



Iowa Connections

SUMMER 2021
VOLUME 8, NUMBER 2

GILEAD



**Growing Iowa Leaders,
Engaging All Disciples**

Nominees for the 10th Bishop of Iowa



The Rev. Jennifer N.
Andrews-Weckerly



The Rev. Betsey Monnot



The Rev. Elizabeth
Duff Poplewell

From Bishop Scarfe

In many ways this edition of the *Iowa Connections* is an honoring of the gift of the Holy Spirit. Its content includes testimony to the life of the Spirit among us—raising the idea of the GILEAD Campaign, providing us with a generous benefactor to undergird our efforts from the outset, and inspiring many of us to follow that lead and make our own contributions to the future mission and ministries of the diocese through the GILEAD Campaign. And that is only half the story of this edition. For we also are revealing the fruit of the work of the Holy Spirit thus far in the Bishop Search process, as we are introduced to the three candidates for the Tenth Bishop of Iowa.

Both these things then cause us to pray further—Come, Holy Spirit. Come, Holy Spirit and further excite your people to provide for and bring to fullness the opportunities to fund and resource initiatives and concepts for mission for the immediate years ahead through GILEAD. Come, Holy Spirit and give courage and imagination to your people to create ministry ideas which can become GILEAD grant applications. And of course, Come, Holy Spirit and help your people discern Iowa's next bishop. Teach us how to listen with deep hearts and to let your guidance be known.

It is of course possible that God only leads us so far in our search process, and provides choice. It becomes our duty to do the electing from our sense of the Spirit's leading in terms of mission and ministry and the spiritual challenges of the coming years. We have questions to ask of ourselves. What world are we inviting these candidates to share in? What atmosphere for ministry and mission? Where are we placing our treasures?

A really strong response to the GILEAD Campaign would say a lot. It would be a great gift to our Tenth Bishop to have on hand resources for mission and ministry that expands beyond our present selves. The first round of GILEAD grants proved to help us respond to our new circumstances as we would move with hope in and beyond the pandemic, as five grants were geared towards upgrading our digital presence, including one for a partner in ministry, the Iowa Migrant Movement for Justice. Two congregations sought to create new liturgical space by creating a labyrinth in one, and expanding their facilities in another for accessibility. And then there were the efforts to bring the Church beyond its walls—to school children to have food for the weekend through a backpack ministry, to the homeless within a community through enhancing a Blessing Box, to communities forming online through new evangelism initiatives, and to the most vulnerable among us offering hygiene products, winter coats and face masks. In terms of developing leadership, one grant went for an assisting clergy position, and a second went towards youth leadership scholarships and a third to strengthen the promotion of racial justice across the state.



Recently I visited with Deacon George Rogerson in southeastern Iowa and we got talking about his final wishes whenever that time would come. I told him that I would want to use Acts 8, rather than Acts 6 to tell his story as a Deacon-Evangelist. Philip's story was led by the Spirit—first out onto the wilderness road where he bumped into the Ethiopian Eunuch returning home from a pilgrimage to Jerusalem. "Go talk to him," said the Spirit, and so Philip did, and simply asked the man what he was reading. The Ethiopian did the rest from there: opening the way for Philip to talk about Jesus and then respond when the man saw some water and asked (yes, he asked!) to be baptized. The Spirit called Philip and situations opened up before him for ministry. It is how we can best approach this final year of the GILEAD Campaign.

The Spirit is asking for our attention. We have the chance to respond and do so generously through the GILEAD campaign; and in so doing we will be embracing the ministries resourced by our pledges and gifts that God is already imagining, and inviting us to join in. We are also invited to respond by entering into this period of mutual discernment with the individuals brought by the Spirit as our bishop nominees. In them, too, we see the Spirit bringing us this far as they wait for us to join in.

In the peace and love of Christ,

The Rt. Rev. Alan Scarfe, Bishop of Iowa

The Simple Way

DIOCESAN CALENDAR

June

- 6 Bishop's visitation with St. Timothy's, West Des Moines
- 12 Dismantling Racism Training online, 10:00am
- 13 Bishop's visitations with St. Thomas' and St. Paul's Indian Mission, Sioux City
- 16 Early Bird deadline for churches to certify and register their delegation
- 20 Bishop's visitation with New Song, Coralville
- 25 Board of Director's Meeting
Zoom Picnic with Bishop Scarfe 6:00pm
- 27 Bishop's visitation with St. Peter's, Bettendorf
Ordination of Susan Forshey to the Sacred Order of Priests, St. John's, Dubuque, 4:00pm

July

- 1 Canonical deadline for delegate certification forms
- 5-9 EPIC Summer Camp
- 11 Bishop's visitation with Grace Church, Charles City
- 12 Meet and Greet with the bishop candidates, St. Paul's Cathedral, Des Moines, 6:00pm
- 13 Meet and Greet with the bishop candidates, St. Thomas', Sioux City, 6:00pm
- 14 Meet and Greet with the bishop candidates, St. Mark's, Fort Dodge, 6:00pm
- 15 Meet and Greet with the bishop candidates, Grace Church, Cedar Rapids, 6:00pm
- 16 Meet and Greet with the bishop candidates, Trinity Cathedral, Davenport, 6:00pm
- 17 Dismantling Racism: Training for Church Leaders online, 10:00am
- 18 Bishop's visitation with St. James', Independence
- 23 REVIVAL 2021: Love Ignites! worship with Presiding Bishop Michael Curry, online, 7:00pm
- 24 REVIVAL 2021: Love Ignites! conversation with Presiding Bishop Michael Curry, online, 10:00am
- 25 Bishop's visitation with St. John's, Dubuque
- 31 Special Convention for the Election of the 10th Bishop of Iowa, Des Moines Marriott Downtown, 1:00pm

Visit iowaepiscopal.org for all of the latest schedule information.

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- 19 Clergy Support
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- 21 Enhance Mission Through Streaming Capabilities
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Iowa Connections: Summer 2021

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Meet the Candidates for the 10th Bishop of Iowa

The Rev. Jennifer N. Andrews-Weckerly

When I was growing up, my family moved around a lot. My dad was a United Methodist minister and at the time, the UMC moved ministers and their families every 3–5 years. For a while, I hated the pattern—I learned at a young age the grief of saying goodbye to an empty house, and how even though friends said they would stay in touch, you would eventually grow apart. To avoid being miserable, I mastered adjusting quickly and creating a new norm. Moving so often even made a simple question, like, “Where are you from?” hard to answer. It was not until later in life that I realized what a gift starting over all the time gave me: an adaptability that would impact my ministry every day.

For years, the narrative about the Church has been that the Church is dying. You only need to look at the numbers to see the trends of decline across all denominations. At the beginning of my ministry, I remember distinctly the pitying looks older clergy gave me when we talked about future possibilities for the Church. Invariably, they knew they would be retiring in just a couple of years, but with decades of ministry left, I would be left with this new reality of a Church toward its end.

I confess I never bought into the narrative. Instead of seeing the past as the Golden Age of the Church and the future as the death of the Church, I saw a more complex reality: I saw the “both-and” of this current moment. I was wise enough to know the Church would certainly be changing: with church membership no longer being a social norm, we would need to redefine what Church is, how we measure success, and how we celebrate purpose. Yet, despite that change, we would still need the Church to offer its ancient liturgies, its intergenerational communities in a time when extended families may not be geographically close, and its willingness to use sacraments, intellectual inquiry, sacred mystery, and Jesus’ love to send us out for mission. That both-and reality of the future was coming – I was not sure when and how it would unfold, but I knew it was the reality I would inherit as a priest in the Church.

And then COVID-19 hit. Suddenly the philosophical debates we were having and the mandate to change we could all see coming—but couldn’t quite get up the courage to do—met an unavoidable turning point. For years we were standing on the threshold, looking out to the horizon, knowing we should step through the door, but hesitating to break through. This pandemic has shoved us all through that doorway, and things we thought we should try “someday,” became things we had to try today. Right now.



The Rev. Jennifer N. Andrews-Weckerly

A few months into innovating my way through change after change during this pandemic, I had a moment of clarity. All those childhood moves I once bemoaned were assets. The regular upheaval of my childhood and young adulthood had shaped me into someone with boundless adaptability. Getting pushed through that door was a familiar sensation, and being nimble meant I was now ready to stop talking about the Church of the future and start leading it.

I think that is why the idea of coming to Iowa to begin a new journey has been so exciting. I have sensed in you a kindred spirit. From the beginning, the Episcopal Church in Iowa has been a Church of experimentation, flexibility, and adaptability. Your first bishop was designated a “Missionary Bishop,” one who certainly knew his work in Iowa would not be the same as being a bishop in an established Diocese. Since that time, your bishops have constantly innovated – from planting churches, reconfiguring the diocese, getting creative with leadership models in the development of Ministry Development Teams, and your most recent efforts through GILEAD.

