



Iowa Connections

Summer 2019
VOLUME 6, NUMBER 2



SUPPORTING

STRENGTHENING



EQUIPPING

COLLABORATING



GILEAD CAMPAIGN
GROWING IOWA LEADERS, ENGAGING ALL DISCIPLES

From the Bishop

On the Day of Pentecost the Holy Spirit transformed an uncertain and hesitant group of men and women into fearless, courageous and enthusiastic expounders of the great gift God had brought to us in Jesus Christ. Their lives had already known the heights of excitement when Jesus sent them out two by two and, “even the demons submit themselves to us,” (Lk 10:17) they reported. They had experienced the complete despair of a collapsed dream as they saw Jesus arrested and executed. They feared for their own lives too. And then they were stunned to be in the presence of the Risen Jesus, only to be plunged back into the unsureness of Jesus being taken into a cloud (Acts 1:9).

We affirm these things when we recite the Creed—this up and down nature of reality; and we often are left somewhere in the middle of Ascension and that Day of Pentecost. We have witnessed the miraculous and are unsure how to spread its truth. Now let us be clear, the disciples did not see Pentecost coming. That too was a surprise, as was the transforming power the experience created. Peter would have been the last one to expect himself to be found among the crowds in Jerusalem that morning proclaiming, in a foreign tongue it would seem, how God had raised Jesus from the dead, and that salvation had come to those who would believe in Him. The response of the crowd to their testimony was equally unpredictable and five thousand were added to the community of Jesus that day!

“The Spirit of the one who raised Jesus from the dead lives in you.” (Rm 8:11). These are Paul’s words. He wasn’t there that first Day of Pentecost and yet he, more than anyone else, later explained the role and working of the Holy Spirit in the life of believers. How? Because he was one of the first beyond the day-to-day apostles and of those slightly removed from the initial Pentecost experience, and he recognized the same Spirit at work in him as in the others. This was God’s gift for every believer and the Spirit was given afresh at baptism, when all who would follow Jesus were given a spiritual journey along that way of death and resurrection that Jesus and his disciples had physically taken.

Still we can get stuck or wandering somewhere between Ascension and Pentecost; and the call of God is to recognize the full experience God wishes for us in entering into the full joy of life lived in the Spirit. The disciples could have simply enjoyed the fire and wind and sensational experience of that nine o’clock hour when the Spirit came upon them; just as we can be satisfied with the good experience of renewing worship on a Sunday morning. But I suspect for the disciples, it would have all quickly faded had they not followed

the Spirit’s impulse to go out into the streets. So it is with us. The joy of a great worship experience is intended to expel us into sharing the reason for it—the remarkable work of God in Jesus—with those “in the streets.” And we tell it in the language they understand.



Bishop Scarfe preaching. Photo courtesy of Thad Allton.

Over the years, I have learned that God often opens up new ways, only once we have become willing to be on the move. One action opens up the way for another.

I believe that without the Revival we would not have seen an idea like Growing Iowa Leaders; and that only after that was completing, did the concept of Engaging All Disciples appear. Similarly the capital campaign GILEAD, which we are entering into this Eastertide and fittingly culminating on the Day of Pentecost, has been envisioned from the same process. It’s a campaign aimed at developing financial resources to equip us to be more confident followers of Jesus and more courageous tellers of His story, while providing funds to support new ministries the Holy Spirit may direct us to do, and equip leaders seeking to expand the Church in new ways. GILEAD follows the Pentecostal pattern of the way God works, and as we respond generously I believe we will see yet another new path of spiritual renewal open up before us, much of which we cannot see right now.

So I am not merely inviting you to give to GILEAD, I am inviting you to experience what a movement of the Spirit is like. The asking goal we have set is three percent of your annual income each year for the next three years; or three percent of your overall assets. That’s about \$30 per year for every \$1000 we have in income. The early disciples were so swept up off their feet that they decided to share everything (Acts 2:44). Our ask is a symbol of that same response. GILEAD is a symbol of that same Day of Pentecost. It’s a call to action that says to God that we are willing to be on the move to share God’s love.

In the peace and love of Christ,

The Rt. Rev. Alan Scarfe, Bishop of Iowa



ENGAGING ALL DISCIPLES
CALLED, FED, AND SENT

DIOCESAN CALENDAR

June

- 1 Deacons Day 10:00-3:00pm, St. Paul's Episcopal Cathedral, Des Moines
- 2 Bishop's Visitation at St. Timothy's, West Des Moines
- 4 Ways and Means Meeting, 11:30-1:00pm
- 8 ENGAGING ALL DISCIPLES 5:00-8:30pm, Christ Church, Cedar Rapids with Grace Church, Cedar Rapids and St. Mark's, Anamosa
 One World One Church Meeting, 12:30pm, Christ Church, Cedar Rapids
- 9 GILEAD Commitment Sunday
 Bishop's Visitation at Christ Church, Cedar Rapids
- 14 Board of Directors meeting in Grinnell
 Clergy Gathering Session with Alan Yarborough at Grinnell, 2:00-5:00pm
 Finding Common Ground for the Common Good with Alan Yarborough, open to all, Grinnell, 6:15pm
- 14-16 Summer Ministry School and Retreat
- 22 SW Quadrant Small Church Gathering at St. Paul's, Harlan
 Dismantling Racism Training, 9:00-3:30pm, Christ Church, Cedar Rapids
- 23 Bishop's Visitation at St. Paul's, Harlan
- 29 SE Quadrant Small Church Gathering at Trinity, Ottumwa
- 30 Bishop's Visitation at St. Andrew's, Chariton

July

- 6 NE Quadrant Small Church Gathering at St. James', Independence
- 7 Bishop's Visitation at St. James', Independence
- 27 ENGAGING ALL DISCIPLES 3:00-7:00pm at Trinity Church, Emmetsburg with St. Alban's, Spirit Lake and The Way Station, Spencer
- 28 Bishop's Visitation to St. Alban's, Spirit Lake

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

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Iowa Connections
 Summer 2019
 The Rev. Meg Wagner, Editor
Iowa Connections is published quarterly by
 The Episcopal Diocese of Iowa
 225 37th Street, Des Moines, IA 50312.
 515-277-6165. www.iowaepiscopal.org.

USPS 12106. Periodical Postage Paid in Des Moines, IA and additional mailing offices.

POSTMASTER: Send change of address to:
Iowa Connections,
 225 37th Street, Des Moines, IA 50312
jdoherly@iowaepiscopal.org

The GILEAD Campaign: Growing and Engaging

by Lauren Lyon

After serving as a parish priest for nearly 25 years, I've observed that it isn't difficult for congregational leaders to focus on the temporal affairs of here and now. Whether it's monitoring a budget to avoid drawing too deeply into reserves or calculating how to get a building repair completed while leaving enough money to pay the electric bill, it rarely requires much persuasive effort. People feel confident doing those things, probably because, as adults, they've had some practice. Their confidence leads them to action. If there are differences of opinion about how such tasks are to be accomplished, that confidence may lead to heated discussion. Frequently the greatest amount of energy is expended over the smallest disagreements. Why? One reason for putting a lot of energy into small things is that it's easy to feel certain about something that is straightforward and has a predictable result. There aren't a lot of unknown factors to be aware of.

But dealing with what is easy and predictable isn't what kept our faith growing over two millennia. It falls short of a Christian vision that encompasses ultimate things. The GILEAD Campaign is an opportunity to put in motion what we read in scripture and to practice many of the things we preach, among them generosity, trust and hope. Throughout Easter season and the duration of GILEAD we've been reading lessons from Acts of the Apostles. It's a skillfully told story that shares characteristics with 21st century superhero epics. Its characters trust God without question, and dream boldly. When they argue, it's about the big issues. The story and the characters in Acts are idealized and larger than life, but the things that inspire us often are beyond what we can imagine ourselves doing.

GILEAD offers all the people of our diocese a chance to stretch our

imaginings beyond the everyday, set aside our anxiety, and put our trust in what we can't yet see and touch. Doing these things is what it takes to move beyond where we are now toward God's call. The ways in which we hear that call will be diverse, dependent on our circumstances and individual communities. If we are willing to enter into it, the experience will be transformative.

Long range planning, discerning vision and developing resources for the future help organizations to stay healthy and optimistic, but they're difficult tasks to undertake. GILEAD gives us a framework for undertaking those tasks and building our skill at doing them. It gives us permission to dream big and step outside whatever constraints we feel locked into. Next time a group of congregational leaders meets, try asking: What would we do if we weren't afraid of anything?

"What might we envision if we begin by asking what we are called to do and why, and for the time being, set aside worries about how we would get it done?"

What might we envision if we begin by asking what we are called to do and why, and for the time being, set aside worries about how we would get it done?

Be ready to make a list. You'll be surprised how quickly good ideas come to mind and how enthusiastically they're offered. The resources developed through GILEAD offer a way forward for accomplishing our big ideas and dreams both within our congregations and as a diocese. It gives us a chance to talk about big issues and maybe to realize that what we thought stood in the way of our vision isn't as much of a barrier as it seems.

Church members are wary of asking each other for money. Why is that? Maybe because we assume we're asking for something the other person won't want to give, rather than offering an opportunity to take part in something important. That same lack of confidence keeps us in the frame of mind that says the church demonstrates virtue by doing without. We keep our parish kitchen drawers filled with dull knives and mismatched cutlery, our libraries stocked with out of date books that are rarely taken off the shelves, and our meeting spaces furnished with creaky, wobbly chairs. Our faith deserves more, not only in functional material surroundings but in a vision that inspires us, created out of the memory, reason and skill that are humanity's gifts from God.

