



Iowa Connections

Spring 2018
VOLUME 5, NUMBER 1



Becoming Beloved Community p. 4

From the Bishop

“No greater love has anyone than that they lay down their life for their friends” (Jn 15:13). It is not very often that Ash Wednesday falls on Valentine’s Day, or whichever way round you want to put it. It reminds me of the day I took my mother to what became her church for the very first time. My father had died and an acquaintance of mine from high school who had become a priest later in life had been recommended for the funeral. After the service he had offered to look in on my mother and offered a couple of opportunities for her to engage with the church community—group shopping on Tuesdays and group bowling (in the church, right up the aisle) on Thursdays.

Well she tried bowling, as dad had left a bag of indoor bowling balls in the shed. It was a good experience and when we met up again, I suggested that it would be polite to attend church on Sunday as well. It was Valentine’s Day, and the church was not going to miss a cultural beat. As part of worship, we were invited to various prayerful activities—including making Valentine cards, and putting soil in a small pot and planting a flower for a loved one. The scripture lesson demonstrated how if you wrote out John 3:16 in just a certain way, you could spell out VALENTINE right down the middle. And then we ended by breaking up into groups and offering prayers for our neighbors.

“God so loved the world that God gave God’s only Son.” “No greater love,” Jesus would emphasize, “than giving your life for your friends.” What a Valentine to receive and what a Valentine to give!

Lots of times I have written about Lent and wondered where the time has gone, and how amazed I am that it has come so soon upon us. But not this year, even when it has come so early. What’s the difference? Life’s circumstances perhaps have increased a kind of mindfulness. Several

days ago I welcomed a new granddaughter into my life and arms. One week later I was saying farewell to a colleague in ministry as he was entering his final days. Life and death and being found in the middle—no greater love has anyone.



Bishop Alan Scarfe

As we move from the brilliance of the Transfiguration into the darkness of Golgotha over these next few weeks until once more a Resurrection Light shines out of an empty tomb, let us recognize that it is all “for Christ’s Love’s sake.” Jesus asks us one question—“What would you have me do for you?” Be bold in your answer, for Jesus is ready to respond with His very life.

As my mother and I left St. John’s that first time, she said to me “Did you feel like you’d been to church?” I admitted that I did not. “But, they are very genuine and down to earth, aren’t they?” my mother replied. She has rarely missed a Sunday, or a Thursday and now even Tuesday bible study and fellowship, since. For, “by their love, you will know them,” is another measurement by Jesus. We need Valentine’s Day and Ash Wednesday to come together more often.

In the peace and love of Christ,

The Rt. Rev. Alan Scarfe, Bishop of Iowa

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GROWING IOWA LEADERS CALLED, FED, AND SENT BISHOP'S SCHEDULE

March

- 3, 4 GROWING IOWA LEADERS at St. Paul's, Marshalltown with St. Stephen's, Newton and St. Paul's, Grinnell
- 26 Chrism Mass, Cathedral Church of St. Paul, Des Moines
- 31 Easter Vigil, Cathedral Church of St. Paul, Des Moines

April

- 1 Easter Day, Cathedral Church of St. Paul, Des Moines
- 14, 15 GROWING IOWA LEADERS at Grace, Decorah with Church of our Saviour, Clermont and St. James', Independence
- 22 GROWING IOWA LEADERS at St. Andrew's, Des Moines with St. Timothy's, West Des Moines and All Saints, Indianola
- 23 All Saints, Indianola
- 28, 29 GROWING IOWA LEADERS at St. Mark's, Maquoketa with St. John's, Dubuque and Christ, Clinton

May

- 10-12 Clergy Conference, American Martyrs Retreat House, Cedar Falls
- 13 St. Timothy's, West Des Moines
- 19, 20 GROWING IOWA LEADERS at Good Shepherd, Webster City with St. Thomas', Algona and St. Mark's, Fort Dodge

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

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COMING SOON TO A CHURCH NEAR YOU

**GROWING
IOWA
LEADERS**
CALLED, FED, AND SENT
THE EPISCOPAL DIOCESE OF IOWA



**A Saturday
retreat
for the
ministries
of ALL**

Locally discerned topics relevant to your context

Increasing opportunities for service and mission

Developing the gifts of Iowa Episcopalians

Collaboration and shared visioning with neighbors

Becoming Beloved Community

by Meg Wagner



Dismantling Racism Training at Old Brick

In February 2018, the Episcopal Diocese of Iowa launched the Beloved Community Initiative for racial justice, healing and reconciliation.

The vision for the Initiative was initially supported by a \$5,000 discernment grant from The Episcopal Church and the commitment of space at Old Brick in Iowa City from the Diocese of Iowa, as part of the focus of the Board of Directors on racial justice.

As a core group of people from Iowa City and Cedar Rapids were discerning how best to focus on this work, The Episcopal Church announced its long-term commitment to racial healing, reconciliation, and justice, called Becoming Beloved Community. The Beloved Community Initiative will endeavor to be a concrete commitment to the work called for in that document.

Core team member Ellen Bruckner says, "I have believed in wholeness for some time. Working with the Beloved Community Initiative offers the hope of moving toward this wholeness I seek. Finding ways of opening space for all

to be included in conversations and all parts of life motivates me to join with others who share this desire. We also share the understanding of movement and all the individual ways we contribute to this movement toward wholeness."

The Beloved Community Initiative has been awarded a \$75,000 Mission Enterprise Hybrid grant from The Episcopal Church. That money, along with an Alleluia Fund Grant and a local grant will help the Initiative get underway.

With our current political climate, emboldened white supremacist groups on the rise, and the divisive rhetoric we hear everywhere, the Initiative hopes to serve as a resource that can inspire and empower people to work for reconciliation and justice that restores dignity and respect.

Dianne Dillon-Ridgely, part of the core team says, "Having been a child during the civil rights protests and activism of the 60's, I was a witness to the end of 'Jim Crow' laws, Americas's legal Apartheid. Now when I hear people say, 'we did that already.' I bristle. No one expects to be clean for life from a single bath or shower—we have to bathe frequently. Equality, justice, and freedom are fragile—we have to protect, cherish, and work for them diligently!"

The Beloved Community Initiative for racial justice, healing, and reconciliation in Iowa aims to equip people to grow as a community of reconcilers, justice-makers, and healers. The Beloved Community Initiative is focused on four

long-term components of this work: telling the truth, proclaiming the dream of Beloved Community, practicing the Way of Love, and repairing the breach in society and institutions.

As part of its work, the Initiative will sponsor Dismantling Racism trainings across the diocese, and will be offering a Train the Trainer opportunity at the Summer Ministry School and Retreat. People who are interested in becoming a trainer must also participate in several monthly online meetings after June.

The training is a day of spiritual formation for the work of dismantling racism in our lives and in our churches. It grounds the work in Eucharist and our baptismal promises, using the training that the Diocese of Atlanta Beloved Community: Commission for Dismantling Racism has developed and adapting it for our context.

Visit the Beloved Community Initiative website at becomingbelovedcommunity.org. There you can see upcoming events, sign up for updates, and donate to the work of the Initiative.

The Rev. Meg Wagner serves as Missioner for Communications and Reconciliation.



Beloved Community Initiative hosted a community meeting for Black Voices Project at Old Brick.

Our Mission

Telling the Truth through educational programs, re-examining local stories, partnering with allies and accomplices.

Proclaiming the Dream through interfaith gatherings for reflection and spiritual practice, seeking repentance, and rebuilding systems and structures.

Practicing the Way of Love by providing space for public story-telling, offering training opportunities for all ages, facilitating leadership training, and coordinating pilgrimages.

Repairing the Breach by building community partnerships, offering space for community groups, creating and offering justice initiatives, and supporting restorative justice initiatives.

Connect

-  becomingbelovedcommunity.org
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-  [@becomingbc](https://twitter.com/becomingbc)



**Beloved
Community
Initiative**

for racial justice, healing, and reconciliation

Winter Talk

by Marilyn van Duffelen and Gloria Thomas

Winter Talk is an annual gathering of leaders in native ministry from around the country, both lay and ordained, usually held at the end of January at St. Crispin's Retreat Center in Okahoma. Almost all the attendees are native, and this year Bishop Keto from New Zealand, the Rev. Canon Ginney from the office of the Canadian National Indigenous Bishop, the Rev. Norm Casey representing the Canadian Indigenous Network, and two representatives from Hawaii also joined us. The meeting was facilitated by the Native Missioner to the Presiding Bishop, the Rev. Dr. Bradley Hauff.

This year Winter Talk addressed several issues, including ordained and lay minister education and training for native ministry, youth evangelism, and promoting native presence at General Convention and on the Executive Council of The Episcopal Church.

Missioner Bradley Hauff introduced his newly appointed Advisory Council and the floor was open for introductions and questions.

All the participants were asked to generate a number of native ministry imperatives which were given to the Missioner and Advisory Council for possible implementation. After much conversation, the delegates to this year's General Convention and the Missioner's



Singing together in various languages

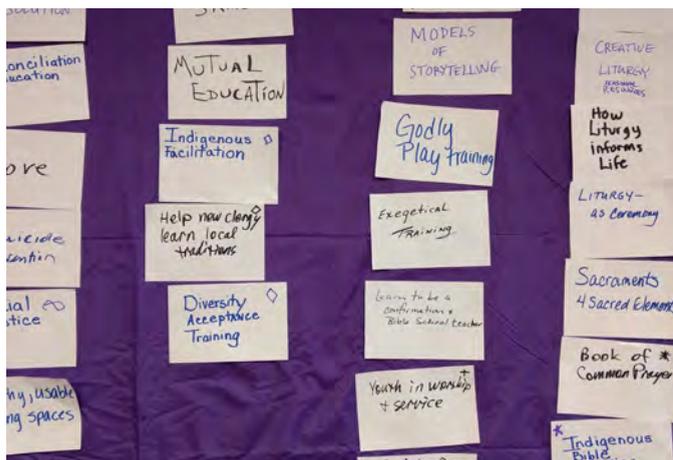
Advisory Council were asked to draft General Convention resolutions which address the native ministry imperatives and also specifically address funding.

Not all our time was spent on meetings. We travelled to the Chickasaw Cultural Center for an afternoon. We were delighted to visit this Smithsonian-quality museum where the audio/visual exhibits contained high-quality artifacts and detailed historical content. There was also a cafeteria with native foods available and a recently constructed village offering a glimpse into traditional village life. The Chickasaw people,

dressed in traditional clothing, offered performances of stomp dancing, flute music and stickball handling. Souvenirs were available at the two fine gift shops.

Throughout the meeting, it was nice to hear hymns sung in several of the native languages.

The Rev. Dr. Marilyn van Duffelen serves as Vicar at St. Paul's Indian Mission and Ms. Gloria Thomas is a parishioner at St. Paul's Indian Mission.



Understanding indigenous ministry needs



Chickasaw village

Growing Iowa Leaders: Called, Fed, and Sent

by Lydia Bucklin

To be members of the Body of Christ is to understand the unique ways we are gifted, each of us, to do the work of God in the world around us.