Adaptability has been a hallmark of my ministry as well: helping parishes reshape their foreign missions programs, guiding a parish through crisis and leading them from an

Meet the Candidates, *continued*

inward focus to an outward one, and walking with a parish as they realize a dream of offering childcare to our community. I have done the same at the diocesan level: helping two major Diocesan-wide outreach efforts merge and redefine their purpose, guiding a Diocese through an assessment of its college ministry efforts, and being a part of a Diocesan effort to establish policies and procedures at the beginning of the pandemic. That agility has extended to my community too, working on a county-wide task force to address workforce housing, engaging the ecumenical community on issues of gun violence and institutional racism, and working with fellow community leaders to develop a transformative campaign promoting the power of kindness. And let's not forget being a parent of two young children – I don't know a parent of a preteen who has not had to figure out flexibility and innovation!

Our shared value of adaptability is what we will need as we form the next version of the Episcopal Church in Iowa. The last several years have allowed the Diocese to claim a space in the public square that does not affiliate with a particular political party but with the Gospel of Jesus Christ. Your work in a state that does not always embrace that witness is not only the work of discipleship, but also the work of evangelism. I affirm that. But, you are also a Diocese with political and theological differences within it, and embracing the ability to gather at the Table despite difference is the next witness I believe the Episcopal Church in Iowa is invited to embrace. As someone who has always served in politically and theologically diverse parishes, the value of kneeling at the altar rail and rubbing elbows with someone who is completely different from me is one of the most compelling witnesses I've been able to offer a world that would much rather see us stay divided. I often say about my current church that when the bumper stickers in your parking lot look like a compilation of people who are more likely to be caught up in a fistfight than sitting next to one another in church, we are doing something right.

I learned a long time ago trying to control the movement of the Spirit has never ended well. In almost every move I have made, there was discomfort, doubt, and lots of arguing with God. But when I have been able to cede my notion of control, listening deeply for the words of the Holy Spirit, guidance has always come—even if the guidance sounded a little crazy. That is the work we are doing now. Opening ourselves to the work of open questioning, of deep listening to one another, and of long periods of prayer. The work is hard, scary, and beautiful. I do not know how this journey will end. But I am comforted knowing that I continue this journey

with a community of kindred spirits and the love of Jesus surrounding us on every side. I cannot wait to meet you!

The Rev. Jennifer N. Andrews-Weckerly currently serves as the rector of Hickory Neck Episcopal Church in Toano, Virginia.

Visit www.iowaepiscopal.org/candidates to learn more.

Important Dates:

June 15 - Final ballot announced, including any validated petition candidates

June 16 - Early Bird deadline for churches to certify and register their delegation (and save \$10 per delegate)

July 1 - Canonical deadline for certification forms

July 12 - 6:00pm Meet and Greet at St. Paul's Episcopal Cathedral, Des Moines

July 13 - 6:00pm Meet and Greet at St. Thomas', Sioux City

July 14 - 6:00pm at St. Mark's, Fort Dodge

July 15 - 6:00pm at Grace Church, Cedar Rapids

July 16 - 6:00pm Meet and Greet at Trinity Cathedral, Davenport

July 31 - 1:00pm Special Convention for the Election of the 10th Bishop of Iowa begins at the Des Moines Marriott Downtown. All of convention can be viewed via livestream on the diocesan YouTube channel, Facebook page, or the diocesan website and only voting delegates may be physically present.

Meet the Candidates, *continued*

The Rev. Betsey Monnot

I was born and grew up in New England, and lived in Amherst, Massachusetts for most of my childhood. My parents were not religious, and our family never attended church. I loved singing and acting, and when I was thirteen years old I saw a notice posted on a friend's refrigerator announcing a production of *Joseph and the Amazing Technicolor Dreamcoat* at Grace Episcopal Church. I didn't know anything about the church, but I did know the show and I asked if I could be in it. Apparently no one could think of a reason not to let me join, so for a number of weeks my parents would drop me off at the church for rehearsals. The Sunday that we performed was the first time I can remember ever being in a church during a service: we performed in the place of the sermon. During the Sunday of the performance I noticed that there were people in robes who sang at various points during the service, and when we were finished with the performance I asked if I could do that, too. Again, no one could think of a reason to say no, and so I joined the choir of Grace Episcopal Church.

Until I learned to drive, my parents dropped me off at the church for rehearsals on Sunday mornings and picked me up again after the service. By the time I finished high school I had become an acolyte, been confirmed, joined the bell choir, and gone with the youth of the congregation on a retreat at the monastery of the Society of Saint John the Evangelist in Cambridge. During the entire time, I never attended church with my parents.

My mother died when I was fifteen, and my father remarried soon thereafter. My stepmother, Sue, was a staunch Episcopalian, and soon my father was attending services with her. By that time I was driving myself, so they would go to the 8:00 while I went to the 10:30 on my own. I sometimes wonder how many people realized that we were the same family!

After high school I attended Oberlin College where I majored in German Studies, for which it turned out there was not much of a job market. I spent the first couple of years after college doing various residential jobs: staff at a summer camp and conference center, teacher at an environmental education center, and a few stints as a restaurant dishwasher in between. During college I had, like many in that age bracket, fallen away from the church and become disenchanted with what I thought of as organized religion.

Three years after finishing college found me in Portland, Oregon, where I had gone to work in a friend's restaurant



The Rev. Betsey Monnot

and study physics. I had decided that studying particle physics and cosmology would be the way I could seek Truth. I planned to pursue a second bachelor's degree at Portland State University since my first included almost no science. As I flipped through the course catalog and looked at the graduation requirements, I noticed that I was getting the most excited by the number of electives that I could take and the courses available in the religion department that sounded fascinating. That realization, paired with a friend's surprise when I told him my intentions ("I thought you were more of a people person," he said), alongside of some long nights and some soul searching, led me to abandon my plan to study physics.

As I began to recognize that I wanted a spiritual community to journey with, I slowly made my way back to the Episcopal Church and back to the East Coast. In Boston I started to work at a natural foods supermarket, Bread & Circus, (later purchased by Whole Foods Market). I also began to attend Sunday worship at the monastery in Cambridge, and felt drawn deeper and deeper into the life of the church. By this time, I had decided that what I wanted to do was to study religion at the graduate level and become a university professor.

Meet the Candidates, *continued*

On the first Maundy Thursday after I started at the monastery, I had one of those Holy Spirit experiences that makes you sit up and take notice. I wanted to find someone to talk to about this, and I found the Church of St. John the Evangelist on Bowdoin Street in Boston, which had been founded by the brothers of the SSJE and then become a parish in its own right, and I went there one Sunday and spoke with a priest. St. John's became my spiritual home for several years and helped me to discern my vocation to the priesthood.

My work with the discernment committee at St. John's was a tremendous privilege. At a time when so many of my peers were searching for a meaningful path in life, many of them working in uninspiring jobs, here I was being helped by a whole committee of people whose work was to pray with me and help me to discern my vocational direction. I wanted everyone to have access to this kind of help. Later I recognized that this experience was the birth of my belief in the ministry of all the baptized, that God calls each of us in many ways throughout our lives, and that one of the greatest gifts we can offer is that of discerning God's call with another.

I went to the Church Divinity School of the Pacific for seminary, sad to leave my community at St. John's but excited to work with the CDSP faculty and take classes in the ecumenical environment of the Graduate Theological Union. It was at seminary that I met my husband, Michael, and we were married a few months after graduation.

I was ordained to the transitional diaconate in June of 2002, and was called as Assistant Rector of Grace Church, St. Helena, in California's Napa Valley, where I served for two and a half years. Michael was ordained in 2004, and his call to a church in Sonoma county coincided with the birth of our first child and the time I left Grace Church.

The three of us were living in Napa and the baby was not quite a year old when I answered the phone and heard the deep voice of the Canon to the Ordinary, asking if Michael and I would like to be appointed co-priests-in-charge at All Saints in Sacramento. It was perfect timing: we had just started to think about how to market ourselves as a team. Both my parents and Michael's parents had run their own small businesses, so for both of us it seemed natural to work together. Having a family made it even more natural: at All Saints we shared one position, and we were both able to

spend time parenting our growing family. Our second and third sons were both born while we were together at All Saints.

When our youngest son was old enough to be in school most of the day, I began to sense the possibility of a new call, not specifically away from All Saints, but possibly to some ministry that God would show me. This call manifested in a new position on the bishop's staff, which encompassed the former half-time position of the Ministry Developer and added other responsibilities to create a full-time position.

I enjoyed my work as Missioner for Leadership Development and Networking. I loved building relationships across the diocese, I thrived on the opportunity to think strategically on the level of the whole diocesan system, and I appreciated working as part of a team to support our congregations to do God's work. After that position ended I continued to do some of the work that I used to do, but as a consultant, working with congregations and vestries in the area of congregational development as well as offering spiritual retreat opportunities. I took advantage of the opportunity for continuing education, being trained as a leadership coach through Holmes Coaching and earning a Certificate in Nonprofit Management through Arizona State University's Best Skills/Best Churches program. I also enjoyed continuing to visit congregations as a supply priest both before and during the COVID-19 pandemic.