The GILEAD Campaign is a leap of imagination beyond our anxiety into vision, a vision in which all of the people of our diocese have a part. What can we imagine for the church when it commits to growing leadership and engaging discipleship? What can we build through the action and devotion that grow out of realizing this commitment?

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

Listening to the Small Church

by David E. Nixon

While we celebrate our Savior's Ascension and the hope it brings for us, we are also mindful of how the season could serve as a spiritual anchor for Iowa Episcopalians whose congregations are coping with stress and personal losses caused by flooding disasters and standing water. Southwest Iowa's Episcopal communities have certainly experienced those stresses and losses, as have our communities on the east side of the state. In the meantime, Episcopalians willing to help can offer that through Iowa's Bishop's Crisis Fund or Episcopal Relief and Development.

In an e-newsletter this Spring, the Bishop quoted the Rev. Holly Scherff, from St. John's, Shenandoah who wrote, "it is helpful to remember that one of the guiding principles of the Episcopal Church when responding to such disasters is to ask the question, 'who is it in the community that are the most vulnerable, most hidden from the public eye, and under-served?' Coincidentally, while the rivers and rains were flooding the land, Holly was attending a previously scheduled training program for disaster relief and

was challenged on the trip home where roads were detoured."

Southwest Iowans familiar with Holly and St. John's lay leader Kim Gee know that the two of them are not afraid of taking on a challenge. One of particular interest to the Diocese of Iowa is the attendance at small churches. In 2017, Holly and Kim successfully secured a grant to support traveling expenses to allow them to travel to Iowa Episcopal churches where weekly attendance totaled 25 or less. After praying for solutions and ways to analyze the findings, Holly and Kim started road-tripping around the state gathering the information. Taking a lesson from a Dr. Seuss classic they decided to focus on "listening" to the voices/opinions of the small churches. (Seuss' book described the lesson learned that works for all ages: big problems can be solved by listening to all the voices). Holly and Kim traveled hundreds of miles around Iowa listening and seeking opinions that could be shared with other churches in the Diocese of Iowa to spread the Gospel, inspire, and to be mindful of those whose needs are greater than ours.

Continued on page 6



*Sharing a meal together at the NW Small Church Quadrant Gathering in Emmetsburg.
Photo: Dave Nixon*

Small Church Quadrant Gatherings

Northwest April 13 at Trinity, Emmetsburg

Good Shepherd, Webster City; St. Thomas', Algona; Trinity, Emmetsburg; All Saints, Storm Lake; Calvary, Sioux City; St. Paul's, Sioux City; St. George's, LeMars; Church of the Savior, Orange City

Southwest June 22 at St. Paul's, Harlan

St. John's, Shenandoah; St. John's, Glenwood; St. Martin's, Perry; Grace, Boone; Trinity, Carroll; Trinity, Denison; St. Paul's, Harlan

Southeast June 29 at Trinity, Ottumwa

St. Michael's, Mt. Pleasant; Trinity, Ottumwa; St. Luke's, Ft. Madison; St. Paul's, Durant; St. James', Oskaloosa; All Saints, Indianola; St. Andrew's, Chariton; St. Mark's, Des Moines; St. John's, Keokuk

Northeast July 6 at St. James', Independence

St. Andrew's, Waverly; Grace, Decorah; St. James', Independence; Church of the Saviour, Clermont; St. Mark's, Maquoketa; St. Mark's, Anamosa; Grace, Charles City; St. Paul's, Marshalltown; St. Matthew's, Iowa Falls



Listening to the Small Church, *continued*

Inspired by the small church discussions, Bishop Scarfe has invited statewide conversation about church growth, leading a “listening mission” with an emphasis on Engaging All Disciples. For ease of access, and in hopes of fruitful conversation amongst the smaller churches, those in the Scherff-Gee research with an average Sunday attendance of 25 or less were divided into four separate Quadrant Gatherings.

The inaugural small church Quadrant Gathering was the NW Quadrant held on Saturday, April 13, 2019 at Trinity Episcopal Church in Emmetsburg, Iowa. Invitations were sent to members of Episcopal Churches from Algona (St. Thomas’), Storm Lake (All Saints), Sioux City (Calvary), Sioux City (St. Paul’s), LeMars (St. George’s), Orange City (Church of the Savior), Webster City (Good Shepherd), and host Emmetsburg (Trinity); all located in

the NW Quadrant. Also included in the small church group discussion were Episcopal collaborators in Scotland (already acquainted with the Iowa Diocese through an Iowa-Scotland companionship) linked by televisions and web cameras.

Iowa’s Bishop Scarfe led the discussion from Trinity, Emmetsburg along with his counterpart thousands of miles away in Scotland, the Rt. Rev. Andrew Swift. Bishop Swift and Bishop Scarfe are well acquainted and the collaboration was seamless using the video conference platform ZOOM. A free flow of ideas was exchanged for two hours. Easily identified similarities between the two groups included: shared ministries, uniqueness of rural churches, how to train ordained and lay ministers for the rural mission, and looking for flexibility in worshiping together while valuing Episcopal traditions.

More ideas are anticipated at the remaining Quadrant gatherings in other parts of the state. In addition to helping Iowa’s small churches meet the many challenges of the 21st century, perhaps the collaborative brainstorming at these gatherings will also strengthen the bonds of the Iowa Episcopal faith communities.

As Episcopal congregations look for spiritual strength to deal with today’s tumultuous times, scripture lessons may be drawn from the Ascension. Not that long ago, Iowa Episcopalians were gaining spiritual inspiration under the heading of “For a Time Like This—Being God’s Witnesses.” Let us move forward with the love and strength we receive from Our Savior.

Mr. Dave Nixon is a member of Trinity, Emmetsburg



NW Quadrant participants meeting with their counterparts in one of our companion dioceses, Brechin in Scotland. Photo: Dave Nixon

Engaging All Disciples Learning Cohorts

What is a Cohort?

An Engaging All Disciples cohort will be a group of people with a shared interest in a particular topic who, even if they don't live near each other, will focus on that topic together for one year. Each cohort will have a professional coach, well-versed in the cohort's topic, who is committed to working with their cohort for a full year. The June 2019 Summer Ministry School and Retreat will serve as the initial meeting for each cohort, and subsequent meetings will be online using the video meeting platform, Zoom.

Each of the 7 cohorts will identify a learning goal for the year and develop a plan to move toward that goal.

Continued learning and practicing with each cohort's coach will be supported with 8 web meetings in August, September, October, November, February, March, April and May. These virtual meetings will provide members of the cohort space to reflect on how they are moving on their plan and a place to seek input and encouragement from others working in the same ministry area. Persons may set up individual meetings with their coach if desired.

This is a chance to really practice and reflect on your ministry with the support of a small group of equally passionate people AND a professional coach well versed in your area of ministry.

Being part of a cohort is a wonderful opportunity to grow in confidence and to live your ministry passion by recognizing your own creativeness and wholeness.

Participants are only asked to pay their registration for Summer Ministry School and Retreat and an additional \$50 for the year-long cohort. Some scholarships are available. This project is being provided by a generous grant to the diocese in support of developing leaders across the diocese.

In some circumstances, you could join a cohort without attending the Summer Ministry School and Retreat, but you'll need to e-mail diocese@iowaepiscopal.org to arrange to do that.

TRACK 1 ENGAGING Our Stories as Disciples: Evangelism & Discipleship Opportunities for mission are everywhere. How do you see them? How do you use your own story to connect to the people around you. This track focuses on engaging creativity to see opportunities for ministry and recognizing God's story in yourself and others. Track Leaders: The Rev. Sean Steele and The Rev. Jane Gerdson

TRACK 2 ENGAGING New Generations of Faith Formation opportunities appear in many places and ways. Recognizing and using these opportunities opens many avenues for people who might not be able to or want to engage in activities already in place in congregations. Developing and trying a variety of ways to include all ages in growing their faith and in worshiping turns into a gift for the wider community. Track Leader: Ms. Amanda Ziebell Mawanda

TRACK 3 ENGAGING Creative Expressions of Worship Many of us are experiencing the shifting realities affecting our Sunday morning worship traditions. Exploring ways of enriching worship experiences will deepen our understanding of our Episcopal traditions and the ways our worship beckons others. Recognizing the richness our worship brings to our lives and finding the ways to share this experience with others provides a focus for this cohort. Track Leader: Ms. Ellen Bruckner, Cohort Coach: The Rev. Paul Fromberg

TRACK 4 ENGAGING Our Resources All too often we, in congregations, are hesitant to use all the resources we have in front of us. Sometimes because we don't recognize the resources and sometimes because we might think we cannot use them. We will look at what can be considered a resource (in addition to financial) and how to enhance its use. We will move into the ability to share the abundance we have all around us. Track Leader: Ms. Sally O'Brien

TRACK 5 ENGAGING the Way of Love and Discipleship The Presiding Bishop and The Episcopal Church have outlined a journey toward deepening discipleship. Practicing "The Way of Love" can lead to deepening relationship with self and others. The cohort will focus on these practices as a rule of life that becomes life giving and inviting. Track Leader: Ms. Melissa Rau

TRACK 6 ENGAGING Our Neighbors and Neighborhoods: Mission Approaching our work with our neighbors from a place of abundance, we can more easily recognize the gifts present in the neighborhood and determine how a congregation is called to be part of that neighborhood. We learn to offer what we can and encourage others to share their gifts so that the neighborhood lives out God's call to mission in this place and time. Track Leader: Ms. Heidi Kim

TRACK 7 ENGAGING Justice through Public Policy Our faith calls us to use our voices to speak out against injustice. But what does this look like at the intersection of the church and our government, particularly given our current political climate? Learn how the ministry of faith-based policy advocacy can enrich our relationships with each other and complement the tangible outreach ministries of our church. Also learn how the Office of Government Relations engages our federal government and how you can get involved through the Episcopal Public Policy Network. Track Leader: Mr. Alan Yarborough

Summer Ministry School and Retreat 2019

June 14-16 at Grinnell College

Register by June 5th!

