beneath Calvary’s hill impose a contrasting message of solace.

“The First Song of Moses,” a piece with jewel-like colors and geometric forms, features an illumination depicting the rectangle-enclosed word of God (a paraphrase of Exodus 15 by 17th-century composer



Photo/ Ashby Carlisle

“A Secret Place” by Ashby Carlisle

George Wither) that remains unharmed within the roiling waters of the Red Sea that overtake the Egyptians.

Bell tries to imbue her works with her deep connection with God, which society also longs for, she said. Using a New Orleans term, she calls herself a “tipsy” artist, swaying between the secular and the mystical worlds.

She does not decide what text to incorporate into her paintings, she said. “The text chooses me rather than the other way around. I am the empty vessel, and the Holy Spirit leads me to these places.”

The exhibit runs through April 8. For more information, call 860-567-3163, e-mail programs@wisdomhouse.org or visit www.wisdomhouse.org. ■

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



Photo/ Ashby Carlisle

“Marsh Grass” by Ashby Carlisle

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America, along with sugar and molasses, where they again were sold. Ships then carried commodities, such as coffee, rum and tobacco, to Europe to sell and process, then sailed back to Africa, where slave traders swapped goods for more slaves and continued the triangular journey.

The Portuguese, the Dutch and the British, all at one time or another, occupied the castles and controlled the trans-Atlantic slave trade. An estimated 12 to 25 million Africans passed through Ghana's ports to be sold as slaves in the United States, Latin America and the Caribbean.

Britain abolished the slave trade in 1807 and in 1834 declared owning slaves illegal. U.S. President Thomas Jefferson in 1808 signed a law prohibiting the importation of slaves, but slave ownership continued until 1865 and the passage of the 13th Amendment to the U.S. Constitution.

Even though Anglican and Episcopal churches later participated in and sometimes led the abolitionist movement, the churches and individual Anglicans and Episcopalians benefited from the slave



Photos/Lynette Wilson/Episcopal News Service

The courtyard at Cape Coast Castle, where slaves occupied the dungeons, soldiers the next level and officers the upper level.

trade. The 75th General Convention in 2006 sought to address the church's role in slavery. In 2008, the Episcopal Church formally apologized for its involvement in slavery and the trans-Atlantic slave trade.

Slavery's legacy is "not only race," said Curry, but the contradiction that the American republic was founded on democratic principles and the idea that all are created equal while practicing slavery.

When Jefferson wrote "that all men are created equal" in the Declaration of Independence, he owned slaves, as did other Founding Fathers. President George Washington owned slaves, and slaves served presidents James Madison, James Monroe, Andrew Jackson, William Henry Harrison, John Tyler, James Knox Polk and Zachary Taylor. Slave labor helped build the White House.

"Bearing the language of the equality of humanity, though not fully living into it yet, that was a living contradiction ... America has struggled to resolve. A civil war happened because it was unresolved," Curry said. "And all the struggles after that — Reconstruction, the rise of Jim Crow segregation, the emergence of the civil rights movement ... a lot of the tensions and divisions that you see in American society now, some of their origins are traceable to the fact that in our [nation's] originating DNA, the issue of freedom and slavery, was not resolved, human equality was not fully resolved. Although they [the Founding Fathers] were headed in the right direction, they weren't quite there."

Today, the church's racial-conciliation work seeks to address that continuing, contradictory legacy. In 2015, General Convention passed a budget emphasis-

ing racial reconciliation, something Curry has focused on and has asked the church to work on since his installation as presiding bishop in November 2015.

Slavery's legacy is also something Upper South Carolina Bishop Andrew Waldo, who grew up in the Jim Crow South and has studied his family's history, grapples with.

"I come from a family that has been in this country for a very long time — many generations of Virginia, South Carolina, Mississippi slaveholders, probably two dozen Confederate officers, naval infantry, cavalry," said Waldo in an interview at Cape Coast Castle, a slave castle not far from the one in Elmina.

Waldo discovered how deeply involved his family was in enslaving people while studying his family's genealogy. Ancestors owned plantations in Virginia and southern Mississippi, and his great-great-grandfather likely attended an Episcopal church alongside Jefferson Davis, president of the Confederacy during the Civil War.

"I realized that if I was going to be



Captured Africans from Mali and Burkina Faso were held at Pikoro Slave Camp in Ghana's Upper East Region before being marched to the dungeons of one of the many castles along the Gold Coast. Here, Aaron Azumah, a guide at the camp, demonstrates how slaves were bound and made to sit on "punishment rock."

faithful to God's call to me as a reconciler, then I couldn't let that history just lie there, that I was going to be somebody finding ways to heal, to repair, to reconnect," said Waldo, adding that the reconciliation pilgrimage added a sense of urgency to his work. ■

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Faith in Action

Across the diocese, members have been standing up for racial justice, women's rights, immigrants and refugees.



Elizabeth Pfibsen, Micah, and Steph Blake (St. Andrew's, Waverly) during the No Ban No Wall rally in Cedar Falls



Rev.'s Lydia Bucklin and Susanne Watson-Epting at the Women's March in Des Moines



Lacey Howard, Diocesan Youth Missioner at the Women's March in Des Moines



John Zauche (top) and Kristina Kofoot (right), both from St. Luke's, Cedar Falls, joined with friends at the Cedar Valley No Wall No Ban rally on Feb. 5



The Rev. John Greve (New Song, Coralville) addresses the Standing in Solidarity rally in Iowa City on Feb. 5



The Strnad family (Trinity, Iowa City) at the Women's March in Des Moines



Isla and Corson Bucklin (Breaking Bread, Des Moines) at the Women's March in Des Moines



The Rev. Wendy Abrahamson and John Osler (St. Paul's, Grinnell) show support for Muslims praying at the Des Moines March Against the Muslim Ban and Anti-Immigration Orders



Members of St. Andrew's Waverly join the Rev. Judith Jones at a No Ban No Wall rally in Cedar Falls



Miriam Timmer-Hackert and her son, Henry (Trinity, Iowa City) at the #NoMuslimBan at the Cedar Rapids Airport on Jan. 29



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