Early this year I was appointed Priest-in-Charge at St. Clement's Episcopal Church in Rancho Cordova, a suburb of Sacramento. While it has certainly been a challenge to begin a new ministry with COVID-19 restrictions in place, I have enjoyed the creative thinking and teamwork that it takes.

It is a deep honor for me to be called to the slate of candidates in the discernment process for the tenth Bishop of Iowa. I don't know exactly what the Holy Spirit has in mind, but I know that I always want to follow God's call, wherever it may lead. It is a privilege to continue that discernment with you. Please be assured of my prayers and blessings for you during this process!

The Rev. Betsey Monnot currently serves as the priest-in-charge at St. Clement's Episcopal Church in Rancho Cordova, California and as Director and Retreat Leader of Called to Abundant Life: Leadership Consulting
Visit www.iowaepiscopal.org/candidates to learn more.

Meet the Candidates, *continued*

The Rev. Elizabeth Duff Popplewell

I am deeply honored to be among those you are considering to be our next bishop. The work and ministry we have been engaged in for the past few decades is both exciting and significant. As a longtime student of congregational development and discipleship, it is inspiring to see the various ways the Good News of Jesus Christ is being shared in and through our communities.

My participation in our diocese began when I was a college freshman at Drake University. Coming from a highly active youth ministry in my home diocese of Missouri, I was thrilled to discover an Episcopal Church within walking distance of campus. St. Luke's, Des Moines, became my church home not only for the four years during which I was a student, but until I went to seminary many years later. My husband Dennis and I began raising our children there and I was able to engage in ministry in all sorts of ways and forge lifelong friendships. After seminary and ordination, I served for three years as Assistant Rector, at St. Timothy's, West Des Moines, which was a terrific place to learn and practice ordained ministry. There I had the opportunity to lead youth formation, to be a member of the intergenerational Katrina relief work team, and to assist with various parish ministries.

I am now in my tenth year serving as rector of St. Luke's, Cedar Falls. In their midst, I have been able to explore and exercise the full call of my priestly ministry: engaging in all aspects of Christian life, partnering in campus ministry at the University of Northern Iowa, becoming the spiritual director at summer camps and youth retreats, as well as guiding and immersing students in justice awareness across the Civil Rights trail. I am proud of the work we have done at St. Luke's. Together we have built a community grounded in worship, prayer, and study. We have taken on new ministries, bolstered existing ones, and let go of others. We have struggled, celebrated, mourned, and ventured. We have partnered with others in our community to feed the hungry, to build ecumenical and interfaith relationships, and we have stood in solidarity with the marginalized. We have created a culture where everyone is welcome, where every gift is honored, and where innovation is valued.

Additionally, I have participated in diocesan work, which has given me a broader perspective of ministry. I have honed my leadership skills by serving four terms on the Standing Committee, as an ex officio member of the Board of Directors, and currently as a member



The Rev. Elizabeth Duff Popplewell

of the Bishop's Task Force on Regathering. As a core team member of the Revivals, Growing Iowa Leaders, and Faithful Innovations, I have grown as an evangelist. In the past few years, I have had the privilege of representing the Diocese in Swaziland and Nzara, seeing and learning to appreciate anew the diversity and power of our combined witness to the Gospel of Jesus Christ.

I have been keenly aware of the Spirit's prompting and the support and encouragement of community throughout my life and ministry. When I was 8 years old my family moved from the East Coast to St. Louis, Missouri. Having been members of a large, traditional Episcopal parish whose building "looked like a church" with its high steeple and beautiful nave and sanctuary, I assumed that that was what all churches looked like. I was taken aback when we first arrived at the church near our new home. It was a small but active mission (at the time), housed in a rather peculiar looking building with textured cement walls, bright red carpeting, and moveable everything. There was even a fireplace, which was often lit during worship. A modern Tau cross hung behind the altar and an abstract depiction of the Apostles' Creed was painted on the apse, both of which were created by a Marian monk. I found the service, especially the "Green Book," understandable

Meet the Candidates, *continued*

and accessible, even as a 3rd grader. Here is where I felt like I was home every time I stepped into that building, here is where I began my understanding of the power of community to shape and form, challenge and expand my relationship with the Triune God. Here is where I first experienced baptismal ministry, a term I would learn much later.

As I look back, now decades removed, I realize what a formative experience it was to be so warmly welcomed, to worship in words I could understand, and to know that even as a child I had a role to play in the ongoing life and witness of the church. I became deeply aware of God's presence and call in my life (though it would be years before I summoned the courage to say "Yes!" to ordained ministry). Supported and nurtured by my community, I loved participating in youth group and Sunday school activities, helping at community meals, and becoming an acolyte. I became active in diocesan ministries, helping to launch Happening retreats and serving on the Bishop's Youth Advisory Council. I longed to be a priest but could never imagine how that dream or calling could become a reality.

I went away to college unsure of what I wanted to study and still unconvinced that God could be calling me to the priesthood. I puttered around in Drake's liberal arts college until I finally had to declare a major to graduate on time. I chose Magazine Journalism, largely because I liked listening to people talk about their lives and passions. It was there that I became a storyteller. Little did I realize that I would one day be telling the greatest story of all!

My pilgrimage to priesthood took a circuitous route through a professional career in communication and marketing, volunteer work for a non-profit women's advocacy organization, marriage and motherhood, and a list of lay ministries. It was in my third year of Education for Ministry (EfM) that I began to answer the call to ordained ministry, first to the vocational diaconate and then to the priesthood. All along, I have been blessed with amazing friends and mentors who have taught me about leadership, team building, and reconciliation. They have instilled in me the habits of daily prayer and study, community development, and service. By their example I have learned to dream beyond what seems feasible, to focus on abundance rather than scarcity, and to trust in the infinite possibilities of God's dream for this world.

This is the foundation on which I enter this new phase of ministry and the potential call to be your bishop.

In navigating our way through the (hopefully soon end of) pandemic and discerning what it means to be the Church in this time and place, strong and visionary leadership is essential. For me, that necessitates fostering an environment of collaboration and trust, recognizing and valuing the gifts, talents, and skills of all the baptized, prioritizing creativity and innovation, and by nurturing a diocese in which we learn from each other. I imagine working with other leaders to clarify our identity and inspire a compelling sense of meaning and purpose to become disciples of a caring, compassionate, and sending God.

As bishop I will be an attentive and deep listener. I will strive to ask big questions and seek to understand the broader ecosystems in which we live and work. I pray also to be a steady but agile guide, able to link tradition with emerging expressions, and as ministry architect one who invites the diocese into times of brainstorming, self-reflection, and development. With pressure increasing on congregational leaders to be inspirational preachers, thoughtful pastors, effective administrators, and prophetic and compassionate community organizers, I see the role of bishop as a spiritual companion, an advocate for self-care and professional development, and a team builder.

In addition, I understand the role of bishop as one who joins others in planting seeds for new growth and cultivating habits that help congregations and all ministers build capacity for vitality and healthy sustainability. I will enthusiastically continue the work of reclaiming our identity as a missional church, focusing on deliberate discipleship formation, common prayer and worship, and strengthening community partnerships that move people into the world. I believe a bishop and diocese together must lead the commitment to repairing the breach in society and between individuals and groups who have been harmed by hatred and exclusionary behaviors.

Like so many, I know and see that God's dream is still unfolding; I believe that we have been called to be agents of Divine change in such a time as this: to be gathered, called, and sent for the sake of the world. As we move forward in this fruitful time of ministry and discernment, you are in my daily prayers, and I ask that you keep me in yours.

The Rev. Elizabeth Duff Poppelwell currently serves as the rector of St. Luke's in Cedar Falls, Iowa.

Visit www.iowaepiscopal.org/candidates to learn more.

Finding New Ministry in Old Age

by John Harper

I turned 80 in March. For the past 30 years or more, ministry has been at the center of my life. But several years back, I developed heart problems and then my vision began to fail. I was no longer able to preach or play any major role in liturgy. But wait! It gets worse ...

In late November, in the middle of the night, I tripped over a bathroom rug, went flying into the air, and came down with my full weight on top of a twisted right leg. Bones in my lower leg were fractured in two places. After a day in the hospital, I was taken to a local health care and rehab facility, which was to become my home for nearly three months. It was a wonderful place, with skilled, caring staff and great food and services.

Somewhere around mid-December, the activities director suggested that I might like to do prayers daily

over the intercom. Soon, I was doing prayers for each 8 hour shift and leading a little pre-Christmas program for the residents.

But just before Christmas, one staff member tested positive for COVID-19, and within the next week COVID spread like wildfire among both residents and staff. I got my first vaccine on December 30, and tested positive the next day. They raced me from my room to a place inside a big plastic quarantine bubble where I remained for the next 2 weeks. Slowly, nearly every resident in that bubble died—12 in all. And that's when my new ministry really took off.