Track 1: Engaging Our Story: Evangelism and Discipleship

Track 2: Engaging New Generations of Faith

Track 3: Engaging Creative Expressions of Worship

Track 4: Engaging Our Resources

Track 5: Engaging The Way of Love and Discipleship

Track 6: Engaging Our Neighbors and Neighborhoods: Mission

Track 7: Engaging Justice through Public Policy

Track 8: Christ Within: mind-body-spirit practices

Track 9: "Mortal, Can These Bones Live?": Hope in Today's Weary World

Track 10: The Parables of Jesus: Exploring New Meanings

Track 11: Our Words and God's Word

Track 12: Solo Retreat (ages 18 and up)



Civil Discourse: Finding Common Ground for the Common Good

Opening session is free and open to the public

Summer Ministry School and Retreat begins with a session that is free and open to the public at 6:15pm on Friday night in the Joe Rosenfeld Center (JRC) on the Grinnell Campus. Our speaker is Alan Yarborough who serves as the Communications Coordinator and Office Manager for the Episcopal Church Office of Government Relations. Alan is primarily responsible for the maintenance and growth of the Episcopal Public Policy Network and the resources aimed at educating, equipping and engaging the Church in policy advocacy. Prior to this, he lived and worked in Haiti with the Young Adult Service Corps, spending two years in Cange working in economic development and communication and one year in Cap-Haitien with the St. Barnabas Agriculture Center as a project manager for their revitalization program.

Alan will be presenting and facilitating discussion in line with the curriculum he helped develop: *Civil Discourse*, which is a five-week curriculum to guide discussions about politics, policy, and legislation, while strengthening our relationships with one another.

Alan says, "The Civil Discourse Curriculum was created as a resource to help folks understand and practice civil discourse, particularly as it relates to discussion about politics, policy and legislation, and why it is so important to living out our Gospel call and solving the problems facing our communities, country and the world."



Mr. Alan Yarborough

Summer Ministry School and Retreat 2019

Children and Youth at Summer Ministry School and Retreat

Birth to age 6: Includes 5 FREE meals, and FREE lodging on the floor in a parent’s dorm room, and FREE Professional Childcare, only during scheduled track times. Parents must provide oversight for their young children when not in track time.

Age 7 through entering Grade 3: Includes FREE lodging on the floor in a parent’s dorm room and FREE Professional Childcare during scheduled track times. Child’s rate meals are available for purchase as part of the buffet style meals served to the adults. Kid-friendly staples are always on hand in that cafeteria.

Entering Grades 4-9: Youth Ministry Development Team (YMDT) Program will be in a self-contained concurrent event at St. Paul’s Episcopal Church just south of the Grinnell Campus. Drop off Friday between 5pm and 6pm, and pick up in time for Sunday’s 10:45am Eucharist with the Ministry School and Retreat. Young people should bring a sleeping bag for lock-in sleeping arrangements. Meals from Friday dinner thru Sunday breakfast for this age group will be prepared and served at St. Paul’s. Use the child rate for the buffet lunch after Eucharist on Sunday if youth would like to eat with parents after worship.

Entering Grades 10-12 up to age 18: Pick one of the numbered adult tracks and join the YMDT chaperones at St. Paul’s for lock-in accommodations. A designated chaperone will escort you to the JRC in time for breakfast in the mornings and escort you to St. Paul’s at approximately 9:30pm after evening worship. You’ll join the younger youth at the Grinnell Aquatic Center during the Saturday afternoon free time.



Above: Walking the labyrinth. Below left: Participating in worship. Below right: Youth track participants and their leaders.



Visit iowaepiscopal.org to register today!

Truth-Telling Along the Freedom Trail

by Ellen Bruckner

Saturday April 13, 2019 began with the promise of a beautiful spring day full of sun and hope. Nine pilgrims gathered at Trinity Episcopal Church in Iowa City for an introduction to the Underground Railroad in Iowa Pilgrimage. Sean Donaldson from the African American Museum in Cedar Rapids helped us understand some of the myths around the Underground Railroad as well as the historical events that led to the need for and use of the Underground Railroad.

The small group left Iowa City and traveled south to Salem, Iowa, journeying deeper into our perceptions about the enslavement of people for economic as well as power purposes. Visiting actual spaces dedicated to sanctuary reinforced the incredible belief in freedom held by many and how much their religious faith influenced this belief and its call to action. Prior to the Civil War in United States history, there was a very forceful political power dedicated to keeping the institution of slavery alive in these United States. This

dedication to enslavement reinforced the use of financial and physical power against abolitionists and people of color who were caught in the system. Our visit to the Lewelling House in Salem and to Keosauqua offered us the opportunity to explore the risks some would take for a belief in freedom.

Iowa was a fairly new state at the time of the growing issues around the enslavement of black people, and experienced firsthand both sides of the issues. Bordering Missouri, a state practicing enslavement, Iowa and its frontier towns were thrust into the divides that still exist today around the concept of freedom. While we can celebrate the risks and accomplishments of Iowans in this struggle, we also recognize the many ways people chose to either not participate in abolition or to actively oppose freedom for all. This realization led to an understanding of the conflicts that occurred because of these divides. Reflection on the two processions into Jerusalem—one by human creations of power and

one by Jesus—brought us closer to understanding the enslavement issues in our current culture.

Pilgrims were asked to reflect on their own understandings around the issues of enslavement and how it appears today in our lives. There may be times when it feels unsafe to express one's views, however, that hesitancy did not seem to last too long for us and by the end of the time together, we made our commitments to ongoing work toward dismantling racism in the way that fits for each of us.

The Beloved Community Initiative (becomingbelovedcommunity.org) looks forward to offering this pilgrimage again in the Spring of 2020 and hopefully will be able to build another similar pilgrimage in the western part of Iowa in the Fall of 2019. There are places in the western part of Iowa that were extremely active in moving freedom seekers along the Underground Railroad toward Canada.

Ms. Ellen Bruckner serves as Diocesan Ministry Developer



(L to R) Kate Rose, Susanne Watson Epting, Leslee Sandberg, Ellen Bruckner, Kay Jabnel, Keanna Davenport, Bob Winchell, Polly Nichols Marshall (not pictured: Meg Wagner)

Truth-Telling, *continued*



Top left: Entering into the Lewelling House, confirmed stop on the Underground Railroad

Top middle: Drawing of Salem, IA with the researched paths of the Underground Railroad through Iowa

Top right: Hearing the story of the Ruel Dags trial

Middle left: outside the Lewelling House

Middle right: Descendants of one of the home owners talk about one of the two hiding places in the house

Bottom left: Hiding place under the kitchen

Bottom right: Palm Sunday Eucharist on the pilgrimage



Gratitude is Abundant: an Open Letter to the Diocese

by Sharon Strohmaier



Ms. Sharon Stroheimer, Executive Director of Iowa Religious Media Services

Gratitude is abundant! I first encountered this declaration in the December 23, 2003 edition of the *People and Places* newsletter from the Episcopal Diocese of Iowa. Gratitude is abundant. For me this pronouncement overflows with affirmation and grace.

With that sentiment in mind, it is with both sorrow and abundant gratitude that I report that Iowa Religious Media Services (IRMS) will cease operations at the end of June 2019. We were informed in January that support from the Iowa United Methodist Conference would be ending after the first quarter of this year. Because the United Methodist Conference has been the major source of funding for the last nine years, this budget cut prevents the continuation of our long-standing ecumenical ministry. Based on projected income, our board of directors determined that we will be able to stay open with full client services through June 30, and then wrap up all the details of closing the business after

that date. After prayerful consideration, the IRMS Board has made the difficult decision to close, but with the affirmation that we will conclude our service to you with honor and dignity.

The Episcopal Diocese of Iowa was instrumental in the founding of IRMS. In the planning stages, the Rev. Ally Perry (then known as Margaret Wilcox), (the late) Mrs. Esther Walter and Canon Art Becker joined people from six other denominations to imagine a new institution. After seven years of thoughtful and prayerful negotiations, Iowa Religious Media Services was born. Based on a covenant and the brainchild of a group of mainline denominations in Iowa and the Upper Midwest, IRMS has been a bastion of congregational resources for 33 years.

Early on, Bishop Christopher Epting took a particular interest in IRMS. He not only represented the diocese on the IRMS Board for several years, but also served as vice-chair of the board from 1990 through 1992. A special milestone for IRMS came at the 2004 diocesan convention when Iowa Religious Media Services and the diocese co-sponsored a presentation of the Discovery Center, an interactive Christian Education experience produced by The Episcopal Church for the conference, *Will Our Faith Have Children?* In recent years, the most dedicated Episcopal representative has been the Rev. Jeanie Smith, who has served on the IRMS board and been its treasurer for more than 18 years. For Jeanie and all the other Episcopalians who have supported IRMS so strongly, gratitude is abundant.

Since our founding in 1986, IRMS moved from filmstrips and 16 mm movies to video tapes to DVDs and finally to a limited number of streaming videos. We have provided resources

for confirmation programs, for small groups meeting in homes, coffee shops, and retirement centers, for Sunday school classes of all sizes and age groups and for individual growth and development for clergy and lay persons alike. IRMS was a unique programming arm of the diocese.