Growing Iowa Leaders, a new ministry initiative of the Episcopal Diocese of Iowa, intends to further this vision of collaborative ministry—that we each have gifts to share and a role to play in the lives of our communities.

We find ourselves in the midst of a society where people are longing for a deeper connection with God and one another. Young adults and baby boomers alike are searching for ways to make a positive impact in the world. Our church can be equipped to welcome the wanderers and to reach out to those on margins. Now is the time, as followers of Jesus, to commit and equip ourselves for this important work of God.

As the Rev. Kathleen Travis, Rector of St Mark's, Des Moines, says, "We need to meet people where they are and invite them in—to join a community that will support their faith journey."

Growing Iowa Leaders helps participants develop knowledge and skills for effective ministry with support from those out in the field doing the work, both locally and across The Episcopal Church and beyond. All of the churches in the diocese will gather for a Growing Iowa Leaders day in 2018. Several churches have already enjoyed the experience including Christ Church and Grace Church in Cedar

Rapids, St. Paul's in Durant, Trinity in Muscatine, St. Alban's and Trinity Cathedral in Davenport, and St. Peter's in Bettendorf.

Growing Iowa Leaders emerged out of Revival 2017. The energy and inspiration that developed from the Revivals led to people across the diocese asking how they might be more involved in their communities. Growing Iowa Leaders meets the need for increased formation and training to equip members of the Body of Christ for ministry.

The dates and locations have been set for Growing Iowa Leaders 2018, with each cluster of churches meeting prior to their event to plan and discern the particular areas of ministry that they would like to explore. These ministry priorities then become the agenda for the Growing Iowa Leaders day. A unique feature of these events is that

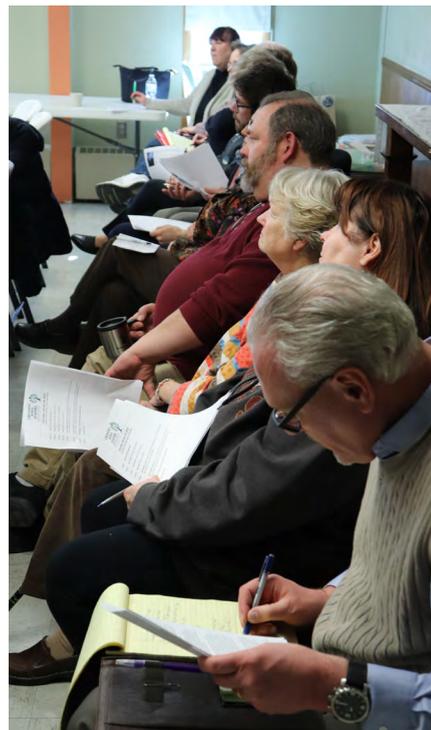
“Growing Iowa Leaders is the jump-start that our diocese needs for the future.”

—Marian Jacobs, member of the Cathedral Church of St. Paul

each day is completely tailored to the needs of the particular congregations in that region.

After the priorities are identified, members of the Growing Iowa Leaders Core Team search for presenters with the gifts and skills needed in each area. Each event features speakers in the morning, with opportunities for going deeper in small groups in the afternoon. Many congregations use this time for planning and collaboration.

The Growing Iowa Leaders Day which took place at Christ Church, Cedar Rapids, identified evangelization/marketing as one of their



Members of Grace and Christ Episcopal Churches in Cedar Rapids at Growing Iowa Leaders day

priorities. Mary Parmer, Director of Invite, Welcome, Connect, a ministry of the Beecken Center at the School of Theology, University of the South, was a featured speaker. Mary said "Our primary task is to invite people into the church, then God can do the rest."

Craig Dobbins, a new member at St. Paul's in Durant said, "I was so happy to be part of Growing Iowa Leaders. The presenters were amazing. We came out of this with a burst of energy and we are looking at ways we can share resources with Trinity Church in Muscatine."

Growing Iowa Leaders will soon be coming to your area. We look forward to your participation in a Growing Iowa Leaders day to learn, grow, and be inspired.

The Rev. Lydia Bucklin serves as Missioner for Leadership Development and New Initiatives.



David Little from CliftonLarsonAllen in Cedar Rapids addresses financial stability for congregations

Hiding in Plain Sight

by Lauren Lyon

On January 22, Presiding Bishop Curry and The Rev. Gay Clark Jennings, President of the House of Deputies, sent a letter to Episcopal Church leaders. At its center was a pledge to “commit to ending the systemic sexism, misogyny and misuse of power that plague the church just as they corrupt our culture, institutions and governments.” To that end, the upcoming 2018 General Convention will “hear the voice of the wider church as we determine how to proceed in both atoning for the church’s past and shaping a more just future.”

In spite of all the changes our church made in the 20th and 21st centuries with regard to their status, women still struggle for opportunity and full acknowledgement of their leadership. The letter from Bishop Curry and President Jennings references systematic sexism and misuse of power. Those injustices hide in plain sight in many of our churches and institutions. They are products of implicit bias, the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.

The church’s iconic female figures tend to be passive, receptive, nurturing or seductive. Christianity has a strong tradition of heroic martyrs, but women often become heroic through their suffering, forbearance rather than the straightforward pursuit of justice or bold leadership.

It is no longer unusual for us to see women in leadership roles in all walks of life, including the Church. But

the events of the last couple of years suggest that our impulses, instincts and habits haven’t caught up with our outward efforts in support of justice and diversity. Even when women are called to leadership roles, our unwritten, unspoken expectations of them are different and we judge them differently from the way we judge men for their ways of interacting, their successes and failures and their decision making. Many of our conclusions are products of implicit bias, unconscious judgments about who and how women are supposed to be that diverge significantly from the characteristics of an effective leader. I say *we*, because implicit bias is not a product of gender or any other intrinsic characteristic; it’s a product of habit, culture and environment. We don’t know it’s affecting our judgments or if we do, we misinterpret it as something other than what it is. Social science research reveals that human beings tend to divide ourselves into groups. We’re predisposed to decide who is “us” and who is “them.” Sometimes it’s no more complicated than whether you’re a Hawkeye or a Cyclone. But other times it is far more serious, prompting unfair judgments of another’s motives, the quality of a person’s work or the legitimacy of another’s leadership.

Research indicates that women leaders in traditionally male roles who make mistakes are judged more harshly than men. Research subjects were asked to read hypothetical accounts of either a woman or a man in a leadership role who judges a situation incorrectly with serious consequences. They reduced

their rating of the man’s effectiveness by 10% and the woman’s by 30%. Results suggest that the effect is reversed if the leadership role is one traditionally held by women. The problem is that there are very few such roles right now. And, leadership in the church isn’t one of them.

The good news is that implicit bias can be counteracted by rational deliberation. When people have an opportunity to reflect on a situation, their decisions more clearly reflect actual circumstances and their sense of justice rather than their unconscious perceptions. We can put this to work in the church.

In communities where people care deeply about what they do and how it is done, there are bound to be disagreements. Church members are often in for the long haul and over the course of a lifetime of membership, many changes take place. Sometimes those changes involve the leadership of women in roles that have been previously occupied by men. It’s often a difficult adjustment both for the leader and for the members of the organization. Recognizing implicit bias in our responses can go a long way toward avoiding rifts in the common life of our congregations. The General Convention’s announcement of January 22 gives us hope that the Episcopal Church will develop frameworks for conversation and other methods for moving beyond our divisions in a spirit of justice and peace.

The Rev. Lauren Lyon serves as Rector at Trinity Episcopal Church in Iowa City.

Our church must examine its history and come to a fuller understanding of how it has handled or mishandled cases of sexual harassment, exploitation and abuse through the years. When facts dictate, we must confess and repent of those times when the church, its ministers or its members have been antagonistic or unresponsive to people—women, children and men—who have been sexually exploited or abused. And we must acknowledge that in our church and in our culture, the sexual exploitation of women is part of the same unjust system that also causes gender gaps in pay, promotion, health and empowerment.

—from the January 22 Letter to the Episcopal Church From the Presiding Bishop and the President of the House of Deputies

Give Us This Day Our Daily Bread

by Jane Clare

This last Sunday, as my priest placed the small wafer in my palm and said, “The body of Christ, the Bread of Heaven,” I recognized for the first time that I was sharing a meal with my congregation. Bread has been particularly on my mind recently, showing up as a kind of motif over the last few months. When these “coincidences” happen, I take heed and try to listen for the message.

A month ago, I was sitting cross-legged on the floor of my dorm with a friend, sharing sushi we’d decided to splurge on. In the course of our conversation, which had discussed many deep and personal things, we came to the topic of my friend’s eating disorder. This wasn’t a surprise, as I knew portions of my friend’s story already; she has been in recovery for almost two years, and is a very vocal advocate for seeking treatment (her writing has even been published in the National Eating Disorder Association magazine). In this conversation, she recalled a time that others had been trying to force her to eat. She’d picked up the bread roll on her plate and thrown it at a family member, exclaiming, “I will not eat this!” She told me that she and her family laugh about this incident now, but that in the moment it had been heart-breaking.

This memory became stuck in my mind, not just because it’s a poignant insight into my friend’s history, but because two weeks earlier I had looked at a bread roll as if it were the most important possession I owned. Amidst

some severe financial difficulties, I was looking at my last scrap of food—a dinner roll from the cafeteria—and trying to figure out how long I could make it last. Half today, half tomorrow? Can I be disciplined enough to eat only a quarter a day for the next four days? I vividly remember thinking, ‘One cannot live by bread alone,’ but Jesus, it would sure help to have some more bread. A couple days later, a trusted

How can we bring the Eucharist to those in need? How do we bring the Eucharist to those with eating disorders, those quietly trying to make ends meet, those whose only meal for several days may be the wine and wafer on a Sunday morning?

friend and mentor helped me by taking me to the food pantry and advocating for me. That ministry was the most important one I have experienced in my life; it truly brought the love and grace of Christ to me in a time of need.

I share these two instances not to contrast or demonize my friend’s story. I know that a common critique of those with eating disorders is that they have no right to refuse food because there are people “actually starving,” with the implication that one hunger is more justified than the other. Instead, I compare these two stories because they both center around bread and want. We were both hungry, both in want of bread, both struggling with our own very real food insecurities. These stories drive me toward food ministry, because I know that when the body is not well, the Spirit suffers. Hunger doesn’t just eat at the stomach, it eats away at the soul.

I have had wonderful mentors and inspiration through the ministries of “Breaking Bread” and “Hot Dog Fridays” (St. James’, Independence). I have also been blessed to witness food ministry in my visits to seminaries, in which the Eucharist is brought in new and interesting ways through meals around a table. (If you’ve never been given a blessed blueberry muffin as the Bread of Heaven, I highly recommend it.) These experiences have bolstered my interest in food ministry, and I’ve tried to put this knowledge and experience into action by creating a Food Justice initiative on my campus. I have realized the possibilities of food as a means for connecting with the Body of Christ, and I think we must adapt and renew our understanding of food and the ministry it can deliver to others.

Food is an integral part of our lives, and as my friend said, “We can’t escape our need for food,” much as we may sometimes like to. I think understanding communion as a meal with those around us and as an action following in the path of Christ is the first step toward helping others. So the question becomes: How can we bring the Eucharist to those in need? How do we bring the Eucharist to those with eating disorders, those quietly trying to make ends meet, those whose only meal for several days may be the wine and wafer on a Sunday morning?