The management devised a system for leaving prayer requests on a table by my door. Soon after, staff members were contacting me and asking that I teach them how to pray, since many had no experience.

When I re-emerged from the bubble, the nursing director told me that the most urgent need was for grief counseling for staff members. Each of them had probably lost several residents who had become very dear to them. Symptoms were very similar to those of PTSD. And so, my new accidental ministry expanded once again.

After weeks of physical and occupational therapy, I was sent home in late February. But the ministry continues. Every day at 10 a.m. and 4 p.m., I call in my prayers, heard through the intercom system. Next week, I go back for my final vaccine shot. I can't wait to see all those dear people again, and give them whatever hugs are acceptable.

The Rev. John Harper is a retired deacon, a co-founder of New Song Church in Coralville, and a retired University of Iowa English professor.

Diocesan Weekly Text Study

by Kris Leaman

Since November 2021 I have been hosting a weekly text study which is open to all in the diocese. I had been attending a text study with my Lutheran, Methodist, and occasional Presbyterian brothers and sisters; first in person and then, as the way of all things COVID, via Zoom. We have been meeting every Tuesday morning at 10:30 until the Zoom runs out in about 45 minutes or so. I have so appreciated the wisdom and knowledge of my ecumenical colleagues and wondered if there would be any interest within our own Episcopal family. There was!

Using our clergy email list, I blasted out an invitation in November and



Photo: Aaron Burden, Unsplash

had a good response. This is a no pressure, no study, come as you are, every week, once a month, and even once in awhile text study for the following Sunday. I must say this is a fine group of faithful, engaging, funny, serious, thoughtful—did I say wonderful?—group of folks who wrestle with the Word.

Our group is also support for each other from time to time. Not unlike Las Vegas, what is said in the No Pressure Text Study Group, stays in the NPTSG.

Our format is very simple: We read the Gospel for the week from one translation of the Bible and look to answer the following questions. What in this text stood out to you? What questions do you have? Did anything surprise you in this reading? After answering these initial questions, we hear another translation and ask, “What is the Gospel, Jesus, saying to you?” Our final read through with, yet another translation or interpretation the

continued on page 11

Holy Week in a Time of COVID

by Jean McCarthy

In March of 2020 two small congregations came together to find a way to be church in a new way. COVID drove us all into isolation and closed church doors to gatherings. Grace Church in Boone and Church of the Good Shepherd in Webster City were communities without priests. For several years three retired priests (Mary Jane Oakland, Robert Kem and Jean McCarthy) prayed regularly with them. That continued on Zoom, learning a whole new way of being a community as well as how to preside confined to a camera and computer and how to interact with a Zoom screen. For all of us, clergy and lay, we have broadened our understanding of what it means to be community at prayer. Sunday morning became our prayer, our liturgy, our “work of the people”—all on Zoom. All are welcome, including grandchildren, dogs and cats, and attracted other folks from other places. Church was brought into the homes and not just in the church building.

Is it a replacement for our Sunday gathering in person? No. Can it expand our prayer and our understanding? Yes. It is exciting to see where the Spirit is leading us in times like these.

In April of 2021, after a year of experiencing Zoom Church, we celebrated Holy Week. It took all of us to plan and pray that week together. “Holy Week Bags” were taken to the



Easter Sunday services with Grace, Boone and Good Shepherd, Webster City.

homes containing those things needed for Holy Week: Palms, bread, hot cross buns, candles, bulletins containing all of the services, and a “Road Map through Holy Week” with suggestions for prayer, etc. We learned what Triduum (The Three Days) was in the liturgy of the church, and found it a unity, three days of prayer that joined us to the whole of the Paschal Mystery that we celebrated.

We had to answer questions about how you do those things that matter in the Triduum on Zoom: Touch, taste, smell, stripping the church, gathering around the cross, washing feet. There were a variety of ways that solved that. The churches were stripped because the church sanctuaries were on Zoom, and two people were there. We waved palms, lit new fire at home—shining out of the Zoom boxes on the screen. We read together the Old Testament Readings of the Vigil, and returned in the morning to welcome Easter and sing the alleluias again.

Diocesan Weekly Text Study, *continued*

question becomes, “What is Jesus calling YOU to do?”

Our format is a bit like “Listening at Lunch,” but we do not break into groups, rather we take turns teasing out what we are hearing, thinking, and questioning. There is wisdom, sharing, and again, wrestling with the Gospel as the people attending

bring their own stories, experiences, and their continued call to the discussion. This becomes rich conversation, it is relationship building, and truly sacred time together. For me, I find it a respite in the busyness of parish life.

All are welcome as everyone has something to offer. We meet

Afterwards, emails came expressing this Holy Week as one of the most meaningful experiences, and as real church, real prayer, real communion with each other. I have done many Holy Week liturgies over the years, but this one taught me the power of our faith. It taught me my vocation as a priest, especially in retirement. In the words of the poet T. S. Eliot, in *Little Gidding*: “We shall not cease from exploration And the end of all our exploring Will be to arrive where we started And know the place for the first time.” We celebrated being truly the church as the Body of Christ. I found great delight in sharing ministry with two other clergy and so many talented and dedicated members of these two church communities. It called all of us to a deeper understanding of our vocations and the new possibilities as we support each other and do God’s work together.

The Spirit leads us, sometimes kicking and screaming, into the future. Zoom has expanded our understanding and deepened our faith. In some form or another, Zoom will become part of how we form and celebrate the Body of Christ in our part of the world. I am blessed in being part of that exploration and growth. Thanks be to God!

The Rev. Jean McCarthy is a retired priest who regularly serves the churches in Boone and Webster City.

Thursday mornings from 10:00 to 11:30. You are warmly invited.

The Rev. Kris Leaman serves as the rector of St. Mark’s Episcopal Church in Fort Dodge. You can email her for the link information at: krisstmarksftdodge@gmail.com

Join the Trinity Camino

by Nora Boerner

This summer will be a summer of transformation for our entire diocese and in many ways the prayer and discernment process of electing a new bishop is a pilgrimage. We will enter the summer with Bishop Scarfe and exit summer with a new bishop elect—The Episcopal Diocese of Iowa will indeed be transformed as we journey together this summer. As you reflect on what the summer looks like for you and the diocese, please consider joining the Trinity Camino as a way to prayerfully support the diocese in this time of transition and growth.

A ministry offering of Trinity Iowa City, the Trinity Camino is a six-week walking pilgrimage beginning Sunday, July 4, 2021 and concluding Sunday, August 15, 2021. Taking inspiration from The Episcopal Church in Colorado, we are pleased to offer a flexible Camino pilgrimage that people of all ages and all fitness levels can easily engage with.

Pilgrimage is an ancient discipleship practice and spiritual journey centered on transformation and communion with God and one another. The pilgrim sets out on a journey to encounter God

with the hope of returning home transformed. Camino, meaning path, road, journey, or way in Spanish, is known as The Way. As Christians we are called to follow the Way of Christ and the pilgrim's journey is often known as The Way or Camino.

While Caminos and pilgrimages usually mean leaving home for a time, the Trinity Camino is a pilgrimage in place. It will be a journey through the sacred spaces where we live, work, and worship. This pilgrimage begins and ends at your front door. Those who join the Camino are invited to discover walking as prayer and the sacredness of our bodies and the world around us.

While some of the details are still being finalized, beginning June 1, 2021, the Camino website: www.trinityic.org/camino will offer pilgrim prayers and mile schedules with various options for pilgrims to walk in the six weeks of our journey together. Mile option plans will include 100 miles, 50 miles, 25 miles, and 10 miles, but feel free to set your own movement goals that fit your own spiritual and physical

needs. The month of June will be a time of prayer and physical preparation and during the Trinity Camino in July and August walking/movement days will be Sunday, Monday, Wednesday, and Friday.

If you have any questions about the Trinity Camino or would like to coordinate the Camino in your own congregation, please contact Nora Boerner, Parish Life Coordinator at Trinity Iowa City at nora@trinityic.org.

We hope to see you on The Way this summer!

Ms. Nora Boerner serves as Parish Life Coordinator at Trinity Episcopal Church in Iowa City.



**EPIC SUMMER CAMP
JULY 5-9**

CHRISTIAN CONFERENCE CENTER IN NEWTON

For youth entering grades 4-6
Enjoy swimming, arts and crafts, nature hikes, star gazing, campfires, and s'mores—all led by caring and professionally trained staff!

LEARN MORE: IOWAEPISCOPAL.ORG/CHILDREN-YOUTH

A promotional banner for an Epic Summer Camp. On the left is a Polaroid-style photo of a large group of diverse children and youth posing together outdoors. The background of the banner is a lush green field. The text is in various shades of green and white, providing details about the camp dates, location, and activities.