For all the individuals that the IRMS studies and other resources have touched, we are sad to see this ministry end. We live in challenging times for denominations and church alike, both in terms of relevancy and in terms of funding. While denominations worry about keeping church doors open, IRMS has always focused on the caring people who come through those doors. We are especially sad for our many church partners who will no longer have a place where they can turn for quality, vetted resources for small groups, for youth, for young children who are just beginning their faith journeys. We have had clients ask: "What are we to do without IRMS to provide the quality, thought-provoking programs you have?" "We have grown our adult Sunday School by more than double because of you, and sure wonder if we can keep that up without you." "We cannot afford to purchase resources that are the quality you provide; you will leave such a void."

As the ministry of Iowa Religious Media Services (IRMS) draws to a close, I am filled with abundant gratitude for the affirmation and support IRMS has received for the past 33 years from the people, churches and staff of the diocese. During my tenure at IRMS I have had the privilege of attending eighteen diocesan conventions and as many Summer Ministry School and Retreats. Each has afforded me the opportunity to be in conversation

Gratitude, *continued*

with the good people of the diocese. Gratitude is abundant.

As we approach the end of this long and winding road, we thank you, the people of the Episcopal Diocese of Iowa for your covenantal support. We pledge to keep you informed about our situation, and in our thoughts and prayers, as we close this door after 33 years of ecumenical service. Thank you for sharing this remarkable ministry with us. You may be sure that for the last 18 years, I have found working with you to be a remarkable ride! As we celebrate the good work that we have done together through IRMS, my gratitude is abundant!

Ms. Sharon E. Strohmaier serves as the Executive Director for Iowa Religious Media Services



Ms. Sharon Strohmaier and the Rev. Jeanie Smith

EPIC

Iowa Episcopal Summer Camp

July 29-August 2, 2019

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Church and State: Separate but Not Far Apart

by Lauren Lyon



Roger and Mamie Buhendwa. Photo by Howard Horan

On a very early morning in May, I made another in a series of car trips with one of my parishioners, Roger. Our destination was the federal building in Des Moines. The most momentous of our journeys was four years ago to Chicago. Roger immigrated to the United States from the Democratic Republic of Congo more than a decade ago. Until we made that trip to O'Hare, his most cherished goal was to bring his wife, daughter and three sons to Iowa City. In July, 2015, that goal was realized. We drove in two vans to Chicago to accommodate five family members, two drivers and the earthly possessions of five people. The excitement that we felt waiting for the family to clear customs and immigration turned to anxiety as nearly two hours passed between their arrival and their emergence from the customs hall. My trip with Roger in May was no less momentous. On that day he was

scheduled to take the test required for him to become a naturalized citizen.

The path that led to Roger's family being fully settled in Iowa City was not without challenges. They expected their green cards in the mail within a few weeks after their arrival. A last minute change of address resulted in delivery of cards for three family members to the wrong location. Replacing the lost documents was the work of two years requiring numerous form submissions, several conversations with call centers and finally the assistance of the office of a congressional representative. During the time spent waiting, we made multiple trips to Des Moines to allow family members to receive short term extensions of authorization to work. Roger and his family came to the United States speaking French and a local African language but very little English. These encounters with government officials were daunting for a family whose languages are not spoken by immigration office staff members. Roger's contacts in the immigrant community are strong and his family are part of the worshiping community at Trinity, Iowa City, which includes a couple of French speakers, but I continue to be awed by their patience and courage in an environment in which they could easily have felt isolated.

All members of Roger's family have been employed for some time now. One has graduated from high school, two others from community college and one will continue his education with a scholarship at Iowa State in the fall. The family bought a house and moved there in April. At church on a Sunday morning before Easter I was congratulating Roger on his new home when he showed me a document with a familiar format—an appointment

confirmation from the immigration office. He asked "Pouvez-vous me conduire le huit mai, s'il vous plaît?" What now, I thought? Something else to worry about? I read the notice and understood why he was smiling. It was an appointment to take the test required for citizenship. I recalled a trip to Des Moines several months earlier for his initial appointment in the process of naturalization. At that time I had wondered if it could ever become reality. Now, that reality was one step closer.

We left very early that morning in May for the two hour drive to Des Moines. As we entered the freeway ramp I felt the uncomfortable sense of divided attention that happens when I try to speak French while driving a car. Decades ago I passed a proficiency test in French to complete my bachelor's degree, but those days of adept conversation on complex topics are long gone. As we drove away from Iowa City, Roger was engrossed in the guidebook he had received to prepare for the test. We worked our way through Iowa's elected officials, matching officeholders to their titles and perfecting his pronunciation of their names. We moved on to the names of the president, vice president, speaker of the house and chief justice.

After dropping Roger at the federal building I went to do some errands. An hour later my phone rang with the summons to return and pick him up. He had passed the test. We don't yet know when the citizenship ceremony will take place but it will be a milestone in a journey of patience and perseverance in the face of adversity that I can only imagine. When the invitation comes and he shows me the letter from the immigration office it will be the best news yet.



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The next available training will be held on June 22 9:00-3:30pm at Christ Episcopal Church, Cedar Rapids. To register visit the calendar at becomingbelovedcommunity.org

It's Been an EPIC Ten Years

by Kristina Kofoot

As I reflect on the past 10 years of EPIC summers spent at Pictured Rocks camp, the first thing that comes to mind for me is awe. Awe in the fact that for a week every summer parents and guardians trust their youth to the hands of EPIC staff, staff give their time to spend with these youth, and we come together to create a loving community surrounded by God and her creation. Every year my heart overflows with love and joy for EPIC and our campers. It's the highlight of my summer and I could never adequately express just how much EPIC has impacted myself or our campers. I am truly honored to be able to share the gift of camp with so many youth and wonderful staff. EPIC is an opportunity that should be given to every youth and is something that every adult in our diocese should support.

When EPIC started 10 years ago as the Iowa retreat for high school students, it was the beginning of an opportunity for youth to experience God and nature in a safe and caring environment. As a youth that grew up in the diocese attending every youth event that I could, I jumped at the chance to attend, knowing that it would be my last opportunity to participate as a youth. I didn't know what college would have in store for me or what the next ten years would bring. We had a fantastic time at camp that year, playing games, hiking, caving and singing around campfires. It was my chance to say goodbye to my time in youth ministry and to begin looking forward to what being a young adult in the church would mean. It was difficult knowing that I would be leaving behind a wonderful group of individuals that had helped me not only grow in faith but as an individual.

When the next summer rolled around and word spread that the diocese was opening up camp to younger campers, I was honored to be asked to serve as a camp counselor. I was so excited to have the opportunity to help youth growing up in the diocese to experience summer camp and to be able to give back to a ministry that had made such

a large impact in my life. As a first time counselor, I didn't know what I was in for, or for how long I would be doing it. Nor did I know that in just a few years some of my campers would grow up to become counselors at camp—ready to give back to the youth and share in the ministry that had helped to shape them. After having been at camp for 10 years moving from a camper, to a counselor, a counselor to a co-dean, and from there to camp director, I have had the honor to see what EPIC can do for our youth and how it can help them to grow into incredible individuals who are inspired to continue being a part of youth ministry.

EPIC is an opportunity that should be given to every youth and is something that every adult in the Diocese of Iowa should support. It gives our youth the opportunity to grow and explore in their faith, the opportunity to be in nature and ask questions, the chance to get away from the troubles of the world and to just be themselves; and if they come around long enough, the opportunity to give back to others. Not everyone is up to spending a week with youth in cabins and running around in the woods. To support EPIC and its impact on our campers we need volunteers, yes, but we also need people who are willing to support our diocesan youth through scholarships, so that every child, pre-teen, and teenager can have the opportunity to experience just how epic, EPIC can be.

Ms. Kristina Kofoot is the Camp Director for EPIC.