I invite you to ponder these questions and find ways of bringing communion past the walls of your church. Consider bringing bread to an overwhelmed neighbor, or discuss with your community how to better support your local food pantry. Consider options that bring you out into the world in the name of Jesus, because spiritual and physical fulfillment are needed just as badly in the spaces away from the altar.

Everyone deserves the Bread of Heaven; now we must decide how to transport it.

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



Summer Ministry School and Retreat

June 22-24, 2018 Grinnell College

Fun, Learning and Worship for the Whole Family!

Children entering grade 3 and younger: FREE CHILDCARE during track time.

Youth (entering grades 4-12): kicks off on Friday with a pizza party! Lock-in at St. Paul's Church just south of the campus.

Adults: Choose one of the learning tracks listed below or use the time as a solo retreat.

Take advantage of special savings and ensure your track choice is still available: register by May 15, 2018



2018 Track Descriptions

TRACK 1 Exploring Ordained Ministry led by the Rt. Rev. Alan Scarfe
Bishop Alan Scarfe will meet with anyone wanting to explore the possibility of serving through ordination in the Church as Deacon or Priest. All ages, including aspirants who have already met with the Bishop, are invited to this track. Ages 16-35 are especially encouraged to use the opportunity with the Bishop to discern what your baptismal vows might be calling you to do.

The Rt. Rev. Alan Scarfe is 9th Bishop of the Diocese of Iowa. Prior to his election Bishop Scarfe served as rector of St. Barnabas' Episcopal Church in the Eagle Rock area of Los Angeles. Bishop Alan earned a Master of Arts in Theology from Oxford University, and completed post-graduate studies at the Romanian Orthodox Institute in Bucharest, Romania. He is a 1986 graduate of The General Theological Seminary.

TRACK 2 Christian Formation and Discipleship from Baptism to Confirmation and Beyond: Forming Episcopal Disciples for Christ led by Mr. Jake Andrews and Ms. Nora Boerner

Are you looking for a formation program, or looking to change or expand your current program? Our session will discuss tools we've found helpful in building a comprehensive curriculum, Synthesis, for children and youth. It envisions formation as a long-term journey into a deeper understanding of the Christian story and particularly the Episcopal chapter of it. We will discuss what has worked for us, from Godly Play up through Confirmation preparation. Track participants will explore what can work for them in their parishes and develop some practical tools to take back to their churches.

Jake Andrews is a seminarian intern at Trinity Episcopal Church, Iowa City. Nora Boerner is the church's Parish Life Coordinator.

TRACK 3 Anglican Social Thought: Some Key Figures led by the Rev. Dr. Kathryn S. Campbell

Why should church people help the poor? Anglicans have always thought that good works for the underprivileged were a good thing, but the major thinkers generally didn't explain why. This track describes some of the great Anglican figures who served the poor. We also look at what inspired them. John Wesley, Charles Simeon, F.D. Maurice, and William Temple were deeply involved in the social mission of the church in rather different ways. We'll relate their ministries to what we can understand of their piety. We will also consider some contemporary approaches.

continued on page 10

2018 RETREAT SCHEDULE

Friday, June 22, 2018

- 5:30-6:15pm Optional Dinner
- 6:30-6:45pm Welcome and Orientation
- 7:00-8:15pm Gather in Track Groups
- 8:30-9:00pm Compline
- 9:00pm Night Owls snack food potluck

Saturday, June 23, 2018

- 6:45-7:30am Early Bird social time
- 7:30-8:00am Morning Prayer
- 8:00-8:45am Breakfast
- 9:00-11:30am Gather in track groups
- 11:30-11:50am Noonday prayer
- 12:00-12:45pm Lunch
- 1:00-4:00pm Free Time
- 4:15-5:45pm Gather in track groups
- 6:00-6:45pm Dinner
- 7:00-8:15pm Gather in track groups
- 8:15-8:45pm Choral Evensong
- 9:00pm Night Owl social time

Sunday, June 24, 2018

- 6:30-7:30am Early Bird social time
- 7:30-8:00am Morning Prayer
- 8:00-8:45am Breakfast and check out
- 9:00-10:30am Gather in track groups
- 10:45-12:00pm Holy Eucharist
- 12:00-12:45pm Lunch
- 12:45pm Depart

Summer Ministry School and Retreat, *continued*

The Rev. Dr. Kathryn S. Campbell retired recently from ministry with the tiny churches in NE Iowa but has not retired from her passion for teaching. She has offered numerous tracks at SMSR and is developing The Hazelnut Connection, an online platform for people interested in learning about world religions, spirituality, and matters of faith without pressure to convert.

TRACK 4 OK2Talk—About Mental Illness led by the Rev. Willa Goodfellow

No advice, no judgment, no therapy, OK2Talk—About Mental Illness is a safe and confidential place to tell your story and listen to others. Topics include language that describes us, suicide, recovery, and church. If you wonder whether this track is appropriate for you, feel free to contact Willa directly (willagoodfellow@gmail.com).

The Rev. Willa Goodfellow served several congregations and the Diocese of Iowa as Missioner for Ministry Development, 1982-2009. After an early disability retirement, her ministry shifted to recovery from and writing about mental illness, including the prozacmonologues.blogspot.com. She and her wife, Helen Keefe, currently live in central Oregon where she has returned to a bit of ministry development work. She also cooks, bikes, and putters. She says, "I look forward to seeing old friends and meeting some new ones."



Participating in a youth-led Morning Prayer

TRACK 5 Dismantling Racism: Train the Trainer led by Dr. Catherine Meeks

Participants in this track will become those who will lead trainings in various congregations throughout the Diocese (See "Becoming Beloved Community" page 4). The track will be open to a maximum of 10 people deeply committed to an extended process as we move the congregations in our diocese to begin dismantling racism. Those interested in participating in this track must complete an application (available from the Rev. Meg Wagner—please e-mail her at mwagner@iowaepiscopal.org) and commit to six subsequent monthly webinars.

Dr. Catherine Meeks, chair of the Diocese of Atlanta's Beloved Community: Dismantling Racism Commission, will lead this session. She is the retired Clara Carter Acree Distinguished Professor of Sociocultural Studies at Mercer University, an author, community and wellness advocate, and mid-wife to the soul.

TRACK 6 Spiritual Practices for a Faithful Life: Stories of Prayer and Spiritual Growth led by the Rev. Cn. Kathleen Milligan

Spiritual practices help build faith, courage and other spiritual virtues. This track will use stories and writings from Anglican spiritual teachers to explore the classic practices and consider how they might be a part of a faithful life today. We will draw from the Caroline Divines of the 17th Century, the Oxford Movement, 20th Century Anglican and Episcopal voices—and perhaps even a non-Anglican or two. Come, read, meditate, pray, and share together.

The Rev. Kathleen Milligan has been a priest in the Diocese of Iowa for 31 years. She is currently the Interim Rector at Christ Church, Cedar Rapids. She has been interested in monastic spiritual practices and individual adaptations for a number of years. She taught a course in the eSeminary on the Caroline Divines, a number of 17th century poets and spiritual writers, whose works highlight the life of prayer and devotion. She has never wished she was younger before; but now wishes she were younger than 35 so that she could apply for the Community of St. Anselm, the group Archbishop Welby has been gathering at Lambeth Palace over the last few years—inviting young people to a time apart with God.

TRACK 7 The Flock Moves Forward: Considering the Road Next Taken led by Ms. Mary Parys O'Brien

This track is for those 50+ years old and has a number of components: fearless aging (the power to impact your future), the day after retirement (exploring ways to figure out what is important to you to find a purpose-filled post-retirement life), staying connected (finding new ways to develop relationships and social communities), being mortal (living a very good life to the very end), and nurturing your spiritual life in the later years.



Gathering in learning tracks

Mary Parys O'Brien spent her career as a Licensed Parent Educator at the Edina (MN) Family Center; Coordinator, then Manager of Youth and Family Services Programs at St. Louis Park (MN) Community Education; and Director of Community Education for the Hastings (MN) Public Schools. She is also a certified advance care planning facilitator. Her specialty is working with others so that they can make a difference, either in their own lives or with others with whom they work.

continued on page 11

Summer Ministry School and Retreat, *continued*

TRACK 8 Scarred Body, Bounteous Spirit led by Ms. Helen L. Keefe

Serious illness can be as hard on your spirit as it is on your body. Join your story with those of other retreatants who have experienced cancer or other life-changing illness or injury. Enjoy a weekend of rest and confidential spiritual support and nourishment with kindred spirits. We will share discussion as well as time alone to pray, reflect, and write.

Ms. Helen L. Keefe, MA Pastoral Studies, MSW, is a member of Spiritual Directors International and has presented retreats and workshops on dreams, nature, grief, baptism, spiritual direction, and women in scripture. She and her wife, the Rev. Willa Goodfellow, love to hike and have recently walked pilgrim paths in Ireland. Helen is fluent in Spanish and continues to work on her jazz trumpet skills. Following cancer surgery in 2016, Helen chugs along on her ¾ kidney, affectionately dubbed, "Squirt."

TRACK 9 Embodying Christ Consciousness led by the Rev. Catherine Quehl-Engel

An embodied spirituality track featuring mind-body-spirit practices which cultivate peace and a more mindful, Spirit-filled life. Sessions include seated interior prayer, compassion meditation, and gentle, breath- and energy-centered movement meditation including yoga and qigong. We ground these practices in teachings on God's indwelling Spirit and Christ consciousness as found in the Bible, Eastern Orthodox theology, and perspectives from saints such as Francis and Clare of Assisi. Parallel wisdom from Hindu Vedanta and Buddhism is enfolded as are some of the psycho-physical and psycho-social healing benefits of these mind-body-spirit practices. Bring your own yoga mat. Geared for beginner to intermediate yoga skill levels. Persons with physical limitations are invited to contact the instructor for more information.

The Rev. Catherine Quehl-Engel, D.Min., M.Div., M.A. is a priest with twenty-three years of experience offering spiritual healing, guidance, teaching, and mind-body-spirit practices in ecumenical and inter-spiritual ways as a Chaplain of Cornell College. She is certified as a meditation and yoga instructor, and as an advanced healing energy practitioner. Her doctoral research and dissertation were on the use of interior prayer of the heart for personal and communal healing, and for deepening awareness of our oneness with God.

TRACK 10 Reality, Grief and Hope: Three Urgent Prophetic Tasks led by the Rev. Jean McCarthy

This course will explore the ways our personal stories intersect with scriptural stories and will give us opportunity to share our thoughts on them. The title of this course is a book by Walter Bruggemann. How can these three tasks lead us to a deeper understanding and the challenge of Christian life today? Where is God at work in our lives and the world? We will use the lens of Walter Brueggemann's work around the Babylonian Exile (*The Hopeful Imagination*) and the light it can shed on today's world. We will explore some of the prophetic passages of Jeremiah, Ezekiel, and Isaiah at a time when their world fell apart. Out of this crisis came a new way of defining faith and identity as the People of God. Perhaps it can do the same for us.