Growing Iowa Leaders, Engaging All Disciples
Episcopal Diocese of Iowa

GILEAD itself is a reminder of our need for healing and is an opportunity for us to be Christ's love out in our communities.
- Rev. Dr. Catherine Quehl-Engel

GOAL:

to engage and empower disciples to participate in the mission of God in local communities and the world

MISSION:



SUPPORT the growth of leaders and ministry initiatives, EQUIP congregations to thrive into the future, STRENGTHEN our global partnerships, and COLLABORATE in raising funds for local needs

ABOUT THE CAMPAIGN:

- a 3-year, diocesan fundraising campaign Pentecost 2019 - Pentecost 2022
- entering our third and final year
- not an endowment (funds not held long-term)
- a strategic investment to grow the church



HISTORY:

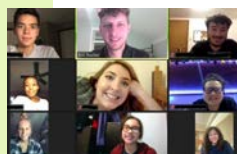
The campaign grew out of the 2017 Revivals, 2018 Growing Iowa Leaders activities, and 2019 Engaging All Disciples days. The relationships and energy growing out of these initiatives built on each other, and we realized a need to be able to fund more of these types of offerings. The GILEAD Campaign invests in Holy Imagination, resources, and people, in our diocese, communities, and our companion dioceses.



Your gift to the diocesan GILEAD Campaign helps provide funding for:

GILEAD Grants

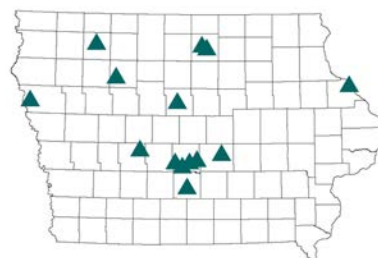
Grants SUPPORT and EQUIP leaders, congregations, ministry initiatives, and worshipping communities across the state



“We don't know yet what God is going to do to move us in new directions.”

- Rev. Don Keeler
St. Martin's, Perry

2020: 14 applications funded
Totaling \$85,526



▲ = Grant recipient locations

Ministries in our Companion Dioceses

We STRENGTHEN our global partnerships with the dioceses of Nzara, Swaziland, and Brechin by supporting each other in mission and with prayer



Ministry Examples:

Nzara: medical care, expanded school facilities, farming capacity, clergy support

Swaziland: creation care, feeding programs, micro economic projects, promoting gender equality

Brechin: fresh expressions of worship, evangelism initiatives

Your Local Congregation

COLLABORATE in raising funds for local needs by designating a percentage of your gift to your congregation



You may designate a percentage of your diocesan campaign gift to a congregation. Payments to congregations are disbursed quarterly, the vestry chooses how to use the funds, and the congregation receives reporting and tracking at no cost to the congregation.

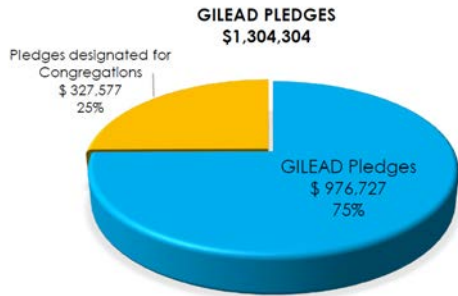
Help spread the word about the campaign in your congregation's communications!

LEARN MORE: www.iowaepiscopal.org/gilead

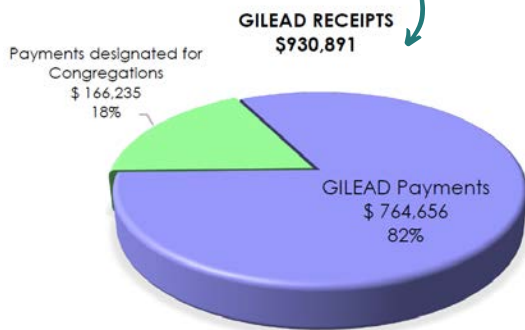


WHERE WE'RE AT:

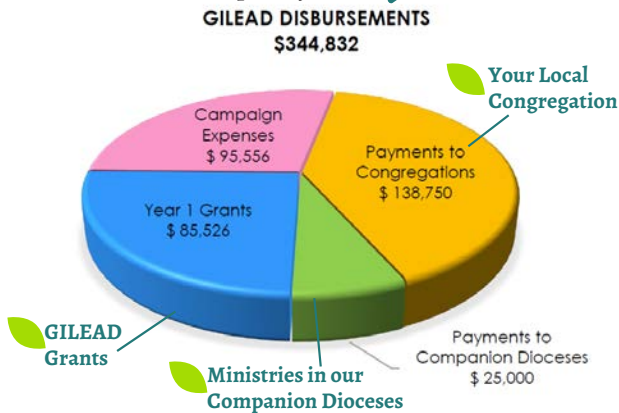
More than \$1.3 million has been pledged so far for our shared ministry and mission:



From your generous donations,



the following disbursements were made this past year:



I've been excited about the whole GILEAD process from the first time it was mentioned. It has always seemed to me that there are so many churches whose good ideas and plans fail for lack of just that little bit of extra money that makes some dreaming and thinking outside the box possible.

-Rev. Kathleen Milligan
St. Stephen's, Newton

I would like to say thank you to everyone who donated to the GILEAD drive and has been pledging and keep the monies coming because you guys are able to help all of us and many more grantees in the future.

-Ms. Ann McLaughlin
Good Shepherd, Webster City

THANK YOU!

The funds that were being handled and administered were actually from parishioners around the diocese, people like you, we are thankful that you decided to step up and contribute to the well-being and the future of our diocese, so thank you very much for everyone who contributed to this program.

- Rev. Stephen Benitz
St. John's, Mason City



You're invited to support the GILEAD Campaign in this final year of ingathering. Please prayerfully consider making a donation today to help us further resource mission and ministry across the diocese and beyond.

TO GIVE: <https://tinyurl.com/donategilead>



"A SACRED PATH TO TRANSFORMATION: WALKING THE LABYRINTH"

ST. THOMAS', SIOUX CITY

2020
GILEAD
GRANT
RECIPIENT



\$10,000



Lisa Moriarty, Labyrinth Designer



St. Thomas' received a "Liturgical Space Renewal" Seed Grant and used it to reimagine and renew its liturgical space by installing a permanent, full-sized labyrinth. For centuries, people have used labyrinths for meditation, prayer, or mindfulness. The labyrinth at St. Thomas' may see a variety of uses, including regular facilitated walks open to the public, candlelight walks, peace walks, retreats, Centering Prayer, small Eucharist worship services, yoga, ecumenical partnerships, and interreligious dialogue events.

One of St. Thomas' members is a trained labyrinth facilitator and certified spiritual director who will coordinate programs and expand this ministry. Presentations are being made to community organizations, including the local Rotary Club, and spreading the word about the labyrinth is well underway; a member even discovered that St. Thomas' is a PokeStop for the virtual game app Pokemon GO, so they submitted a description that made mention of the labyrinth!



Sue Errickson, Labyrinth presentation to Rotary Club



The labyrinth has already been used by a couple of small groups, including a group of hospice chaplains and their social worker colleague, and individuals. Several other groups are interested in using it, including local ELCA and UMC congregations, and an agency that serves survivors of domestic violence. They're also in the early stages of planning a dedication ceremony and a COVID processing event, both to be scheduled when the building is able to be opened to large groups again.

Grant funds were used toward: professional services of a labyrinth designer and installer, and a wood floor restorer/installer, materials/supplies needed, and temporary storage of pews during the installation process.

- Grant Project Leaders: Ms. Sue Errickson and Deacon Pat Johnson

"I came to the labyrinth with a specific question I need to face in my personal life. An answer didn't come to me, but by the time I reached the center, I understood what I needed to do to figure it out. I was really glad I came and was amazed at how the experience helped me get clarity about something that had been weighing me down so badly."

- an individual who walked the labyrinth

2020
GILEAD
GRANT
RECIPIENT

"BLESSING BOX"

ST. STEPHEN'S, NEWTON



St. Stephen's
Episcopal Church

\$5,000



St. Stephen's received a "Strengthening an Existing Ministry" Growth Grant for their "Blessing Box." For this grant project, St. Stephen's is partnering with "Connections"—a Peer Drop-In Center for homeless folks and those suffering from mental health issues - which is sponsored and staffed by Capstone Behavioral Healthcare, the lead organization in mental health and substance abuse treatment in central Iowa.



The "Blessing Box" was crafted by one member of St. Stephen's and located at the home of another, and for the past several years has been stocked with food, personal care and

safety items, with the addition of protective clothing and shelter items during winter months. Individuals and families from the community at large have often stopped by the Blessing Box to place their own contributions inside, which supports the concept that it truly "takes a village" to help solve the societal problems of our world today.

This "Blessing Box" ministry, and "Connections" grew out of a focus group of Newton residents who came together to discuss the needs, including food insecurity and substance abuse, faced by homeless people in their midst, as there was not (and there is still not) a homeless shelter in Jasper County.