2019 Stewardship Share

January-March 2019

City	Church	Stewardship Share	2019 Pledge	Due to Date	Received to Date	(Over) Under
Algona	St. Thomas'	\$ 3,237	4,008	1,002	1,002	0
Ames	St. John's	53,965	53,965	13,491	8,994	4,497
Anamosa	St. Mark's	500	1,500	375	0	375
Ankeny	St. Anne's	16,487	5,733	1,433	1,433	0
Bettendorf	St. Peter's	17,935	14,206	3,551	3,551	0
Boone	Grace	550	550	137	137	0
Burlington	Christ	22,449	20,408	5,102	3,401	1,701
Carroll	Trinity	550	550	137	550	(413)
Cedar Falls	St. Luke's	34,009	34,009	8,502	8,502	0
Cedar Rapids	Christ	47,715	47,715	11,929	7,953	3,976
Cedar Rapids	Grace	8,177	8,177	2,044	2,044	0
Chariton	St. Andrew's	3,731	4,000	1,000	4,000	(3,000)
Charles City	Grace	2,388	2,388	597	597	0
Clermont	Saviour	1,971	<i>pledge not received</i>			
Clinton	Christ	867	12,581	3,145	2,097	1,048
Coralville	New Song	22,545	22,545	5,636		5,636
Council Bluffs	St. Paul's	4,058	4,058	1,015	1,015	0
Davenport	St. Alban's	7,921	7,417	1,854	1,854	0
Davenport	Trinity	122,246	97,796	24,449	24,449	0
Decorah	Grace	6,970	5,500	1,375	1,375	0
Denison	Trinity	605	605	151	101	50
Des Moines	St. Andrew's	31,515	31,515	7,879	5,253	2,626
Des Moines	St. Luke's	32,199	15,903	3,976	3,976	0
Des Moines	St. Mark's	5,965	3,520	880	586	294
Des Moines	St. Paul's	74,213	74,213	18,553	0	18,553
Dubuque	St. John's	9,007	9,007	2,252	2,252	0
Durant	St. Paul's	6,375	6,375	1,594	1,594	0
Emmetsburg	Trinity	2,739	2,739	685	685	0
Fort Dodge	St. Mark's	30,711	30,711	7,678	5,119	2,559
Fort Madison	St. Luke's	4,388	4,560	1,140	760	380
Glenwood	St. John's	724	724	181	181	0
Grinnell	St. Paul's	5,155	5,200	1,300	1,300	0
Harlan	St. Paul's	605	300	75	300	(225)
Independence	St. James'	2,885	2,885	721	721	0
Indianola	All Saints'	2,167	2,167	542	361	181
Iowa City	Trinity	92,415	74,061	18,515	18,547	(32)
Iowa Falls	St. Matthew's	4,175	4,175	1,044	1,019	24
Keokuk	St. John's	11,921	7,200	1,800	1,200	600
LeMars	St. George's	500	300	75	17	58
Maquoketa	St. Mark's	3,208	1,200	300	300	0
Marshalltown	St. Paul's	13,822	13,822	3,455	3,456	0
Mason City	St. John's	12,164	12,164	3,041	3,041	0
Mount Pleasant	St. Michael's	5,639	4,200	1,050	1,050	0
Muscatine	Trinity	18,072	18,072	4,518	3,012	1,506
Newton	St. Stephen's	6,764	6,764	1,691	1,691	0
Orange City	Savior	500	<i>pledge not received</i>			
Oskaloosa	St. James'	10,900	10,900	2,725	2,725	0
Ottumwa	Trinity	11,826	5,000	1,250	1,250	0
Perry	St. Martin's	8,332	5,500	1,375	0	1,375
Shenandoah	St. John's	605	605	151	605	(454)
Sioux City	Calvary	1,323	1,325	331	331	0
Sioux City	St. Paul's	3,126	500	125	0	125
Sioux City	St. Thomas'	15,246	9,500	2,375	1,773	602
Spirit Lake	St. Alban's	8,366	8,366	2,092	2,092	0
Storm Lake	All Saints'	1,588	1,588	397	265	132
Waterloo	Trinity	14,480	14,480	3,620	2,413	1,207
Waverly	St. Andrew's	5,592	1,000	250	1,000	(750)
Webster City	Good Shepherd	6,579	6,579	1,645	1,645	0
West Des Moines	St. Timothy's	61,357	49,000	12,250	8,167	4,083
TOTAL		\$ 906,024	793,831	198,458	151,741	46,714

Episcopal JOURNAL

QUARTERLY EDITION

SUMMER 2019

Archbishop's apology smooths LGBTQ discussion at council meeting

Oklahoma bishop leads weeklong effort toward compromise

By Mary Frances Schjonberg
Episcopal News Service

Archbishop of Canterbury Justin Welby, working with others, preserved the unity of the 17th meeting of the Anglican Consultative Council on May 4 by apologizing for his 2020 Lambeth Conference decision about bishops in same-sex relationships. He also agreed to renew the communion's 21-year-old promise to listen to the experiences of LGBTQ (lesbian, gay, bisexual, transgender, queer) people.

"I ask your forgiveness where I made mistakes," Welby said. Earlier this year, Welby decided that although bishops in same-sex relationships would be invited to the once-per-decade conference of Anglican bishops, their spouses would not be officially invited.

The April 28-May 5 meeting in Hong Kong came close to breaking down during its last business day over the question of how much the council ought to say about the full inclusion of LGBTQ people in the life of the church.

The conflict arose via Oklahoma Bishop Ed Konieczny's resolution calling on the communion's standing committee to gather information about the provinces' efforts to listen to people "who have been marginalized due to their human sexuality within the church, society and their

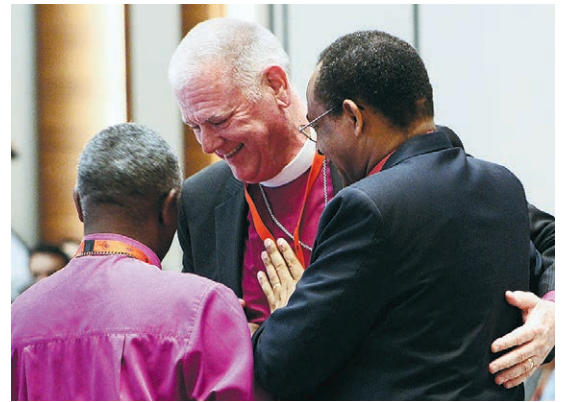
respective cultures."

The members did not object to that work. However, a number of them refused to accept the resolution's preamble, which would have reaffirmed "the respect and dignity of persons as Children of God who have been marginalized due to their human sexuality" and stated that "they should be fully included in the life of the Anglican Communion."

The frank but polite debate over the resolution, the intense negotiations that took place during breaks in that debate, and the ensuing completely rewritten resolution proved that "in the end, the love of Christ showed through," Konieczny told ENS Service after the meeting. "We showed that we're able to have conversation and we're able to understand one another and that we're able to compromise."

"Maybe what little bit of what we did here can be an example for the larger communion and, for those who chose to stay away, that maybe in some way this will help them at least think about coming back."

Nigeria, Rwanda and Uganda did not send members to the ACC-17 meeting. Some bishops have said they



Photo/Paul Fehleley/ACNS

Oklahoma Bishop Ed Konieczny, center, is embraced by Burundian Bishop Eraste Bigirimana, right, and Diocese of Nairobi Bishop Joel Waweru, both of whom opposed a resolution he proposed. Both participated in crafting a compromise.

will not attend the Lambeth Conference because they object to the theological stances of other bishops and provinces.

The Rev. Michael Barlowe, the Episcopal Church's clergy member on ACC, called Konieczny's weeklong effort "courageous." The Episcopal Church, he said after the meeting, was served well by Konieczny "graciously trying to engage a very controversial subject."

The entire ACC was gracious during the nearly three hours of debate and negotiation, said Rosalie Ballentine of the

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NEWS

Former bishop seeks redemption after release



NEWS

Pilgrims bear witness at former camp



COMMENT

Congregations question security measures

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Diocese of the Virgin Islands, The Episcopal Church's lay member.

"It does show that we can disagree in a loving way," she said. "Some of us in The Episcopal Church sometimes need to learn to step back and realize that it's really supposed to be about Jesus, about God, about how we walk in faith, as opposed to getting our way. A lot of that was demonstrated today."

Debating 'included' versus 'welcomed'

The language in the resolution's preamble touched all the rifts in the communion over sexuality and went too far for some. It got no better when an amendment proposed changing the last clause, "they should be fully included in the life of the Anglican Communion," to "they are fully welcomed in the life of the Anglican Communion."

The members debated the nuances of being "included" or "welcomed," and whether the understanding of either word changed when translated into other languages.

Konieczny accepted the amendment to move the resolution forward and it passed 38-20, with 17 abstentions.

During the ensuing debate on the resolution, Sudanese Archbishop Ezekiel Kondo said that in his majority-Muslim country "tomorrow the church will be closed" if the ACC agreed to the resolution. "If we pass this resolution, we are sending a very wrong signal" to the church and the world, he said.

Bishop Eraste Bigirimana, from the Burundian Diocese of Bujumbura, said the communion has been divided since Anglicans formally began talking about sexuality at the 1998 Lambeth Conference. The division, he said, comes because not all believe that "the Bible is very clear: fornication is a sin, adultery is a sin, homosexuality is a sin for the Christian." Bigirimana said, "The Bible has to be our reference."

Diocese of Nairobi Bishop Joel Waweru opposed the resolution because it "sets doctrine," something the ACC does not do. He said ACC members "have not had any time to discuss issues of human sexuality" but were now being asked to vote on a resolution about it. And, Waweru ar-

gued, the resolution ought to be expanded to include people who have suffered discrimination for any reason.

"As one coming from the global south," the bishop said he agreed with others who worried that passing the resolution would give fodder to conservative Anglicans, prompting even more of them to boycott the 2020 Lambeth Conference.

Canadian Diocese of Edmonton Bishop Jane Alexander told her colleagues that the ACC resolution simply reminded the church about the yet-unfulfilled commitment the 1998 Lambeth Conference made via Resolution 1.10 to listen to LGBTQ people.



Photo/Mary Frances Schjonberg/ENS

From left, Diocese of Nairobi Bishop Joel Waweru puts his hand on Oklahoma Bishop Ed Konieczny's shoulder as he and Archbishop of Canterbury Justin Welby, center, read a possible compromise to a resolution that threatened to derail the ACC meeting.

If the ACC cannot reaffirm the respect and dignity of those who have been marginalized due to their human sexuality, she said, "then my heart is broken and we've broken our Baptismal Covenant," and "we didn't mean a word" of the Code of Conduct, which members passed at the start of the meeting that contains a similar statement.

Near the end of nearly 45-minute debate, Konieczny said he would not support a proposal that was made to delete the entire preamble. He said he worked on the resolution all week and accepted "multiple revisions" because he was conscious of the differences that ACC members represent.

"I'm distressed. My heart is broken. My faith is challenged that" the council

cannot affirm the statement made in the week-old Code of Conduct and "that we want to send a message to the world that we will respect you at a distance, but you're not welcome. This is not the body of Christ in which I belong," Konieczny said.

For the ACC to debate whether anyone was a child of God and welcome in the church "is beyond my understanding," he said, adding that 50% of the geographical areas of the member churches "disenfranchise, incarcerate and execute people who differ in their human sexuality, yet we say nothing."

"Instead, we're worried about the politics instead of the people."

After the members paused to pray, ACC Vice Chair Margaret Swinson ruled that the proposal to delete the preamble "destroys the spirit in which this motion was offered too much" for her to exercise her discretion to allow it to come to a vote.

Welby suggested that the council pause for table group discussion. That pause led into what became a nearly 50-minute "tea break," during which various combinations of members and staff huddled, sometimes joined by Konieczny, trying to craft a compromise. Welby was often at the center.