The Rev. Jean McCarthy retired after 15 years as Rector of St. Mark's, Des Moines. She serves as Diocesan Ecumenical and Interreligious Officer, on the One World One Church Commission and chairs the Dispatch of Business Committee for Diocesan Convention. At the Cathedral Church of St. Paul, Des Moines, she leads a weekly Bible study. She also serves on the National Board of Directors for JustFaith Ministries. She lives Des Moines with her husband Mike, and enjoys two grandchildren who live close by. Her passions are reading and study—and knitting.

TRACK 11 Using the Gifts of Your Church to Respond to Disasters led by Ms. Katie Mears

Come and learn how your church can be even better equipped to respond to the needs of your community in the aftermath of a crisis. Your connections with the vulnerable in your community (through your congregation, your ministries and your members' personal relationships) and all your congregation's other gifts can be enormously useful in fulfilling our gospel call to care for those in need. Learn about Episcopal Relief & Development's global methodology to empower congregations to respond to their neighbors, how the church is currently responding around the United States and simple steps you can take in your own church community!

Ms. Katie Mears is the Director for US Disaster Preparedness and Response for Episcopal Relief and Development.

TRACK 12: Solo Retreat (Self Directed)

Join the larger group for worship and delicious buffet-style meals, but hang out and do your own thing during the eight hours that others are gathering in tracks. Bring any books, music, art or athletic equipment or projects you'd like to engage in so you can use this time of retreat to renew yourself in your own way. Choose one of the many amenities of the town of Grinnell (bike trails, main street shopping, aquatic center, Saturday morning farmers market). Or use the park-like green space or the lobbies, dorms or lounges on the peaceful Grinnell College campus to "get away from it all." Make a healing touch appointment or just take a luxurious nap while the kids are busy in the Youth Tracks. Do this weekend at your own pace joining in the worship and fellowship with friends from all over the Diocese of Iowa.

Summer Ministry School and Retreat, *continued*

Options for Children and Youth

TRACK A: FREE Childcare (birth-entering grade 3) Childcare during track time is in the same building as the meals, worship and classrooms. There is no charge for: on-the-floor accommodations in a parent's dorm room, 5 meals during the retreat and professional childcare providers. Childcare room in the JRC is only open 15 min prior and 15 min post track time. Pre-registration on parent's form is required. Cost: Zero

TRACK B: Youth Track (entering grades 4-12) Gather for fellowship, music, worship, music, formation, music, and fun. Youth enjoy group favorites such as a Friday pizza party, swimming at the local pool, games, and lock-in. The Diocese of Iowa's Youth Ministry Development Team (YMDT) leads this track that will meet at St. Paul's across the street from Grinnell Campus. Most participants enjoy the chaperoned lock-in accommodations, but youth can choose to sleep in the dorms with their parents and be escorted by a parent to St. Paul's Church before breakfast (7:00am) and picked up before Compline (9:15pm). Cost: \$50.00

Numbered Tracks: Youth (ages 14-18) Older youth 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. Cost: \$100.00

WAYS TO REGISTER:

- Online Registration with payment by Visa or MasterCard using "WePay" at iowaepiscopal.org
- Online Registration with payment by check. Click "Pay by Check" as your payment option. Mail your check to the Diocesan office. If your payment is not received by June 12, your registration will not be in effect.
- Visit iowaepiscopal.org for a downloadable PDF of the registration form.

WHAT'S INCLUDED IN THE FEES:

- Retreat fee includes your track classroom and instructor, and helps pay for worship and fellowship spaces
- 5 buffet-style meals: 3 on Saturday AND Breakfast and Lunch on Sunday.
- Air-conditioned dorm rooms for 1 or 2 (choose your roommate, or make a new friend) are a short walk to JRC...or use the free golf cart service.

COST

Private room \$185.00

Semi-Private room (per person for 2 Adults) \$175.00

Commuter Option (no lodging included) \$135.00

Youth in a numbered track \$100.00

Child/Youth in the Youth Track \$50.00

Childcare for kids entering 3rd grade & younger FREE

EARLY BIRD DISCOUNT

Reduce each adult's base price by \$25.00 if you register by May 15, 2018

LATE FEE

Increase each adult's base price by \$30.00 if you register after June 12, 2018

OPTIONAL MEAL

Friday dinner on campus requires pre-registration and is an additional \$12.50 per adult (child prices: ages 6-10 \$8.00; ages 5 and under free). Youth pizza party is included in YMDT track fee.

NO REFUNDS after June 12, 2018

SCHOLARSHIPS partial and full are available based on need. Contact eadams@iowaepiscopal.org to apply.

FAMILY ACCOMMODATIONS:

Dorm rooms have a maximum of 2 twin-size beds in each room and floor space is limited. We try to group family rooms near each other in the dorms.

Children entering grade 3 and younger will sleep on the floor in the dorm room of their parent/guardian. Cost is zero.

Youth entering grades 5 thru age 12 may either sleep at St. Paul's at the youth lock-in or in their parent/guardian's dorm room on the floor.

Remember for all those younger than 18:

1. Linens will not be provided for children/youth. All minors must bring their own bedroll or sleeping bag and be prepared to sleep on the floor.
2. A signed Parental Release and Medical Release form is required.
3. Minors should have adult supervision on campus at all times.

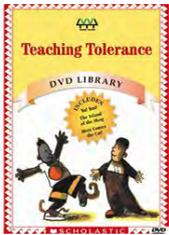
IRMS Resources Confront Intolerance

by Tracey Stark

We have work to do—hard work. In the last six months, Iowa has witnessed cross-generational intolerance and racism. In September, we saw images of several members of the Creston High School football team dressed in white KKK hoods, burning a cross in an open field. In December during a broadcast of the Forest City-Eagle Grove boys' basketball game, two KIOW radio announcers made derogatory comments aimed specifically at Latino immigrants. In January, students from the predominantly white Spencer High School chanted racist slogans at the rival basketball team from Storm Lake.

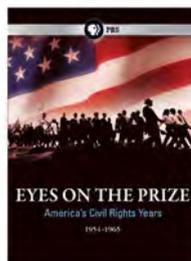
As Iowans, we have talked, and some have even taken action. But if recent events indicate where we are on the path to tolerance and acceptance, we have much more to do. We must recognize and take ownership of our history. We must instill in every person, from birth on up, genuine kindness rooted in mutual understanding and tolerance for our differences. Iowa Religious Media Services (IRMS) has intentionally built a collection of resources that will help you begin or continue a program that teaches tolerance and understanding.

Teaching Tolerance: Volume I (DV1563) provides gentle lessons for young children on the subjects of tolerance and caring. The Teaching Tolerance series presents literary animations based on children's books. The resource tackles issues such as reaching out to one another, as well as overcoming fear and hostility. **Volume II** (DV1564) includes tales of cultural differences, compromise, and friendship. (Pre-K-Lower Elem.)

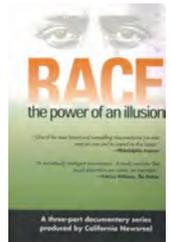


What Makes Me White? (DV624) is a uniquely inquiring, often poetic approach to a difficult subject, white privilege. Designed as a tool for the classroom, boardroom, or church, the film by award winning filmmaker A.M. Sands gradually creates a portrait of whiteness as a learned social identity, one that is vividly experienced by people of color, but largely unnoticed by whites. IRMS also has *What Makes Me White? Part 2* (DV1533), which expands on Sands' personal journey, sharing specific memories that helped shape her perception of race. The two documentaries would create a poignant lesson for middle school and high school students, as well as adults. (Jr. High-Adult)

Eyes on the Prize: America's Civil Rights Years 1954-1965 (DV1547) tells the definitive story of the civil rights era from the point of view of the ordinary men and women whose extraordinary actions launched a movement that changed the fabric of American life, and embodied a struggle whose reverberations continue to be felt today. (Jr. High-Adult)

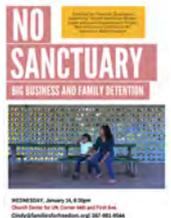


Race: The Power of an Illusion (DV1534) asserts that the idea of race as innate biology is no more sound than believing that the sun revolves around the earth. Yet, race still matters. Just because race doesn't exist in biology doesn't mean it isn't very real, shaping life chances and opportunities. The resource asks a question so basic it is rarely asked: "What is this thing called race?" *Race: The Power of an Illusion* helps set the terms that any further discussion of race must first take into account. (Adult)



Holding Up Your Corner: Video Stories about Race (DV1506) is designed to equip communities to begin to address together the issues of race and injustice. Written by F. Willis Johnson, pastor at Wellspring United Methodist Church in Ferguson, Missouri, *Holding Up Your Corner* provides a template for conversation and collaborative learning, offering practical, foundational guidance, showing pastors and lay people how to live into their calling to address injustice and lead others to do the same. (Sr. High-Adult)

No Sanctuary – Big Business and Family Detention (DV1344) offers a brief history of family detention and the coalition that brought it to an end at the T. Don Hutto family detention center. The film brings to light the inherent issues that arise when the for-profit prison industry is hired to manage and operate centers for immigrant family detention. (Sr. High-Adult)



abUsed – The Postville Raid (DV1335) serves as a cautionary tale of government abuses. The film presents the devastating effects of U.S. immigration enforcement policies on communities, families, and children by telling the gripping stories of the people in Postville, who survived the most brutal, expensive, and largest immigration raid in the history of the U.S. This local story that is happening in many other places also shows the role of the church as part of the emergency response to this humanitarian crisis. (Sr. High-Adult)



A Little Salsa on the Prairie: The Changing Character of Perry, Iowa (DV1246) chronicles the rapid ethnic diversification of an Iowa community. It explores the significant change that began in Perry in the early 1990s when the complexion of a once predominantly white community shifted dramatically. Reflecting patterns similar to what is happening in many other Iowa communities, this film examines changes to the economy, society, and physical environment that arose due to the Latino immigration. (Sr. High-Adult)

Ms. Tracey Stark serves as the Library Manager for Iowa Religious Media Service.