"Connections" is located directly across the street from St. Stephen's, and the two are partnering together

to keep the project sustainable by moving the box to the "Connections" grounds, which will allow for additional storage space of goods and give "Connections" clients a sense of value and purpose as they will aid with stocking and maintenance. Grant funds are being used for supplies to stock and reopen the "Blessing Box" at its new location. The exact new location of the box has been determined in collaboration with "Connections", and plans to move the box are underway now that the ground has thawed.

- Grant Project Leader: Ms. Rita Baker

"We have witnessed many thankful voices and spirits through the Blessing Box."



2020
GILEAD
GRANT
RECIPIENT

\$2,428

"CENTER FOR SOCIAL MINISTRY EXPANSION"

IN PARTNERSHIP WITH REV. JEANIE SMITH



The Center for Social Ministry, in partnership with the Rev. Jeanie Smith, received a "Strengthening an Existing Ministry" Growth Grant.

The Center for Social Ministry provides poverty awareness and social justice education programs, and serves as a key resource to help individuals connect to programs, volunteer opportunities, and advocacy efforts. CSM nurtures discipleship and helps individuals develop spiritually through the reading of scripture, prayer, spiritual practice, and group dialogue.

Previously, courses were offered in person, but the shift to online course offerings due to the pandemic has opened the possibility of expanding their reach throughout Iowa. Utilizing online course offerings would enable CSM to seed groups in cities and towns far outside of Des Moines, and these established relationships would enable them to find and train new facilitators in these areas. Moving forward, programming could be offered both in person and online, allowing CSM to continue their education in

Gospel justice using multiple avenues.

One of the JustFaith Ministries programs they plan to offer is the Faith and Race series, which is an ideal partner to the Dismantling Racism trainings provided to the diocese through the Beloved Community Initiative. This program will allow participants to delve deeper and broaden their understanding of racism, prejudice and privilege in our local communities, nation, and world.

"JustFaith programming helps individuals move forward on their journeys and begin to put their faith into action."

Currently they're unable to financially support offering a class to less than 8 participants, so grant funds are being used to subsidize smaller groups and to offset additional staff support needed to provide assistance to facilitators as course offerings are expanded online.

- Grant Project Leader: Rev. Jeanie Smith



2020
GILEAD
GRANT
RECIPIENT

"CLERGY SUPPORT"

ST. PAUL'S CATHEDRAL, DES MOINES



ST. PAUL'S
EPISCOPAL CATHEDRAL



St. Paul's received a "Support for Recently Ordained Clergy" Growth Grant. Grant funds are being used to expand the Assisting Priest position to 75%-time.

The Assisting Priest, the Rev. Zeb Treloar, has been a boon for the Cathedral by adding new energy into both old and new ministries and by offering pastoral and social continuity for parishioners. The energy, enthusiasm and technological skills gained by the Cathedral through their Assisting Priest has enlivened, energized and engaged St. Paul's. Fr. Zeb has been invaluable in creating and enhancing adult and children's formation, engaging with mission activities and other congregations in the Metro area, worship planning, creating prayer and meditation groups, participating in public forums on behalf of the Cathedral, providing tech support, and working on the Diocesan Regathering Team.

St. Paul's is able to offer a variety of learning opportunities and experiences to a recently ordained clergy person: leading evensong services; pastoral care; leadership

\$24,000

development; exposure to finances, program development, and active participation in conversations around organizational structure; advocacy in legislative matters dealing with social and economic justice at local and state levels; ministering to our homeless and unsheltered neighbors; coordinating and supporting formation and other ministry opportunities.

Serving as the lead minister to families and youth, Fr. Zeb has recently undertaken new responsibilities, including co-creating a webinar series on End of Life Planning, leading adult formation in a hybrid in-person/online format, website development, co-representing the cathedral to the Des Moines Downtown Chamber of Commerce, and planning an outdoor ministries fair and parish fun day.

- Grant Project Leaders: Ms. Jolene Phelps and Rev. Nicola Bowler



"We thought we knew of Zeb's gifts but we continue to be blessed by his sharing of many that we were only partially aware."

"Fr. Zeb has a keen sense of the gaps that need to be addressed (in recent examples, website improvements and small-group ministries) and is enthusiastic about addressing them."



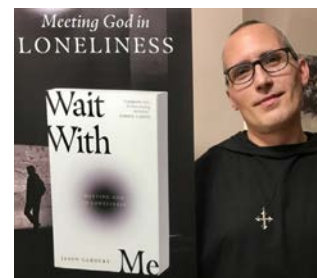
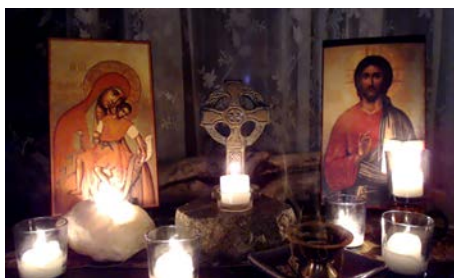
"COMPLINE, BEYOND COMPLINE, & ZOOM KIDS"

ST. JOHN'S, DUBUQUE

\$5,000

2020 GILEAD GRANT RECIPIENT

ST. JOHN'S EPISCOPAL CHURCH



St. John's received an "Evangelism" Growth Grant to expand its evangelism and discipleship efforts by directly engaging with the online community with three new life worship and formation opportunities.

ability to live into St. John's mission and reach people online locally and beyond with the Good News of Christ, and they saw an opportunity to further respond to the needs they'd perceived in the congregation and wider community.

Christian year, in a fun and engaging format.

Grant funds are being used in three areas: equipment and software, marketing, and to support an intern (from one of the local universities) to work with these new ministries. A Compline service has been offered every Sunday evening for over five months now, one "Before Compline" webinar has taken place, "Zoom Kids" has met several times on Sunday mornings during virtual coffee hour, and a seminarian has been brought on board as a Social Media and Marketing Intern. St. John's hopes to offer another "Before Compline" webinar soon.

"Expanding our online reach will expand our ability to love others, to encourage them to love God, and invite them to follow the way of Jesus."

During the pandemic, St. John's launched an online sermon series entitled "Keeping Faith in Uncertain Times," and received unprecedented levels of engagement with their social media presence, as well as a record number of guests, local and national, to the series itself via their Zoom worship services. Some of those guests have become regular or semi-regular online worship attenders, and the majority had no previous contact with St. John's. This experience demonstrated an

Through careful use of digital and analog marketing approaches, St. John's is expanding its evangelism efforts by offering these three new worship and formation opportunities:

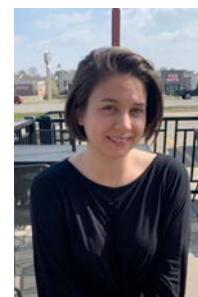
(1) Starting a live, weekly service of Compline, Sunday nights at 8pm, led by a team of trained officiants, which would offer a contemplative environment for people to pray in community.

(2) Offering "Before Compline," an occasional live interview series in a webinar format, discussing important topics for the Church and the world.

(3) Offering "Zoom Kids," a live, online monthly formation gathering for children and families, focusing on Biblical and liturgical themes related to the

- Grant Project Leader: Rev. Susan Forshey

Top R: Before Compline's first guest speaker, Br. Jason Gaboury, O.P.
Bottom R: Social Media & Marketing Intern Shayla Butler



2020
GILEAD
GRANT
RECIPIENT

\$5,000

"ENHANCE MISSION THROUGH STREAMING CAPABILITIES"

ST. TIMOTHY'S, WEST DES MOINES

St. Timothy's received an "Expanding Tools and Technology" Growth Grant. Online services had long been a subject of discussion, and the pandemic and subsequent pause on in-person services made the need for an online option obvious and immediate. Grant funds were used to purchase cameras, a video switch, dedicated internet service, streaming software and control software, graphics and submission to the internet.

They have worked hard to get their new tech up and running, and are now able "to provide online streaming of our services to give our church community a vehicle for worship and to provide outreach to those outside our community searching for a worship service or a church."