With that draft in hand, Swinson asked the members to listen to Welby and decide if they could accept it as a compromise. He reminded the members that the Anglican Communion has fiercely disagreed in the past about con-

traception, divorce and women's ordination. "So, we must not panic" about the current chapter in the communion's nearly 30-year-old debate about sexual identity, Welby said.

The archbishop of Canterbury is known as the "focus of unity" for the ACC, Lambeth Conference and the Primates' Meeting. In that spirit, Welby said it is his "fault and my responsibility" that certain people are upset because some people were invited to the 2020 Lambeth Conference and others were not.

"It may be that at the end of time, I will understand that I got that wrong, and I will answer for it in one respect or another on the day of judgment," he said. "Where I handled it badly, which I

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am sure I did, for one group or another, I want to apologize to you because I have not helped the communion, either for those who are concerned by who was invited or those who are concerned by who was not invited.

“I ask your forgiveness where I made mistakes.”

The compromise wording, which came to the council as an amendment by Waweru and eliminated the original preamble, notes “with concern the pattern of invitations to the Lambeth Conference 2020” and asks Welby to put in place a listening process “with supportive and independent facilitation in order to hear the concerns and voices of people especially those who have felt themselves marginalized with regard to their sexuality.”

Welby must also organize the collection of the work already done in the communion since Lambeth 1998 Resolution 1.10 called for such a process. He is to report to the Standing Committee and ACC-18 in 2022. Lastly, the resolution asks him to report to both groups about “all issues of discrimination” across the communion.

After his apology and explanation of Waweru’s amendment, Welby apologized in French and translated the amendment into French. He asked Diocese of Northern Argentina Nick Drayson to translate both into Spanish and Diocese of Central Tanganyika Bishop Dickson Chilon-gani to do the same in Swahili. Members for whom English is not their first lan-

guage struggled throughout the meeting from a lack of formal interpretation or translation services.

“Out of respect and love and affection for our archbishop and out of love and affection for our member churches, and especially for my brothers in the global south, and for the unity of the church,” Konieczny said that he was “willing to accept this amendment from my brother, Joel.”

Struggling to speak, Konieczny said he wanted his “brother bishops in the south” to know that “we are willing to talk and walk in unity and love together, and encourage them to come and meet with us.”

Waweru’s amendment passed 83-0 with three abstentions in a straw poll meant to test its strength. Waweru, Chilon-gani and Bigirimana came to Konieczny to hug him. The Kenyan bishop kissed Konieczny’s episcopal ring, and he responded in kind as the members began to sing “Bless the Lord, my soul.”

The council formally convened and passed the amended resolution “by general consent.”

The resolution, titled ‘The dignity of human beings,’ says “The Anglican Consultative Council

- notes with concern the pattern of invitations to the Lambeth Conference 2020 and requests that the Archbishop of Canterbury as a focus of unity ensures that a listening process is put in place with supportive and independent facilitation in order to hear the concerns and voices

of people especially those who have felt themselves marginalized with regard to sexuality. The Archbishop of Canterbury will also be responsible for compiling all the work done in this area across the Anglican Communion since Lambeth 1998 and reporting to the {ACC} Standing Committee and ACC18.

- requests the Archbishop of Canterbury to look at all issues of discrimination across the Anglican Communion and make recommendations to the Standing Committee and to report back to ACC18.”

The council later rejected a previously filed resolution that would have asked Welby to consider establishing a theological task group to clarify the core identity and boundaries of the Anglican Communion in the 21st century.

Konieczny said he feared the resolution’s actual intent was to create a body with the power to declare “who’s in and who’s out in the Anglican Communion.” The vote, 43-35 with eight abstentions, came after Swinson ruled that it had passed after her request for “general consent,” and Konieczny, along with a third of his colleagues, requested a show of hands. It was the first time in recent memory that the ACC refused to accept a measure favored by the archbishop of Canterbury.

“Praise God that you voted against what I wanted,” Welby later told the members. “That’s Anglicanism.” ■

Full ENS coverage of the meeting is available at www.episcopalchurch.org.

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Once bishop, now a ‘poster child’ for alcoholism, Heather Cook aims to make amends

By Adelle M. Banks
Religion News Service

Once a rising star in the Episcopal Church, Heather Cook hoped to spend her life lessening people's pain.

Instead, months after she was consecrated the first woman bishop in the Diocese of Maryland in 2014, she was behind the wheel, texting, driving drunk and causing an accident that killed a bicyclist on a Baltimore road.

“Part of the great challenge for me is to know that I, through this experience, have added more pain to the world,” said Cook in one of a series of phone interviews from prison before her release on May 14.

Technically, Cook has done her time.

But the former inmate now has a life sentence: determining if redemption might ever be possible after such a tragedy.

Two days after Christmas, she struck and killed cyclist Thomas Palermo, a husband and father of two. She initially left the scene of the accident but was later arrested. Authorities said her blood alcohol level was 0.22, almost three times the legal limit.

She was convicted of vehicular manslaughter, DUI, leaving the scene of an accident and driving while texting and was sentenced to seven years in prison.

Cook was defrocked by the Episcopal Church and is no longer a priest or a bishop. Instead, for the past three and a half years, she's been inmate number 00442452 at the Maryland Correctional Institution for Women.

She hopes to spend her life making amends for what she did.

Cook, 62, agreed to talk with Religion News Service on the condition that this story would not be published until her release from prison.

She described her willingness to be interviewed as “part of my amends” — a word used in the ninth step of the 12-step recovery process.

The former bishop told RNS she did not know at the time of her accident that she had struck a person. Though she declined to discuss more of what happened that day, she does recall texting “we are on our way,” referring to herself and her golden retriever, Teddy, before the collision.

She said she has repented for the DUI accident and the loss of Palermo's life.

“Repentance is two things, at least,” she said. “Repentance is a feeling and repentance is also amendment of life. In the beginning, I was absolutely overwhelmed with shame and grief and hopelessness at what had happened that I'd been responsible for.”

Palermo's family opposed her requests to leave prison early as well as the length of her prison sentence, saying she had not been given enough time for her crimes.

“While no amount of prison time would seem sufficient, we feel the court today could have sent a stronger signal that our community takes driving while under the influence and driving while distracted seriously,” said Alisa Rock, a

sister-in-law of Palermo, speaking for the family after Cook's sentencing. “It feels lukewarm.”

The Palermo family, through its attorney, declined to comment for this story.

Her fellow Episcopalians have mixed feelings about Cook. There is anger over her crimes and a feeling that she was an embarrassment. She's also forced the



Photo/Juliet Linderman/AP

Heather Cook leaves Baltimore City Circuit Court in Baltimore with attorney Jose Moline after her arraignment on April 3, 2015.

denomination to rethink its often-cozy relationship with alcohol that caused some members to call themselves “Whiskeypalians.”

A commission set up after Cook's arrest found that the Episcopal Church often failed to intervene with clergy who struggled with alcoholism.

“In many instances, devoid of expectations for substantive recovery and amendment of life, the desire to forgive has undermined the church's collective responsibility to due diligence in the work of screening, recognizing, and diagnosing impairment in church leaders, as well as intervening and treating when appropriate,” a denominational report found.

After her arrest in 2014, it was revealed that four years earlier, Cook had been stopped for drunken driving on the state's Eastern Shore. Some diocesan members said information about the initial incident was not disclosed when Cook was elected as suffragan, or deputy, bishop.

Bishop Todd Ousley, who heads the

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COOK continued from page D

Episcopal Church office tasked with responding to its Commission on Impairment and Leadership's 2017 recommendations, has known Cook for more than a decade. He once served with her on a church committee on congregations in small communities.

He described Cook as "a very gifted priest" with the "potential to be a very gifted bishop but also someone who had a dark side to her."

Some of her peers questioned how Cook ever became bishop in light of her drinking and driving history.

Diocese of Maryland Bishop Eugene Sutton was not available for an interview, but spokeswoman Carrie Graves said: "We hold Rachel Palermo and her family in prayer, and we pray for Heather Cook and all involved in the aftermath of this tragedy."

Bishop Chilton Knudsen, 72, who was chosen to replace Cook in the Maryland diocese, said she has met with her predecessor "on my own volition" and because "I also want Heather to know that not everybody in the Episcopal Church has it out for her."

Knudsen, an expert on alcoholism who is celebrating 31 years of sobriety this month, said people in the Baltimore-based diocese continue to have a range of emotions about Cook.

"I think if there is distress or anger, it's about the entire disruption of life and not just about a DUI that didn't get aired in the light of day," said Knudsen, who is now assisting bishop in the Diocese of Washington.

"She will have people who will be mad at her for the rest of their lives. That's their problem, in my view, but I believe the majority of people are past the worst of the anger and distress and sadness that I saw."

Knudsen also took on another role in Cook's life at the prison: She was the officiant at Cook's wedding to longtime companion Mark Hansen, 61, a lay Episcopal minister and recovering alcoholic who lives on the Eastern Shore and met Cook when they were both attending General Theological Seminary.

The fall 2017 ceremony occurred in the same room where Hansen and Knudsen have visited her in separate one-hour slots, with a table next to the guard's desk serving as the altar for her wedding. Murals on the walls around them feature cartoon characters and female superheroes painted by a prison art club.

Cook, who usually wore a denim shirt, blue jeans and white sneakers for visitors, was permitted to wear a powder blue dress for the occasion.

The former bishop said she never lost her faith while in prison.

But she did feel a lost sense of purpose because she no longer held holy orders within the Episcopal Church. Now, she said, she has claimed a new role.

Cook, a self-described "poster child for alcoholism," hopes to advocate

for women who are in prison and those who struggle with addiction.