2017 STEWARDSHIP SHARE
January-December 2017

City	Church	Stewardship Share	2,017 Pledge	Received to Date	(Over) Under
Algona	St. Thomas	4,422	4,500	4,500	0
Ames	St. John's	51,644	36,644	36,644	0
Anamosa	St. Mark's	500	1,500	1,500	0
Ankeny	St Anne's	16,820	10,000	10,000	0
Bettendorf	St Peter's	20,800	20,800	20,800	0
Boone	Grace	500	500	500	0
Burlington	Christ	18,553	18,553	18,553	0
Carroll	Trinity	1,119	1,119	1,119	0
Cedar Falls	St. Luke's	32,721	32,721	32,721	0
Cedar Rapids	Christ	59,455	59,455	59,455	0
Cedar Rapids	Grace	6,758	6,758	6,758	0
Chariton	St Andrew's	3,084	3,084	3,084	0
Charles City	Grace	2,346	2,346	2,346	0
Clermont	Saviour	1,629	1,680	1,540	140
Clinton	Christ	15,376	13,900	13,900	0
Coralville	New Song	19,152	19,152	19,152	0
Council Bluffs	St Paul's	3,354	3,354	3,075	279
Davenport	St Alban's	6,546	6,546	6,546	0
Davenport	Trinity	103,645	80,000	80,000	0
Decorah	Grace	6,508	6,508	6,508	0
Denison	Trinity	500	660	660	0
Des Moines	St. Andrew's	29,624	29,624	29,624	0
Des Moines	St Luke's	28,183	14,301	14,301	0
Des Moines	St. Mark's	7,250	3,500	3,208	292
Des Moines	St. Paul's	70,781	70,781	70,781	0
Dubuque	St John's	15,476	10,000	10,000	0
Durant	St Paul's	6,630	6,069	6,210	(141)
Emmetsburg	Trinity	3,425	3,425	3,425	0
Fort Dodge	St. Mark's	25,381	25,381	25,381	0
Fort Madison	St Luke's	5,098	5,000	5,004	(4)
Glenwood	St John's	1,035	1,035	1,035	0
Grinnell	St. Paul's	4,260	4,260	4,597	(337)
Harlan	St Paul's	500	200	200	0
Independence	St James	2,785	2,400	2,400	0
Indianola	All Saints'	1,791	1,791	1,791	0
Iowa City	Trinity	95,597	81,474	88,905	(7,431)
Iowa Falls	St. Matthew's	3,532	3,532	3,532	0
Keokuk	St. John's	11,107	6,000	6,000	0
LeMars	St George's	500	250	187	63
Maquoketa	St Mark's	3,880	1,200	1,225	(25)
Marshalltown	St Paul's	11,423	11,423	11,423	0
Mason City	St John's	15,683	15,683	15,683	0
Mount Pleasant	St Michael's	5,800	4,200	4,200	0
Muscatine	Trinity	14,935	15,000	15,000	0
Newton	St Stephen's	5,590	5,590	7,082	(1,492)
Orange City	Savior	1,381	650	650	0
Oskaloosa	St James'	9,008	9,008	9,008	0
Ottumwa	Trinity	9,774	2,500	2,499	1
Perry	St. Martin's	7,346	5,500	5,500	0
Shenandoah	St John's	500	500	500	0
Sioux City	Calvary	1,949	1,980	1,980	0
Sioux City	St Paul's	2,584	2,584	2,584	0
Sioux City	St Thomas'	26,664	9,470	9,977	(507)
Spirit Lake	St Alban's	15,584	15,584	14,285	1,299
Storm Lake	All Saints'	2,080	2,080	2,080	0
Waterloo	Trinity	11,967	11,967	11,967	0
Waverly	St Andrew's	5,029	5,029	5,029	0
Webster City	Good Shepherd	6,964	6,964	6,964	0
West Des Moines	St Timothy's	<u>60,955</u>	<u>45,000</u>	<u>45,000</u>	<u>0</u>
TOTAL		907,483	770,715	778,579	(7,863)

Episcopal JOURNAL

QUARTERLY EDITION

SPRING 2018

Church leaders express grief, call for action after Florida high school mass shooting



Photo/Jonathan Drake/Reuters

A mourner places a candle on one of 17 crosses at a memorial for those killed by a gunman on Feb. 14 at Marjory Stoneman Douglas High School in Parkland, Fla.

By David Paulsen
Episcopal News Service

Episcopal bishops were arranging for services of lamentation at churches around the country in the wake of the shooting at a Florida high school that left 17 students and faculty members dead, as the bishops and other church leaders called for political action against gun violence to end “these lethal spasms of violence in our country.”

“The heart of our nation has been broken yet again by another mass shooting at an American school,” Bishops United Against Gun Violence, a coalition of more than 70 Episcopal bishops, said in a statement released Feb. 16, two days after the massacre at Marjory Stoneman Douglas High School in Parkland, Fla.

A former student, 19-year-old Nikolas Cruz, was charged with 17 counts of murder after he opened fire with an AR-15 rifle in hallways and classrooms before ditching his gun and ammunition and blending in with students to escape, authorities said. He was found and arrested on a city street

continued on page B

This flu season, congregations urged to take common-sense health precautions

By David Paulsen
Episcopal News Service

As the sound of coughing and the sight of runny noses got you questioning whether to shake hands during the peace or sip from the common cup on Sunday?

With this flu season said to be the worst since 2009, Episcopal leaders

are advising parishioners to use common sense during worship without letting their precautions get in the way of participating fully in the life of the church.

“There are, I suppose, a million ways to get the flu, and it troubles me that we bring so much of our attention to the common cup as a particular danger,” Diocese of New York

continued on page C



Photo/Sharon Sheridan

Congregations and parishioners are urged to take sensible precautions during flu season when sharing the common cup at the Communion rail.



NEWS

Council to send churchwide budget to convention



FEATURE

Woodchoppers bring ministry of warmth



ARTS

Cathedral shows sculptor's vision of Stations of the Cross

SHOOTING from page A

later in the day.

Fourteen of the fatalities were students. A football coach, athletic director and geography teacher also were killed.

Bishops United offered condolences to the families, singling out by name Carmen Schentrup, a 16-year-old student who was a youth group leader at St. Mary Magdalene Episcopal Church in Coral Springs.

The Coral Springs church posted news of Schentrup's death Feb. 15 on Facebook.

"Please keep our entire church family in your prayers," the post said while asking the public to respect the family's privacy.

The Diocese of Southeast Florida, which includes Parkland and Coral Springs, released a statement Feb. 15 expressing grief at the "horrific massacre of innocents."

"There are no words that can adequately give voice to the madness and the violence done to those gunned down, and to their families and friends so cruelly robbed of those they loved," the statement says. "There are no words to describe the pain of loss and grief, of shock and horror, of outrage and anger, only the anguished cries that well up from the very depths of our being. There are no words to make sense of what makes no sense, and in the face of such senseless killing we are numbed and rendered speechless."

Christians' faith will help guide their response to this tragedy, Bishop Peter Eaton said in a written statement Feb. 16. "We bring more than our prayers."

"We bring our longings and convictions for a different future," he said. "What happened at Marjory Stoneman Douglas High School is not the world as it ought to be, or as it needs to be, and we who follow Jesus accept the responsibility



Photo/Joe Skipper/Reuters

Participants hold placards with the names of victims, including Episcopal youth leader Carmen Schentrup, of the Feb. 14 shooting in Parkland, Fla., during a candlelight vigil at Florida Atlantic University in Boca Raton on Feb. 16.



Schentrup

for being partners with God to bridge that gap between what is and what could and ought to be."

On Feb. 15, Washington National Cathedral Dean Randy Hollerith released a written prayer asking God to comfort those affected by the shooting spree while alluding to the political debates that such killings typically ignite.

"Forgive us, Lord, when our leaders fail to take action to protect the most vulnerable from the dangers of gun violence," Hollerith said. "Forgive us, Lord, for the times when we lack the courage and political will to work together. Open our eyes and our hearts to work across our divisions to end the plague of gun violence."

The Bishops United Against Gun Violence's statement echoes those sentiments.

"We must reflect on and acknowledge our own complicity in the unjust systems that facilitate so many deaths, and, in accordance with the keeping of a holy Lent, repent and make reparations," it says before calling for political engagement by Episcopalians.

The bishops specifically call for legislation banning the AR-15 and similar

weapons, as well as high-capacity magazines and so-called "bump stocks," the device used by the shooter who killed 58 people at an outdoor music concert in Las Vegas in October.

"We understand that mass shootings account for a small percentage of the victims of gun violence; that far more people are killed by handguns than by any kind of rifle; that poverty, misogyny and racism contribute mightily to the violence in our society; and that soaring rates of suicide remain a great unaddressed social challenge," the statement says.

"And yet, the problem of gun violence is complex, and we must sometimes address it in small pieces if it is not to overwhelm us. So, please, call your members of Congress and insist that your voice be heard above those of the National Rifle Association's lobbyists."

Bishops United invited Episcopalians to join in a period of discernment, including in July at General Convention in Austin, Texas, where the bishops will gather for prayer outside the convention hall each morning.

Bishops United Against Gun Violence was formed as a response to an earlier school shooting, the December 2012 slaughter of 20 students and six adults at Sandy Hook Elementary School in Newtown, Conn.

Since then, Bishops United has released statements with increased frequency responding to deadly mass shootings, including the Oct. 1 massacre of 58 people in Las Vegas and the Nov. 5 shooting that left 26 dead at First Baptist Church in Sutherland Springs, Texas. ■

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FLU from page A

Bishop Andrew Dietsche said in a January letter to the diocese, adding there is little evidence that sharing wine during the Eucharist poses a great risk of spreading illness.

“I am concerned that extraordinary practices adopted during the flu season may send the message to our worshipers that the cup is a threat to us — that communion with one another is itself a threat to us — and that those perceptions may be hard to overcome later when the flu danger passes,” Dietsche wrote.

The Rev. Thomas Mousin, rector at St. John’s Episcopal Church in Charlestown, Mass., summarized his advice to the congregation: “Be a good neighbor.”

“If you are sick, or feeling sick, stay home if you can,” Mousin said in a weekly e-mail to parishioners. “It is OK to miss a Sunday at church if you have any reason to believe that you might be catching the flu or are capable of spreading it.”

For those well enough to attend services, it also is fine to choose a friendly wave instead of a handshake as a sign of peace, Mousin said. “Since we understand that Christ is fully present in both the bread and wine, you may choose to refrain from receiving the wine until the flu season has passed.”

Mousin told ENS that he agreed with Dietsche that fear of infection need not prevent Episcopalians from remaining active in their congregations, especially when celebrating the Eucharist.

“We don’t want to discourage people from seeing this as a communal activity that’s meant to be part of our regular life,” Mousin said. His intent was to provide liturgical guidance to parishioners so they could decide for themselves whether to alter their routine during the flu season.

Peak flu season typically occurs sometime from November through March, according to the federal Centers for Disease Control and Prevention (CDC), which reports that flu activity is widespread across the country.

influenza virus can cause mild to se-

vere respiratory illness that in some cases can lead to hospitalization or death, especially among high-risk populations, such as young children, older patients and people with certain health conditions. Symptoms may include fever, cough, sore throat, runny nose, muscle or body aches, headaches, fatigue, vomiting and diarrhea.

The CDC’s top recommendation for preventing the flu is to receive the vaccine, even in years when the particular flu strain may seem more resistant to vaccination. Some Episcopal churches, such as Grace Episcopal Church in Fairfield,

“Those who are concerned may abstain from Communion or receive ‘in one kind’ (host only),” Episcopal Relief & Development advises, though it also says there is little need for concern. “Use of the common cup with proper purificator procedure presents relatively low risk; intinction should be avoided.”

Cases of flu and hospitalizations have been rising across the country, and the CDC said in February that people were seeing their health-care providers for flu-like illnesses at the highest rate since the 2009 pandemic, when the flu season was dominated by fears of a strain called “swine flu.” Congregations took special precautions during that flu outbreak, too, with some replacing the handshake at the peace with a bow and doing away with the communal cup.

The precautions being considered this year aren’t limited to Episcopal congregations.