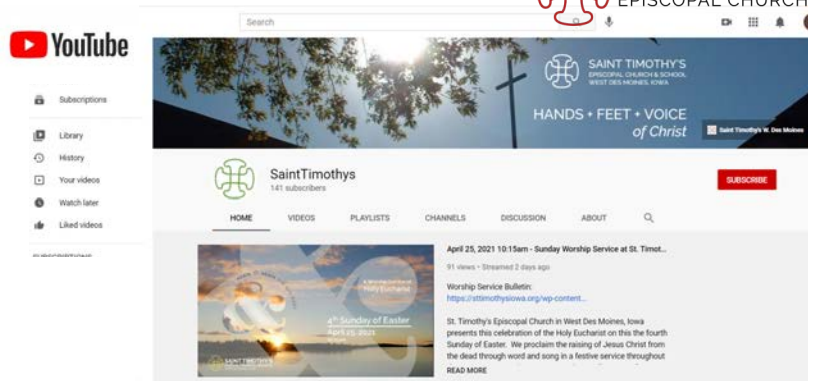
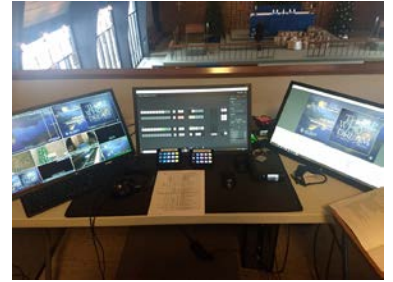
Viewing this project as "broader than an expansion of tools and technology," St. Timothy's has realized the potential to reach and serve those who may not be able or willing to attend in-person services. The project involved a transformation and renewal of the worship space, opportunities for enhanced Christian Formation, a

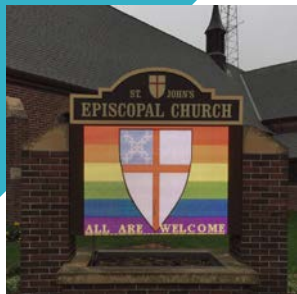
"Technology enables us to evangelize more fully to our community and to reach a broader online community that extends beyond the walls of our sanctuary. Technology is a door through which our mission can be more fully realized."

new ministry, and a vehicle for evangelism to a larger audience than they can attract to in-sanctuary worship services.

In the present and near term, this technology enhancement has enabled St. Timothy's to stream services to multiple locations, including their website, YouTube, and Facebook. They also hope this project serves as a foundation investment for future projects and outreach opportunities.

- Grant Project Leader: Mr. Neil Guy





"EXPANDING TECHNOLOGY"

ST. JOHN'S, MASON CITY

2020
GILEAD
GRANT
RECIPIENT

\$2,500



St. John's received an "Expanding Tools and Technology" Seed Grant to secure the proper equipment needed to be able to stream services through various online platforms, going forward.

After churches closed to in-person services due to COVID last year, St. John's began providing services over streaming applications for the first time. Based on their experience, they determined that it was necessary to expand their technology in order to more easily provide engaging online services. And they recognize the need to continue offering online access even after in-person worship resumes. Providing online services offers a way to connect with homebound members and parishioners who are travelling or unable to attend an in-person service, and offers an opportunity for evangelism to a broader community.



"Our goal is not simply to 'grow online numbers,' it is to work to provide a richer, more engaging, online worship experience for all."

Their current system is inefficient and cumbersome to manage, so they aim to make the online viewing experience better along with making it easier for St. John's to operate in an online environment. While the primary focus is increasing the quality and efficiency of broadcasting from the main sanctuary, they intend to build in some flexibility that will allow for use of at least portions of the equipment in other locations such as the chapel, parish hall, and parish yard during outdoor gatherings.

St. John's has already seen people tune in online who are visiting the church for the first time. Online streaming gives people an opportunity to experience and familiarize themselves with the worship service, and removes a barrier for folks who may not be comfortable visiting in person.

Grant funds are being used to purchase equipment including cameras, microphones, computer, input switcher, software, workstation, mounting hardware, ethernet cables, upgraded internet, and their installation aspects.

- Grant Project Leader: Mr. Dale Schirmer

2020
GILEAD
GRANT
RECIPIENT

"EXPANDING TECHNOLOGY" ST. MARTIN'S, PERRY

"Seeing our services on Facebook or YouTube has offered a huge connection for me to the whole church family."

\$1,700



St. Martin's used an "Expanding Tools and Technology" Seed Grant to expand their outreach to members and the community through the use of new technology. Funds were used to purchase equipment, including a camera, microphone, PA system, and more.

other members of the church family discovered that they can stretch their evangelical legs through the new technologies available to them, and that they have the potential to reach those who are unable to leave their homes or place of residence. They learned of people who found St. Martin's through their Facebook and YouTube pages, who were not previously associated with the congregation.



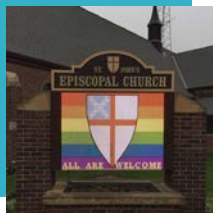
Recent circumstances and challenges due to COVID had limited what was previously taken for granted in the traditional face-to-face worship services and interaction. St. Martin's recognized an opportunity to try new and innovative ways to communicate with members of the congregation and the community. The Vestry and

- Grant Project Leader: Rev. Don Keeler



"We are learning that the Spirit is guiding us to create new and innovative paths of ministry in our parish and the community."





"HYGIENE PANTRY" ST. JOHN'S, MASON CITY

2020
GILEAD
GRANT
RECIPIENT

\$2,500



"Our mission is to give the dignity of being clean to those in need of assistance with no questions asked."

St. John's received a "Strengthening an Existing Ministry" Growth Grant to support their Hygiene Pantry ministry. Grant funds are being used to purchase hygiene supplies in large quantities, and fabric for face masks (as the need continues).

The Hygiene Pantry started about 10 years ago in response to a community need: St. John's was helping folks get assistance from the food bank, and as they met with them, discovered that hygiene items were needed but could not be purchased using food stamps. With their strategic downtown location receiving many folks needing various assistance, St. John's saw an opportunity to help meet this need for hygiene items, and the idea for the pantry was born.

Various community members and groups help contribute to this ministry: people sometimes drive by, see the coat rack and return later with freshly laundered coats; some

donate money; and some community churches and organizations take up item collections to help supply the pantry.

A bag from the Hygiene Pantry usually includes: toothpaste, toothbrush, dish soap, laundry soap, shampoo, soap/body wash, deodorant, and toilet tissue; feminine hygiene products, disposable diapers, wipes, and children's products are also available upon request.

The Hygiene Pantry inspired a free used coat rack, which in turn inspired a free mask rack. And in adapting to COVID-19, the Pantry now has contactless pickup. The need has continued to be great during this time - the pantry is averaging giving out 30 bags of items each month.

- Grant Project Leader: Ms. Sue Stone



Altar made from hygiene pantry supplies



2020
GILEAD
GRANT
RECIPIENT

\$5,000

"IOWA MMJ CASE MANAGEMENT SYSTEM PROJECT"

IN PARTNERSHIP WITH ST. PAUL'S CATHEDRAL, DES MOINES



Iowa Migrant Movement for Justice (Iowa MMJ), in partnership with St. Paul's Cathedral, Des Moines, received an "Expanding Tools and Technology" Growth Grant.

Iowa MMJ was recently formed by the merging of Iowa Justice for Our Neighbors and Iowa American Friends Service Committee, whose mission is "To build movement for justice led by immigrants and refugees in Iowa by providing high-quality legal services and community empowerment through organizing." It is through the lens of welcoming the stranger (Matthew 25: 31-40 'I was hungry and you gave me food, I was thirsty, and you gave me drink, I was a stranger, and you welcomed me') that Iowa JFON and AFSC joined to create a more robust impact of legal services and advocacy to serve Iowa's migrant families.

"These growing relationships are priceless as they are the actual work of God's people and the authentic means of teaching us to love one another."

As a ministry group of St. Paul's Cathedral, the Social Justice Committee has been working with both organizations prior to their merger, and will continue working with the newly formed Iowa MMJ, striving for justice for our immigrant and refugee neighbors. In working together on this grant, both Iowa MMJ and St. Paul's continue to build and strengthen their relationship with each other and the community.

Grant funds were used to purchase the necessary user software, set-up, data import, and training for the legal case management system, eImmigration, by Cerenade. Up to date case management software had



been a long time need for Iowa JFON, and with the merger it became a necessity. This system gives Iowa MMJ the powerful capacity to have updated security of case files following HIPAA standards, effectively manage case data, track case progress and manage an increase in caseload more efficiently. This software is vital to the success of the newly formed Iowa MMJ, allowing for much needed time with clients to further their cases and advocate on their behalf.

- Grant Project Leaders: Rev. Jean Davis and Ms. Amy Guardado

"By empowering Iowa MMJ with this vital case management system, our organization is much more able to serve the needs of the stranger in our midst, to welcome him/her and to partner with them for a more just life in the United States of America."

2020
GILEAD
GRANT
RECIPIENT

"SIMPSON YOUTH ACADEMY SCHOLARSHIPS"

IN PARTNERSHIP WITH REV. ERIC RUCKER

\$5,000



"SYA gave me a safe place to ask questions about my faith."



SIMPSON
YOUTH
ACADEMY

Simpson Youth Academy (SYA), in partnership with the Rev. Eric Rucker, received a "Formation for Youth" Growth Grant. Grant funds will be used to provide tuition scholarships to four Episcopal and/or LGBTQIA+ youth for the program's 2021 summer residency.