The daughter of an Episcopal priest who said he was an alcoholic, Cook spearheaded "S.O.B.E.R. October" events for the last two years at the prison, serving as a keynoter and organizing other speakers on the topic of sobriety.

Maryland prison officials declined requests for interviews about Cook's time in prison.

Gerard Shields, a spokesman for the

Department of Public Safety and Correctional Services, said Cook earned time off for good behavior.

"She was infraction free, worked at one of our Maryland Correctional Enterprise shops, attended alcohol counseling and provided ministerial help to other inmates," he said in an email.

Cook's parole application packet includes a letter of apology she wrote to Palermo's widow as part of a Victim/Offender Impact Class Education program.

In a page and a half, she expresses sorrow for the "tidal wave of pain" she has caused, says she prays for the family and recalls the apology she made on the day she was sentenced in 2015.

"I am sorry that my failure to take action about a disease of addiction cost your husband's life," she wrote.

"I am sorry I drove carelessly and took my eyes off the road, not seeing what had happened so not responding quickly to render help. I'm sorry that the publicity made everything harder and deprived you of the privacy of your grieving. I hurt for all of it."

The Rev. Lettie M. Carr, a chaplain at the prison for 22 years through 2017, said Cook served as her clerk. Carr said the former bishop helped inmates sign up for classes and handed out religious material.

"She learned to make peace with herself and with God and with the system," said Carr, now an associate pastor at First Baptist Church of Glenarden in Landover, Md." ■



Courtesy photo

Heather Cook speaks during the S.O.B.E.R. October 2017 event at Maryland Correctional Institution for Women.

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Episcopalians join thousands on pilgrimage to historical site at former Japanese internment camp

By Pat McCaughan
Episcopal News Service

Episcopalians from the Diocese of Los Angeles were among thousands who journeyed April 27 to Manzanar National Historic Site, one of the 10 internment camps where nearly 120,000 Japanese Americans were held during World War II, an injustice that speakers said must “never happen again.”

In the desert heat and in the shadow of the snow-capped Sierra Nevada mountains, the Kyodo Taiko drummers from the University of California Los Angeles opened the commemoration of the 50th anniversary of the first pilgrimage to the former war relocation center in 1969. The day’s events also included stops at the visitor’s center, the museum and a recreation of the rustic wooden barracks that had housed four families each.

The site is located near Independence, Calif., about 220 miles north of Los Angeles.

During an interfaith service, Buddhist, Christian, Muslim and Shinto worshippers laid flowers at the iconic Manzanar cemetery monument, where some detainees are buried.

A crowd estimated at about 2,000 listened to speakers who included representatives of the Lone Pine Paiute-Shoshone Reservation and the National Park Service, local activists, politicians, community organizers and Tomochika Uyama, the Japanese consul general in San Francisco.

Nihad Awad, co-founder of the Council on American-Islamic Relations (CAIR), thanked the Japanese-American community for its support in difficult times and told the gathering that the injustices leveled against Japanese Americans must never be permitted to happen again.

After teaching his children about the mass incarcerations of Japanese Americans during the war, they feared the same fate amid growing anti-Muslim sentiment in the wake of the Sept. 11, 2001, terror attacks, Awad said — so much so



Photo/Ben Soriano

Episcopalians joined worshippers at an interfaith service, commemorating the 50th anniversary of the first pilgrimage to Manzanar internment camp, one of 10 where 120,000 Japanese Americans were held during World War II.

that his 10-year-old daughter “packed a suitcase and was ready to be picked up by the federal government.”

“CAIR and a lot of civil rights organizations are working hard each day to ensure that this will never happen to her or any children in America,” he said to cheers and applause.

Awad’s story felt very personal for Glenn Nishibayashi, a member of St. Mary’s Episcopal Church, a historically Japanese American congregation in Los Angeles. His mother, Frances Kako, was 16 when she and her family were sent to the camp in Heart Mountain, Wyo.

Kako’s family ran a business that traded goods between the U.S. and Japan, but after the Dec. 7, 1941, attack by Japan on Pearl Harbor, “they had to shut down the business; they lost everything,” Nishibayashi told ENS.

Nishibayashi, 62, a retired financial planner, was among several dozen Episcopalians from the Los Angeles diocese who made the bus trip to the camp to commemorate the anniversary.

“To think how far we still have to go,” he said. “I realized that we are not much better than we were 75 years ago. It feels like we’re heading backwards these days. It reminds me that we have to be vigilant about fighting racism and xenophobia. While it was in the past, it’s also in the present.”

Nishibayashi and other children of

camp survivors say their parents rarely, if ever, discussed those experiences. “It was a dark time for them, and they really didn’t want to share about it. Essentially, they were in prison when they had done nothing wrong,” he said.

His son Kendall’s search for answers led them to Heart Mountain and the discovery of photos of Nishibayashi’s grandfather and his mother’s speech as valedictorian of the first high school graduating class at the camp. Published in the Heart Mountain Sentinel at the time, she told some 240 classmates, “we face the future with faith in the U.S.”

Although forced to leave behind all they held dear, Kako called it “a tribute to American democracy ... that we have been able to pick up so quickly the strings that we dropped, and that we, as a body, are privileged today to take part in this graduation ceremony.

“We, as the graduating class have two choices before us today,” Kako wrote. “We can remain passive and live in the memory of the things we loved and knew back on the Pacific Coast. Or else we can stand strong and erect and look straight into the future.”

She charged the group to “look forward with a faith in democracy that is shining and strong, for we know that the real America has a big and understanding heart.”

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Still, Nishibayashi said, his mother struggled with depression most of her adult life, he believes, because of her camp experiences.

His father, Masaru Nishibayashi, was 18 when his family was sent to the camp in Jerome, Ark., Nishibayashi said. “They dressed in their Sunday best,” he said. “They did not resist. My father told me that ‘we were silent. No one spoke out or spoke up for us. We knew we were alone.’” His father’s family members also lost their business, which included renting Asian artifacts and props to Hollywood film studios.

Masuru Nishibayashi served as a translator for U.S. Army military intelligence under Gen. Douglas MacArthur, he said. Although detained, he was granted a special pass to come and go from the camp, a card that Nishibayashi still possesses. After the war, his father earned a doctorate in chemistry and became a research chemist.

St. Mary’s, where his parents met and married, still bears witness to the past.

A stained-glass window depicts the shields of the dioceses where the 10 internment camps were located. At the top of the window is the Episcopal Church shield; they are connected by a depiction of barbed wire.

Near the baptismal font is a plaque, listing names of those who served in World War II, including members of the famed 442nd unit. Considered to be the most decorated unit in U.S. military history, its members were made up almost entirely of second-generation Japanese Americans, who fought while many of their family members were in camps.

“My father’s name is on that plaque, and I show it to people when they come to St. Mary’s,” Nishibayashi said. Also posted in the church are copies of Executive Order 9066, signed in 1942 by President Franklin D. Roosevelt authorizing creation of the camps, and of a “reparations letter” that decades later accompanied \$20,000 payments to survivors.

Nishibayashi laughed. “It’s part of the family lore that my grandmother died on the day [President] Reagan signed that [reparations] act. We call it her last act of defiance, as if she were saying, ‘I’m going to live long enough so you have to say sorry to me.’”

Sharon Matsushige Crandall, 53, also was on the bus trip. For her, the act

of standing on the land where Japanese Americans once were held reduced the sting of past shame connected with their detention and helped alleviate present challenges of feeling caught between cultures.

Crandall also noted the sea of Americans of Asian, African, Latino and European descent, of all ages and genders, who attended the commemoration. “It felt so good to see such a diverse group of people there,” she said. “Years ago, the only people that would even care about something like that were other Japanese people.”

“It was very emotional for me,” she told ENS. “It was almost like the minute I stepped off that bus, I could just feel it, a sense of being understood in that space, with all those people.”

Although her parents shared details of their camp experience with her, she has no tangible record of their early lives, she said. “Sometimes, people post pictures on Facebook of their parents when they were kids, and it makes me so sad,” she told ENS.



Photo/Kathy Nishibayashi

Glenn Nishibayashi, in front of the iconic monument marking the cemetery at the former relocation center. The obelisk reads “Soul Consoling Tower.”

“I don’t have any idea what my mom was like growing up. Her family’s possessions were being stored in a church, but the church was burned. People in the community always believed the church was burned because it was known that they were helping the Japanese.”

The community was Brawley, a rural farming area inland from San Diego. Her farmer grandparents were poor, with seven children and few resources. The family plunged into survival mode when her grandfather was arrested, days after Pearl Harbor, suspected of being a spy because he had a short-wave radio. Soon after, the family was sent

to the camp in Poston, Ariz.

“My mom was 9 years old when they went to the camp,” Crandall said. “When my grandfather was arrested, he told my grandmother that, as long as you stay in the United States, I’ll find you. But if she went back to Japan, he wasn’t going to look for her.”

When the war ended and families were released, her grandmother had no

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“Les Colombes” soars in New York church

By Pamela A. Lewis

From Jerusalem to Munich, Salisbury and London, and most recently Grace Cathedral in San Francisco, the art installation “Les Colombes” (“Doves”) has been journeying around the globe since 2007. Now in its first East Coast venue, the extraordinary display is on view at the Episcopal Church of the Heavenly Rest in New York through August 18.

Michael Pendry, an artist, set designer and actor, created “Les Colombes.” At Heavenly Rest, the installation was created in partnership with Hudson Link for Higher Education in Prison, an organization that provides college education, life skills, and reentry support to incarcerated and formerly incarcerated men and women.

Thousands of white origami doves were folded by members of Hudson Link, New York City schoolchildren, Heavenly Rest parishioners and people around the world. The work is intended to bring attention to the issue of mass incarceration

in the United States, and also explore what “release” means to individuals in prison or recently released. Those who folded the doves wrote messages of peace, resilience and hope, and their thoughts on the concept of “release.”