The Roman Catholic Diocese of Portland, Maine, announced it was asking parishes to suspend sharing wine, shaking hands at the peace and holding hands during the Lord’s Prayer. In Buffalo, N.Y., the Roman Catholic diocese issued a similar list of directives, including a command to parishes to drain their holy water

fonts and clean them regularly.

Mousin emphasized that the precautions at St. John’s were voluntary. He hasn’t noticed a decrease in the 75 to 80 people who typically attend the church’s two services on Sunday, he said. “Our parish has not, knock on wood, been significantly affected by the flu this season.”

Dietsche, in his letter, shared his personal list of precautions, which he followed during the 2009 flu outbreak and is following this year, starting with getting the flu shot and washing his hands often.

“I never failed to drink from the common cup. I never failed to shake the hands of my brothers and sisters as I greeted them at the door. I used a little Purell after those greetings. I washed my hands before I ate food,” he wrote. “I didn’t worry about getting the flu at church.” ■



Photo/Mary Frances Schjonberg/ENS

Two chalice bearers and San Joaquin Bishop David Rice administer Communion after Rice’s investiture in St. James Episcopal Cathedral in Fresno, Calif.

Calif., hosted vaccination clinics. Grace wanted the community to see the church as a “health and wellness resource,” outreach coordinator Ron Cupid told the Daily Republic.

The CDC’s other recommendations for preventing the flu’s spread include avoiding close contact with sick people, covering your nose and mouth when you cough or sneeze, washing your hands with soap and water and avoiding touching your eyes, nose and mouth.

Episcopal Relief & Development’s website offers faith-based guidelines for how to respond to large-scale outbreaks of diseases like influenza. For example, it says, clergy should wash their hands before services. Other guidelines mirror the advice Mousin and others have given their parishioners: Stay home if you’re sick; share the peace with a wave if you don’t want to shake hands.

Council drafts \$133.7 million budget

By Mary Frances Schjonberg
Episcopal News Service

Executive Council on Jan. 24 approved a \$133.7 million draft budget for the 2019-2021 triennium that is based on requiring Episcopal Church dioceses to contribute annually 15 percent of their operating income.



The budget, with a surplus of \$2,654, must be approved by General Convention when it meets in Austin, Texas, July 5-13. The Jan 22-24 council meeting took place at the Maritime Institute Conference Center in suburban Baltimore.

The triennial budget is \$8.7 million more than the one approved by the 2015 General Convention for the 2016-2018 triennium.

The draft budget increases the money allocated for evangelism because, House of Deputies President the Rev. Gay Clark Jennings said, council heard a “clarion call” from the church to do so. Evangelism is one of three priorities General Convention set for the church at its last meeting in 2015. The final version of council’s draft budget also includes increases

in the other two priorities of racial justice and reconciliation, and creation care.

Council’s Joint Standing Committee on Finances for Mission (FFM), which crafted the budget, “focused on looking at every line in this budget because it’s not only important that we talk the ‘Jesus Movement’ but that we walk the ‘Jesus Movement,’” said its chair, Tess Judge.

Presiding Bishop Michael Curry said during a post-meeting news conference that the budget process reflected “a community coming together, doing the hard work, seeking to keep Christ at the center.” FFM listened “deeply and seriously” to the rest of council, to the more than 200 people who responded to a survey on

the budget and to the churchwide staff, he said.

In the end, he said, it involved finding ways “to fund the work in the direction we believe and pray that the church is and ought to be going.” Curry said the budget reflected “a church moving forward” into the vision of the “Jesus Movement” that he and General Convention began articulating in 2015.

“It’s a holistic vision of the church being the church, proclaiming the good news of Jesus, bearing witness to him in new ways but continuing in old ways,” he said. “It is the church being the church of Jesus Christ in the world for today. And, that is the ‘Jesus Movement.’”

Jennings said during the news conference that the budget work was an effort to reflect “who we believe we are as a church and who we believe God is calling us to be as church.”

The Rev. Susan Brown Snook, the council member who chairs the Joint Standing Committee on Local Ministry and Mission, which shepherds the church’s evangelism work, thanked FFM members for listening to council members and others in the church and adjusting evangelism funding.



Presiding Bishop Michael Curry thanks Executive Council’s finance committee for its work on the budget.

The church’s three-year budgets are funded primarily by pledges from the church’s 109 dioceses and three regional areas. Each year’s annual giving in the three-year budget is based on a diocese’s income two years earlier. In the current budget, dioceses can exempt the first \$150,000 of income. Council’s draft budget drops that exemption to \$140,000. The exemption was \$120,000 during the 2012-2015 triennium.

Not all dioceses pay the full asking for a variety of reasons. Diocesan commitments for 2016 and 2017 are at www.episcopalchurch.org.

At the 2015 General Convention, bishops and deputies turned the current voluntary diocesan budgetary asking system into a mandatory assessment, beginning with the 2019-2021 budget

cycle. Dioceses may ask for full or partial waivers. Without getting a waiver, a diocese that does not pay the full assessment will be unable to get grants or loans from the Domestic and Foreign Missionary Society (the name under which the Episcopal Church is incorporated).

The council’s draft states that the budget would have \$89.5 million in diocesan revenue if all dioceses fully make their mandatory assessment payments. However, FFM anticipates that up to 20 dioceses will get full or partial waivers of those payments, which could equal up to \$5.9 million, according to the Rev. Mally Lloyd, the FFM member who led its budget work. Thus, the likely total diocesan contribution is pegged at \$83.6 million.

The council’s Assessment Review Committee has begun talking to dioceses that currently do not pay the full amount of the assessment or who anticipate asking for a partial or full waiver in 2019.

FFM reduced the amount of anticipated assessment waivers by \$1.3 million from the version of the budget it began working on at the start of the Jan. 22-24 meeting, Lloyd said. FFM decided to reserve less than the full amount accounted for in the anticipated waivers “so that we have an impetus to push dioceses further along” by not starting from the assumption that all waivers would be granted at the amounts requested, she said.

Other major sources of anticipated income include \$31.7 million from a 5 percent draw on the interest earned by the church’s investments and \$10.2 million in rental income at the Episcopal Church Center in New York. A planned annual appeal for contributions to the churchwide budget from Episcopalians is projected to raise \$1 million over the three years of the budget.

FFM applied the additional income it found to the budget’s expense lines. Among the larger additions to its previous version of the draft budget is \$1.86 million in the line items for evangelism, including money for a new staff position. Committee members also removed an earlier request that staffers working in evangelism cut \$400,000 from their 2019-2021 budget.

Money also was budgeted for a new staff member each for the church’s racial justice and reconciliation work and cre-

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ation-care work.

The budget also includes money for paying a full-time salary and benefits to the president of the House of Deputies. That position, which is filled by election during each meeting of convention, always has been unpaid. The president has a travel budget and a paid assistant.

The Rev. Michael Barlowe, the secretary of General Convention, said during a post-meeting news conference that the office of House of Deputies president had evolved in recent decades along with the office of the presiding bishop. The issue of compensating that officeholder has been discussed for decades, and the Task Force to Study Church Leadership and Compensation has concluded that being the president of the House of Deputies is now a full-time job, he said. Supporters of the change say making the office a paid job would broaden the pool of people able to consider running for election.



Photos/Shannon Ferguson Kelly

The Rev. Mally Lloyd, right, the committee member who led Executive Council's Joint Standing Committee on Finances for Mission (FFM) budget work, presents the 2019-2021 draft budget to the council with Tess Judge, FFM chair.

Next steps in the budget process

According to the joint rules of General Convention, the council must give its draft budget to the convention's Joint Standing Committee on Program, Budget and Finance (PB&F) no fewer than four months before the start of General Convention (essentially by February of

convention year). PB&F will meet Feb. 5-7 to begin work on that draft budget.

PB&F uses the draft budget and any legislation passed by or being considered by General Convention to create a final budget proposal. Convention legislative committees and PB&F will begin meeting in Austin on July 3, ahead of the July 5-13 convention. There will be at least one open hearing, currently set for the evening of July 5.

PB&F's budget must be presented to a joint session of the houses of Bishops and Deputies no later than the third day before convention's scheduled adjournment. According to the draft convention schedule, that presentation is set to take place on July 11.

The two houses then debate and vote on the budget separately. Both houses must approve the same version of the budget, which takes effect at the beginning of 2019.

Executive Council crafts annual budgets out of the spending plan that General Convention passes as the triennial budget. Typically, the council adjusts each of the three annual budgets based on changing income and expenses. ■

“Whoever welcomes one such child in my name welcomes me.”

MATTHEW 18:5

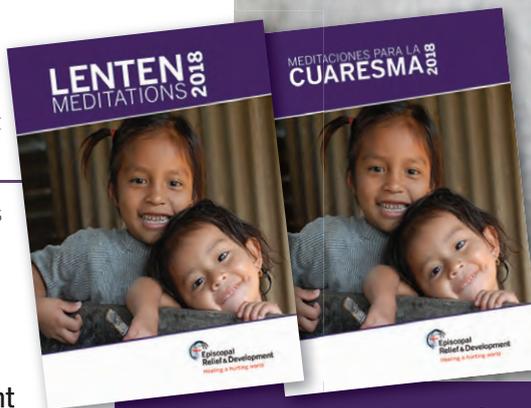
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N.C. firewood ministry warms hearts and homes

By Hannah Miller

Some chilly work by members of a Bat Cave, N.C., church helps keep their neighbors in the North Carolina mountains a little warmer during the area's cold winters.

Nearly every Monday, men of the Episcopal Church of the Transfiguration don ear protection and heavy shoes, climb into pickup trucks and wind up steep mountain trails to find the downed trees that are their destination.

There are usually three to four of the woodcutters, sometimes as many as eight. They attack the donated timber with determination, scarcely stopping during the morning as their chainsaws turn gigantic oaks into manageable logs.

Ranging in age from 40 — the Rev. Wes Shields' age — to over 65, they feed the cut logs into a splitter. The split wood is then delivered to some 25 families who need help with their heating costs.

"In the part of the population that struggles to make ends meet, we're certainly a piece of the puzzle," Shields said.

The men deliver about three pickup loads weekly, not counting those weeks when weather keeps them off the hillsides.



Photo/Hannah Miller

Retiree Andy Bell enjoys the comradeship of woodcutting.

The firewood ministry began when Shields, a North Carolina native fresh from another firewood ministry at St. Columba church in Boothbay Harbor, Maine, arrived in Bat Cave three and a half years ago.

The inspiration for both ministries was the same, he said: "A need we could fill."

The Church of the Transfiguration, part of the Diocese of Western North Carolina, perches on a hillside in Hickory Nut Gorge, a valley carved through the Blue Ridge Mountains by the Rocky Broad River. Its native-stone building

shows up strikingly in fall against a backdrop of brilliantly colored hardwoods.

The community of Bat Cave shares the gorge with the slightly better known communities of Chimney Rock — a rock formation that's a well-known tourist destination — and Lake Lure, a location for the film "Dirty Dancing." The 75 or so parishioners who attend Sunday morning services come from a multi-county area.

Shields and his wife Laura both grew up in nearby Buncombe County, one of the four counties to which the church delivers wood. The

others are the church's home county of Henderson, plus Rutherford and Polk.