With its lofty, Gothic-inspired dimensions, the 150-year-old Heavenly Rest’s high-vaulted ceiling is the perfect backdrop against which the paper doves “fly” (suspended by almost invisible cables) above the nave in an entrancing serpentine formation. “The doves create an atmosphere of calmness, gentleness and virtue as they fly through the air in an arrangement which appears to be a loose flock of birds. Folded by so many people, the doves in their unity stand for the right to peace and freedom for all people,” Pendry said.

“Les Colombes” is the culmination of the first year of programming under the new arts initiative at Heavenly Rest that has included group, solo, and collaborative exhibitions, as well as educational and spiritual programming focused on those shows.



Photo/Pamela A. Lewis

For more information, contact Lucas Thorpe, program organizer, at lthorpe@heavenlyrest.org. ■

Pamela A. Lewis writes about topics of faith. She attends Saint Thomas Church, Fifth Avenue, New York City.

Presiding bishop wins broadcasting award for royal wedding sermon

By Episcopal Journal

The London-based Sandford St. Martin Trust announced that Presiding Bishop Michael Curry will receive its Sandford St. Martin Trustees’ Award in recognition of the huge media impact generated by his sermon at the May 19, 2018 wedding of Prince Harry and Meghan Markle.

The sermon, the trust said, “helped to bring a better understanding of religious belief and its modern relevance to a new audience.”

An estimated 1.9 billion people watched Curry, the first African American to head the U.S.-based Episcopal Church, tell a congregation of royals and celebrities that “love is the way.”

Bishop Jan MacFarlane, chair of the Sandford St. Martin Trust, said, “one of the indisputable broadcasting highlights of the 2018 royal wedding was Bishop Curry’s sermon. His words were broadcast around the world and were instrumental in shining a spotlight on the central role faith plays in the wider social discourse,

and on how religion can be both hugely engaging and unifying for the public.

“His reminder to audiences of the ‘important stuff’ in life — like fellowship and love — has been crucial at a time



Photo/video screen shot

Presiding Bishop Michael Curry preaches during the wedding of Prince Harry and Meghan Markle.

such as this, when the social and political divisions in the U.K. and around the world are being so deeply felt.”

The Sandford St. Martin Trustees’ Award recognizes individuals, programs or organizations which have made outstanding contributions to their audience’s understanding of religion, ethics

or spirituality. Previous recipients include author, journalist and broadcaster Joan Bakewell, composer Sir John Tavener, journalist Lyse Doucet and broadcaster and historian Neil MacGregor.

The U.K. writer, broadcaster and former chairman of the Equality and Human Rights Commission, Trevor Philips, will dedicate Curry’s award at a special ceremony at Lambeth Palace in London on June 13. Curry videotaped his acceptance speech for the ceremony because a scheduling conflict prevents him from accepting in person.

The Sandford St. Martin Trust is an independent, non-profit organization. It has been making annual awards for the best programs about religion, ethics and spirituality since 1978.

The trust engages with a wide range of media organizations, individual journalists, broadcast content-makers and other media figures, many of whom give their time and expertise voluntarily to support the trust’s work. This work includes contributing to and participating in conferences, festivals and training. ■

How safe is your place of worship?

By Christopher P. Scheitle
and Jeffery T. Ulmer
Religion News Service

Many Americans may be wondering what security measures are in place at their place of worship after a gunman's attack on a San Diego synagogue service on April 27 left one person dead and three others wounded.

The same question was raised after 11 people were killed in the Oct. 27 shooting at the Tree of Life synagogue in Pittsburgh.

The San Diego synagogue, Chabad Poway, had no security guards — it couldn't afford them. An off-duty border patrol agent was among the congregants, and there are reports he both tried to disarm the shooter and then chased after him outside of the synagogue.

Chabad Poway Rabbi Yisroel Goldstein told *The New York Times* that a hired security guard may have stopped any attack before it began.

"This may have been prevented if we had that," said Goldstein, who was injured in the attack.

President Donald Trump also alluded to this question when he said "the results would have been far better" if the Tree of Life congregation had armed guards or members.

According to news reports at the time, the Tree of Life synagogue did not have armed guards present at the time of the shooting. Many community leaders rebuked Trump's statements and argued that increasing armed security was not the solution.

We are a sociologist and criminologist who in 2015 conducted a national study of religious congregations' experiences with, fears of and preparations for crime.

Our study, which was supported by the National Science Foundation, featured a survey of over 1,300 places of worship and in-depth interviews with more than 50 congregational leaders.

We asked each leader — individuals with significant knowledge of the con-



Photo/Denis Poroy/AP

San Diego County sheriff deputies stand in front of the Chabad of Poway synagogue on April 28 in Poway, Calif. A man opened fire inside the synagogue as worshippers celebrated the last day of Passover.

gregation's operations — about the congregation's history of crime, its security measures, the individual's assessment of future crime risk and fears, and a variety of questions about the congregation's operations and neighborhood.

While neither the Chabad Poway nor the Tree of Life synagogue was part of our study, the results of this work may hold useful insights for conversations about crime and security in places of worship. Here's what we found.

Crimes, most commonly vandalism and theft, were committed at about 40% of congregations in the year prior to the survey. This overall percentage was not significantly different across religious traditions.

When we dug deeper, though, we found that synagogues and mosques deal with crime-related problems that are much different than the average church.

Our survey found, for instance, that synagogues and mosques were three times more likely than congregations overall to have received an explicit threat in the prior year.

Respondents also reported significantly greater fear that congregants would be assaulted or murdered on the congregation's property. This helps explain another pattern we found: Jewish and Muslim congregations are in many ways far ahead of congregations representing other religious traditions when it comes to thinking

about and implementing security measures.

The survey showed that 40% of congregations have in place at least four of the 18 security measures asked about in our survey. About 43% of congregations have an alarm system, 28% use security cameras and 25% have taken steps to restrict the number of entries into their buildings.

Our interviews found that most places of worship have a hard time implementing security. Some of this is simply not enough money. Larger and wealthier congregations tend to have more security in place.

Beyond resources, our interviews consistently found that places of worship view security measures as a potential threat to their mission of creating a sacred space that is open to their communities.

However, our survey also found that-

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where to go. They stayed in the camp, eventually returning to Los Angeles, Crandall said.

In spite of the challenging times, the family still found a way to focus on joy, an important part of the story, she said. “They arrived to a brown desert, and when they left, they left a green oasis. That’s the Japanese way, to make it better than when you arrived. They planted gardens and tried to make it a home.”

Yet, ever afterward, “my mother lived lean, very lean,” Crandall recalled. “She was absolutely someone who didn’t cling to things, to memorabilia and things like that. Whenever I would complain as a teenager, she’d say, ‘Imagine if you were told to pack a bag and take only what you could carry out the door? What would you carry?’”

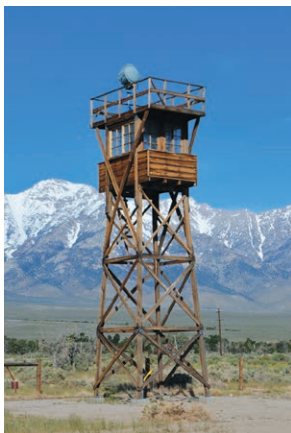
The shame associated with the camp experience prompted her parents to raise her and her siblings “as fully American,”

but they felt caught between cultures, Crandall said.

“I think that part of this intergenerational trauma is this face of, who am I and where do I belong? I’m not fully American because of the way I look. But my parents raised us to be fully American. Part of that was being Christian and eating a certain type of food and not speaking my native language,” she said.

“I think they were worried that we would be identified as not American and not loyal, and people don’t understand that today, and I think sometimes people shame me for that.”

The trip to Manzanar, part of a Transformational Journeys pilgrimage offered by All Saints Episcopal Church in Pasadena, Calif., released some of that shame, she said. “I felt when we were at Manzanar the shame that I think that my family and all the internees must have felt, and the importance of naming it so we don’t pass it on.” ■



Photo/Dick Snyder

A recreated guard tower stands at the site.

WORSHIP continued from page I

synagogues and mosques were much more likely than the average congregation to have security cameras, restricted entry points, security guards and other security measures. For example, only 17% of all the congregations in our survey reported any use of security guards, whether full-time, part-time or for special events. This compares to just over 54% of synagogues and 28% of mosques. Synagogues are also more likely to have communicated with their local police.

Beyond the statistics, our in-depth interviews with leaders of congregations found that synagogues and mosques tend to put a great deal of thought into security. For synagogues in particular, our interviews found that local organizations are effective at sharing information and resources about security threats and strategies — for example, the Jewish Community Relations Councils.

The U.S. must find ways to address the threats and violence against synagogues, mosques and other places of worship. In the meantime, congregations can evaluate their security risks and precautions.

The sparse resources of most congregations present some limitations, but there are steps they can take at little or no cost. For instance, congregations can assess whether entry points should be restricted to increase the ability of staff and members to observe who enters the building.

Congregations are not alone in these efforts. Many local police departments will conduct a security assessment for specific congregations or offer a workshop for multiple congregations. Furthermore, many congregations have members who have relevant skills, from installing new locks to setting up security cameras. Simply starting a conversation within your community can help your congregation identify these resources.

This is an updated version of an article originally published on Nov. 2, 2018. ■

Christopher P. Scheitle is an assistant professor of Sociology at West Virginia University and Jeffery T. Ulmer is a professor of sociology and criminology, at Pennsylvania State University. The views expressed in this commentary do not necessarily represent those of Religion News Service. This article is republished from The Conversation under a Creative Commons license.



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