At Church of the Transfiguration, the Shields family — including daughters Emma, 9, and Cody, 6, and son Tucker, 3 — found a small but mission-minded congregation of longtime residents, more recently arrived retirees and summer residents.

Women of the church are the force behind a Bare Necessities ministry, which sews cloth diapers for families that need them and prepares feminine hygiene kits for young women in distressed areas like Haiti.

A community-wide Sunday night dinner prepared by the church not only offers meals and socializing but also brings offers of trees and helps the church's woodcutters find out who needs their help.

Getting Started

The firewood ministry started when newly arrived Shields asked Hope Wittmer of the food pantry and community-service organization Hickory Nut Gorge Outreach, "Is there a need?"

"I said, 'Oh yeah, we have lots of folks that can use that,'" she said. "Some of these homes aren't insulated enough, so they have extremely high electric bills."

Firewood may be a complementary source of heat for some families, she said, but "for some it may be the primary source of heat throughout."

So Shields and his parishioners went to

continued on page G

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work. The church donated a log splitter and a chainsaw; a church member provided a pickup. The men rounded up other chainsaws.

“I think I split wood with them before we finished moving here,” said Patrick Warncke, 50, who moved to Chimney Rock from Texas.

Some of the volunteers had never used a chainsaw before, Shields said, but “you don’t need to be skilled; you just need to be willing.”

Andy Bell, 65, retired from organizing charitable foundations, says he’s no stranger to firewood. He and his wife heated and cooked with it when they were first married.



Photo/Hannah Miller

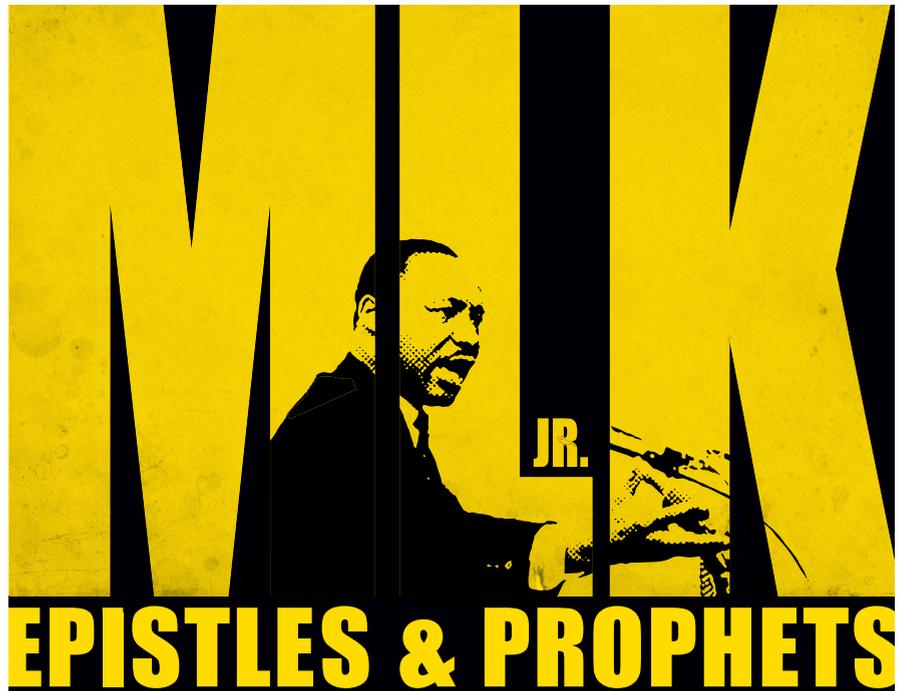
Patrick Warncke, left, and Mark Hamann feed cut logs into the firewood splitter.

The old saw about firewood giving off double heat — when you work up a sweat cutting it and then again when you burn it — is true, he said.

But he would add a third “warmth,” he said — the feeling of companionship he gets from joining his friends on the hill-sides. His wife helps cement the bonds by preparing rehydrated apple slices that he passes around during breaks

You can learn about other people by simply talking to them, he said, but you can learn a lot more about them from working with them.

And firewood cutting on the scale that he and his friends do, he said, can’t be a solitary pursuit. ■



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Sculpted Stations of the Cross grace Seattle cathedral

By Jerry Hames

Fourteen Stations of the Cross grace the nave of St. Mark's Cathedral in Seattle this Lenten season with an invitation to the community of Seattle and parishioners of St. Mark's to interact with visual art and an ancient tradition of this season.

Guests at the opening reception in mid-February included Virginia Maksymowicz, who has described the Stations as an opportunity to apply her contemporary vision to an artistic form that dates back to the 13th century, and Vi Lynk, a parishioner and volunteer called to lead the cathedral's newly revitalized Art Ministry.

"At Saint Mark's there is a lot of space and support for music, and it has quite a reputation in the community as a place that supports musicians," Lynk said before the reception.

"Somehow the same reputation has not been as true in terms of visual art. I wanted to change that.

As an artist herself, she often wondered why there is not more support for visual art in churches, she said. "Why aren't we, as a church, more committed to listening to these voices?"

With the support of Dean Steven L. Thomason, Lynk began planning for exhibits, including the current one, nearly two years ago. "It started as a call for submissions, but as I worked on the Stations project with the Rev. Jennifer Daugherty [responsible for spiritual formation and one of two associates to the dean], talking with artists and art critics and curators, I realized there was

perhaps a longer conversation that needed to take place."

The Stations of the Cross is the first art exhibition in a plan to involve the larger Seattle community. The objective, Lynk said, is to redefine St. Mark's as a place that invites and engages both art and artist.

At the reception, Maksymowicz, an art professor at Franklin & Marshall College in Lancaster, Pa., talked about ways of engaging with visual art as a spiritual practice. She shared her reflections about the Stations and suggested how viewers might interact with the exhibit. Her goal, she said, is to create iconographies that can communicate ideas to a range of audiences.

This creates space, the sculptor explained, to allow the "audience to become active participants, instead of remaining passive viewers. With the part standing for the whole — in narrative as in visual terms — the possibilities for interpretation are extended."

Maksymowicz said she felt



Photos/Liz Bartenstein/St. Mark's

The 14 Stations by Pennsylvania artist Victoria Matsymowicz will be displayed for the Seattle community throughout Lent.

Above, Station V: "Simon of Cyrene carries Jesus' cross."



Station IV: "Jesus meets his mother."

it was imperative to work with a variety of models, 11 of them representing different ages and ethnicities. "I wanted the narrative of Christ's passion and death to be represented in a way that is tensioned between the 'specific' and the 'universal.'"

The mixture of models and the anonymity implied by the fragmented figures push the

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imagery toward representation of the human community in its universal aspect, often called in theological terms the “mystical body” of Christ, she said.

The sculptor said she tended to work in “a somewhat peculiar niche between painting and sculpture called ‘relief.’” Each of the Stations, 24 inches square, was cast from life into a special form of Fiberglas-reinforced plaster called Hydrocal FGR95, originally developed for architectural casting.

During his visit to Philadelphia, Pope Francis visited artists in a former factory where he saw the master “patterns” — the assembled forms from which the fabricators made the molds and cast the positives for the Stations. The patterns bear the scars of the production process, discolored by the lacquer sealants, with cracks, chips and broken fingers.

The Stations, including 14 finished charcoal drawings, originally were commissioned by St. Thomas Episcopal Church in Lancaster, Pa. Maksymowicz also cast a second set — the one currently at St. Mark’s — that has been exhibited in churches and museums throughout the country.

Audio and text guides are available to visitors as they view the sculpture reliefs. It was first developed for use at St. Thomas by Jay Martin Anderson, professor emeritus of computer science at Franklin & Marshall, who has donated the app and several beacons for use with the exhibit at St. Mark’s.

The Stations at St. Mark’s will be on display until Lent ends on March 31. The second art exhibition at the cathedral, titled “I AM,” will be an East-West contemporary show with 31 artists from 12 countries celebrating Middle Eastern women as dynamic individuals and guardians of peace. It will open on June 10 and run for eight weeks. A possible third show, late in the year, would feature a local artist. ■

The Stations are placed in full view of, and accessible to, the congregation. In 1997, renovations to the historic cathedral transformed the west wall’s dark and constricted sanctuary into a light and open space.

Vi Lynk and Webster Crowell hang one of 14 sculpture reliefs by artist Victoria Matsymowicz in the nave of St. Mark’s Cathedral in Seattle.



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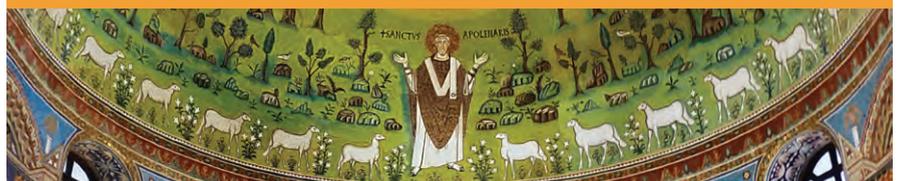
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Might as well skip the ride on ‘15:17 to Paris’

By Ken Valenti

It might be interesting to discuss whether God jammed the rifle that Ayoub El-Khazzani raises to shoot American Spencer Stone on a train bound for Paris. It’s such a phenomenally lucky break, abetting Stone in his courageous act of charging El-Khazzani before the assailant can carry out what almost certainly would be a massacre of innocent passengers.

The rifle jam is the start of a moment of heroism displayed by Stone and his two lifelong buddies, Alek Skarlatos and Anthony Sadler, who join in thwarting the attack. The moment is based on a true incident and is the heart of the movie “15:17 to Paris.”

As viewers already know by the time the incident plays out in full, Stone has had a devout Christian upbringing. We’ve seen him saying bedtime prayers as a child. In one of the movie’s first scenes, Stone and Skarlatos’ mothers testily reject a grade school teacher’s advice that the boys take medications for attention deficit disorder, with Stone’s mother Joyce (Judy Greer) telling the educator: “My God is bigger than your statistics. So I don’t really care what you have to say anymore.”

So you might expect the movie to overtly claim that, in the movie’s most crucial moment, God intervened to save

Stone by preventing the weapon from firing. That would be fodder for discussion — what about would-be heroes and victims who are not saved by such divine intervention?

Unfortunately, the latest film from director Clint Eastwood is not even interesting enough to spark that question, or really any other question, aside from what Eastwood was thinking when he made it.

The real Aug. 21, 2015, incident happened differently than in the movie, according to news accounts of how the three Americans (and two Europeans) stopped the would-be massacre. But let’s not quibble about that. After all, the thwarting of the attack is the only part of the movie worth watching.

The film is essentially a well-crafted, three-minute action scene at the end of a 90-minute movie about three guys who meet as kids and become friends. That’s not a 90-minute buildup, mind you. It’s a mildly entertaining look at three lifelong buddies, with a couple of flash-forwards to the attack, as if to signal: Hold on, something worth watching is coming. Eventually.

Now grown up, the bud-



“15:17 to Paris” dramatizes how, from left, Americans Alek Skarlatos, Anthony Sadler and Spencer Stone foil a terrorist attack on a Paris-bound train.



dies decide to tour Europe. What passes for plot comes from the several people on their European adventure who recommend that they skip Paris. They consider this, thinking, “Maybe it’s not worth going.” But it’s not as if there’s any tension about whether they’ll go. Consider the movie’s title.

To those who knew nothing of the incident, if there’s any suspense about whether the three Americans survive the attack, the well-publicized fact that the three guys who went through it in real life play themselves in the movie is a bit of a giveaway.

They are real-life heroes. They seem like three great guys. They are not great actors. They are not actors at all.

Stone, Skarlatos and Sadler move through the movie like they’re showing us what happened and trying not to be self-conscious of the camera, as if they are being led through an extended news segment reenacting their ordeal. They are not helped by the dialogue from Dorothy Blyskal’s flat screenplay.

So are we expected to believe that they were somehow meant to go? Perhaps. During their trip, Stone confesses that he’s been having this feeling of being led toward some greater purpose — a purpose he has yet to discover.

It’s especially disappointing that Eastwood doesn’t explore the question with any sort of depth or insight, because we know that he can. Look at “Million Dollar Baby.” In that movie, the grizzled, cynical Frankie Dunn, played by Eastwood, bedevils the priest Father Horvak with impishly challenging questions until the cleric snaps at him. But Dunn attends church, well, religiously. And who does he turn to when faced with a wrenching dilemma? Father Horvak. (Not that he takes the priest’s advice; still, he does seek out the counsel.)

In “15:17 to Paris,” an expression of religion comes when Stone recites the Prayer of St. Francis — “Lord make me an instrument of your peace ...” — in voiceover after the attack.

The prayer may sound earnest, but it’s not especially convincing. Neither is the film.

Ken Valenti is based in Westchester County, N.Y.

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Agencies join to aid Syrian refugees

Episcopal Relief & Development is working with the Fellowship of Middle East Evangelical Churches (FMEEC) to respond to the needs of people displaced by the ongoing unrest in Syria.

This partnership will provide blankets, clothing, stoves and fuel during the harsh winter months to 2,850 newly displaced people living in the Aleppo, Homs and Hama governorates. Aleppo and Homs have been the center of the conflict. Many homes and buildings have been destroyed, and people don't have access to basic services.

With the crisis in its seventh year, Syrians struggle with basic needs, including food, shelter and medicine. Approximately six million people have been displaced in Syria, with five million more seeking refuge outside of the country.

"We are are thankful for our partnership with FMEEC, an organization that is particularly knowledgeable and well connected in Syria, during this humanitarian crisis," said Rob Radtke, president of Episcopal Relief & Development.

Since 2015, Episcopal Relief & Development has supported FMEEC in caring for people displaced by the crisis.

FMEEC is an association of the Evangelical (Protestant) churches of the Middle East, whose members include the Episcopal Diocese of Egypt, Iran, Sudan and Jerusalem. FMEEC's volunteer network of church youth and local coordinators serve in different logistical roles in target areas and have assisted communities since 2011.

To learn more about Episcopal Relief & Development, visit episcopalrelief.org

— Episcopal Relief & Development



Executive Council awards evangelism grants

Executive Council, at its January meeting, approved 15 evangelism grants totaling \$37,450 to fund local and regional evangelism efforts.

"This program will encourage our whole church to share resources, catalyze imagination and ultimately cultivate a network of evangelists who can learn from each other and connect with each other," said the Rev. Canon Susan Brown Snook, chair of both the Episcopal Evangelism Grants Committee and the Executive Council Committee on Local Mission and Ministry.

The Episcopal Evangelism Grants program is coordinated by the Local Mission and Ministry Committee in collaboration with the church's Evangelism Initiatives Team.

The 15 grant recipients are:

- McIlhane Parish, Charlottesville, Va. — an Episcopal young-adult community deeply involved in social-justice work.
- St. Christopher's Episcopal Church, Gladwyne, Pa. — a new wellness and spirituality church that gathers on web-sites, in conferences and in local meetings.
- Trinity on the Green, New Haven, Conn. — a church bringing Jesus' message of hope to people struggling with addiction and consequent isolation through a weekly gathering, sharing of life stories and common meal.
- Church of the Ascension, Rochester, N.Y. — a church planning to host another revival in the Diocese of Rochester, building on last year's gathering.
- Bread of Life Preaching Station, Ministry on the Margins, N.D. — a ministry purchasing a Communion table and sup-

plies for use at services.

- St. Andrew's Episcopal Church, Saratoga, Calif. Bridge Project — a church providing weekly Sunday-afternoon worship services to two men's dorms at the county jail and Education for Ministry (EfM) programs in each dorm.
- St. Matthew's Episcopal Church at Brownspoint, Tacoma, Wash. — a "Freedom of Religion Film Festival" to engage the audience with social-justice issues within this "immigrant nation."
- Diocese of Indianapolis — a diocese that has discerned a need to comprehensively reimagine evangelism.
- Green Mountain Witness, Diocese of Vermont — a program designed to catalyze Vermont Episcopalians to tell their faith story in the light of God's story in friendships, work, neighborhoods and casual daily encounters.
- Diocese of Dominican Republic — a diocese envisioning a nine-month program to build capacity in the local churches.
- St. Edward's Episcopal Church, Silverton, Ore. — a church seeking to host small group dinners, bringing together people of varying life experiences to eat and talk.
- Northwest Region, Diocese of Connecticut — a gathering of 12 laity from four different parishes to be trained as preachers.
- St. Mark's Episcopal Church, Cheyenne, Wyo. — an infant play group to meet weekly at St. Marks.
- St. Helena's Episcopal Church/Iglesia Episcopal Santa Elena, Diocese of Chicago — an initiative, "Becoming the Beloved Community," designed to chronicle one parish's coming-of-age journey.

- Memorial Church of the Good Shepherd, Vienna, W.V. — a church located on an infrequently traveled street, offering significant outreach ministries.

For more information, contact Kayla Massey at kmassey@episcopalchurch.org or 212-716-6022.

The next deadline for evangelism grant applications is March 16 at 5 p.m. Eastern. ■

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Ceremonial Presentation Folders

By popular request! These attractive and useful Ceremonial Folders are designed to hold one or two single sheets of 8.5 x 11 paper. The cover design features the exquisite two-tone stamped cross design with gold foil found on WLP's Series 1 Ceremonial Binders. Each fabric-lined folder holds one or two single sheets of paper that you can easily tuck into the grosgrain ribbon corner holders. Ideal for use by lectors (with intercessions placed on one side and parish announcements placed on the other), by priests and deacons, and by cantors (to hold the psalm). Consider having brides and grooms use at weddings to hold their vows, or use as a presentation folder for special awards or appreciation certificates. Available in 5 colors, for the liturgical seasons and general use.

We have 5 colors: Ivory, Green, Red, Purple, and Black.

006831 Ivory with Red Accent & Gold Foil.....	\$21.95
006832 Green with Ivory Accent & Gold Foil	\$21.95
006833 Red with Black Accent & Gold Foil	\$21.95
006834 Royal Purple with Violet Accent & Gold Foil.....	\$21.95
006835 Black with Taupe Accent & Gold Foil	\$21.95
006836 Set of 5 Folders.....	\$95.00



**New
Church accounts
are welcome!**



Series 1 Ceremonial Binder

Our Ceremonial Binders are beautifully constructed, heavily embossed, and assembled by hand. Eight different colors to choose from.

003356 Ivory with Red Accent & Gold Foil, 1"	\$21.95
006633 Ivory with Red Accent & Gold Foil, 1½"	\$23.95*
006510 Rich Blue with Deep Blue Accent & Silver Foil, 1"	\$21.95
006511 Black with Taupe Accent & Gold Foil, 1"	\$21.95
006586 Green with Ivory Accent & Copper Foil, 1"	\$21.95
006629 Royal Purple with Violet Accent & Gold Foil, 1"	\$21.95
006630 Violet with Rose Accent & Silver Foil, 1"	\$21.95
006631 Red with Black Accent & Gold Foil, 1"	\$21.95
006632 Gray with Dark Blue Accent & Pewter Foil, 1"	\$21.95
006512 Set of 8 (One of each color).....	\$160.00

*not included in set 006512

Each binder includes:

- 1-inch spine and 1-inch rings
- Three-ring format
- Can hold pages up to 8½ x 11
- Inside front pocket for loose papers and cards



Series 3 Ceremonial Binder

Our Series 3 binders have a stunning wheat design adorning the cover, these binders are an attractive and durable solution for choirs to keep and display their music, for church musicians to assemble each week's accompaniments, and for clergy and church leaders to use for intercessions, special rites, seasonal service programs, and general announcements. Also makes a magnificent gift!

We have 5 colors: Black, Green, Ivory, Red, and Purple.

006801 Ivory with Gold Wheat	\$19.95
006802 Green with Gold Wheat	\$19.95
006803 Red with Gold Wheat	\$19.95
006804 Purple with Gold Wheat	\$19.95
006805 Black with Gold Wheat.....	\$19.95
006806 Binders Set of 5	\$90.00



Series 2 Ceremonial Binder

Series 2 binders are adorned with a stunning gold foil cross on the cover. Each binder is constructed with the finest quality materials offering long-lasting resilience against wear and tear.

006775 Ivory with Gold Cross	\$19.95
006776 Green with Gold Cross.....	\$19.95
006777 Red with Gold Cross	\$19.95
006778 Purple with Gold Cross.....	\$19.95
006780 Black with Gold Cross.....	\$19.95
006779 Set of 4 (One of each color without Black).....	\$75.00
006781 Set of 5 (One of each color with Black).....	\$90.00

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Growing Iowa Leaders

Cedar Rapids (above) and
Durant and Muscatine
(below)



EPIC

Iowa Episcopal Summer Camp

July 23-27, 2018

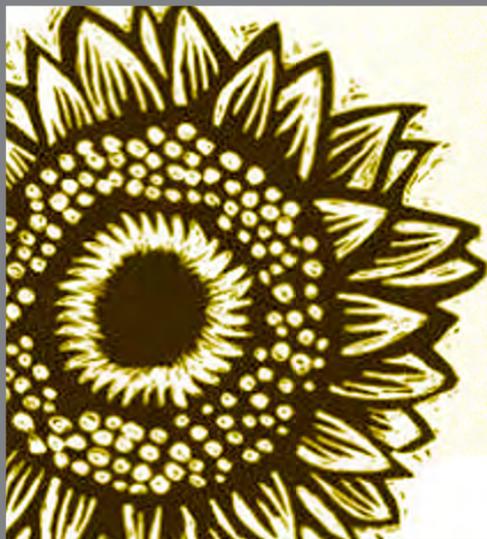
Pictured Rocks Camp, Monticello, Iowa

Camp Programs for Youth Entering 4th-12th grades

- Caring, professionally trained staff • Formation programs • Arts & Crafts • Nature Hikes • Archery & Rock Climbing • Camp Fires
- Cost: \$300 Scholarships are available. No child will be turned away.

Find registration and more info at
iowaepiscopal.org/ministries/children-youth.html

Contact Lacey Howard at lhoward@iowaepiscopal.org or
515/277-6165 for scholarship or camp information.



Summer Ministry
School and Retreat
June 22-24, 2018