The Simpson College Youth Academy is a year-long, ecumenical program for Iowan high school youth grounded in the conviction that young people have gifts and power that are essential for the healing of the world now. Through college-level intellectual engagement, training in worship and prayer leadership, and reflective service around community issues, they help youth step into mature young adult Christian faith as they discern their particular callings as agents of justice in their churches and the world. SYA has developed strong ongoing partnerships with community and ecumenical partners, including a number of allies and congregations within the Episcopal Diocese of Iowa.

The scholarships made possible from grant funds address critical needs in our communities: first, that the Episcopal Church in America is rapidly aging and shrinking and thus urgent, intentional investment in forming young Episcopalians is needed; and second, that American

LGBTQIA+ youth are faced with consistent marginalization at higher rates than non-LGBTQIA+ youth by the general public and by religious communities. Thus, offering financial assistance to such youth is a prophetic statement of radical welcome for queer youth in the name of Christ.

SYA was able to successfully offer a more modest version of youth ministry virtually last year, when the pandemic necessitated the switch to an online format. This year's residency aims to be in-person, but programming will be offered even if it needs to pivot to a hybrid or full-time virtual format. Though COVID's effects have made the recruitment process more challenging this year as youth groups have not been meeting, students/families are harder to contact, and families are more hesitant to register for programming for fear of health issues, the program leaders are proud and excited that three youth have already been recruited for this grant.

- Grant Project Leader: Rev. Eric Rucker



2020
GILEAD
GRANT
RECIPIENT

"TECHNOLOGY UPGRADE"

CHURCH OF THE GOOD SHEPHERD, WEBSTER CITY

\$4,398



Good Shepherd received an "Expanding Tools and Technology" Growth Grant to enhance their technology and electronic equipment for online services and allow for improved outreach to the congregation, local community, and those searching for a community online.

With the onset of the pandemic, Good Shepherd looked to the Zoom technology to be able to visually stay in touch, since they couldn't see each other in person. As the time went by, it was suggested by one of their supply priests that they try having Compline and sharing the service with the other church she supplies, Grace Episcopal in Boone. Services have expanded to include weekly Holy Eucharist, and a combined worship team from the congregations was born. They hope to share this experience with others around the diocese, offering a model for cooperation and sharing of resources between congregations.

The combined virtual service has been very successful in many areas: people were able to see each other

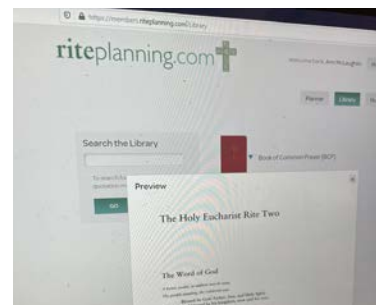
face-to-face (virtually), meet (or re-meet) friends from Boone, and most importantly, worship together in community. They have created a community of online worshipers that include parishioners who are not only regular Grace and Good Shepherd attendees, but parishioners that aren't able to regularly attend, those that live out of town/state and even parishioners from other churches and faiths. For Lent, care packages were put together and distributed so people could experience some of the things they're used to in Lent (pancakes, ashes, etc.), so even though they could not experience them together in one room, they were able to share the experiences from the contents of the boxes over Zoom.

Grant funds are being used to invest in good, reliable electronic equipment, including a laptop, tablets, microphone, tripod, encoder, and SD card, and to fund yearly subscriptions that will be necessary to efficiently and legally live stream regular Wednesday and Sunday services.

- Grant Project Leader: Ms. Ann McLaughlin



"As a whole church, because of the grant, we've really learned how to adapt and we've learned what is really important to our church life."



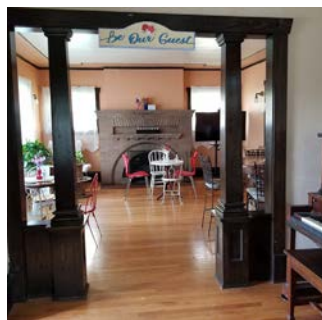
"We're excited to continue 'Being the Church' outside of the building."

"THE WAY STATION SPACE RENEWAL"

THE WAY STATION, SPENCER

\$10,000

2020
GILEAD
GRANT
RECIPIENT



The Way Station, a diocesan ministry, is a worshipping community and mission outreach that seeks to share God's extravagant love with the community through radical hospitality in a variety of ways, including serving coffee and food, and through the use of an art room, a book room, and a playground.

The Way Station serves a lot of youth, including youth who are brought by Life-skills Coaches from Hope Haven, which serves adults and children with a variety of disabilities; and The Way Station serves older adults who are unable to travel far in the winter to other churches. Hosting a local ADA meeting alerted them to the

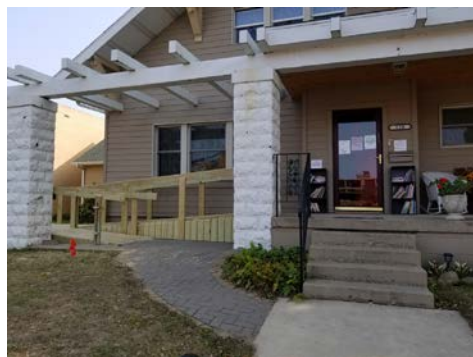
challenges of the differently abled, and they realized that in order to be inclusive and accessible to all, a renewal of space was needed.

The Way Station used a "Liturgical Space Renewal" GILEAD Grant to make their space more accessible and welcoming to everyone by adding an ADA-compliant ramp on the front of the building and an ADA-compliant bathroom in the garage-turned art workshop.

- Grant Project Leader: Rev. Beth Preston

"That ramp looks wonderful! I can't wait to invite [x] to The Way Station, now that he/she could get in the building!"

"It is a joy and a privilege to be part of God's vision for loving this community and spreading the love of Christ. And, it's so much fun!"

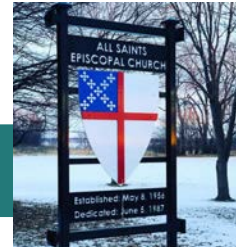


**2020
GILEAD
GRANT
RECIPIENT**

"TORNADO PACKS MINISTRY"

ALL SAINTS', STORM LAKE

\$3,000



All Saints' Storm Lake received a "Beginning a New Ministry" Seed Grant and is using grant funds to provide bags of nonperishable food for nearly 200 kindergarteners at a local elementary school to take home each weekend, January - May this year. This new ministry is called "All Saints' Tornado Packs."

"The best thing that has happened is that All Saints' is part of something bigger than themselves...they enjoy being involved with helping the community."

All Saints' had worked with the elementary school previously, in a ministry called "Books and Briefs" which provided gently used books, clothing, shoes, personal hygiene products, and other items requested by the school nurse to help meet students' needs. While working with the school, All Saints' then learned of critical food insecurity among the students and that other organizations were unable to fully meet this need. The Food Bank, for example, is at capacity for food distribution to Storm Lake. After discussions with the school principal and superintendent, All Saints' partnered with the school to begin this new ministry to help meet the food needs of their local students, and has also partnered with local

doctors, and the community in this ministry. They also sought the expertise of the director of the Siouxland Foodbank, as she runs the backpack program in Sioux City and provided helpful feedback for what to put into the bags and what to expect cost-wise. Volunteers help pack the bags, and All Saints' delivers bags to the school each week to be distributed by the teachers. Volunteers include All Saints' youth group, along with a local Presbyterian youth group and students from Storm Lake High School.



*"The kids were so excited to receive the packs."
"I loved that it is actually food they will eat!"*



All Saints' hopes to encourage other local churches to help provide for other grade levels, and they continue to collaborate with the school to evaluate whether changes or improvements to this ministry are needed. All Saints' members & volunteers are excited to be working with the community, and the ministry is going so well that they hope to continue next year.

- Grant Project Leaders: Ms. Barbara Argotsinger and Rev. Stacey Gerhart



GILEAD Grants 2021

Applications Open! May 15 - July 15



Grant money is money that shouldn't be left on the table. It's there to better the lives of other people.

- Ms. Rita Baker
St. Stephen's, Newton



Interviewing the different people that were applying for grants, hearing their ideas, gave me a feeling of hope, in terms of how we're not only serving the Diocese of Iowa but also the individual churches and particularly the communities.

- Ms. Susie Messer
St. Michael's, Mt. Pleasant



Dream big, go for it!

- Rev. Jeanie Smith
St. Timothy's, West Des Moines



To me it was one of the most friendly grant processes I've ever been through, and that really shows to me the fact that we are all on the same team and pulling together.

- Rev. Nicola Bowler
St. Paul's Cathedral, Des Moines



GRANT CATEGORIES

- Beginning a New Worshipping Community
- Beginning a New Ministry or Strengthening an Existing One
- Liturgical Space Renewal
- Support for Recently Ordained Clergy
- Formation for Youth or Young Adults
- Leadership Development
- Evangelism
- Expanding Tools and Technology

Who can apply?

Congregations, worshipping communities, chapters, or individual members of the Diocese of Iowa may apply for GILEAD funds. Partnerships with non-Episcopal entities are welcome and encouraged, but an Episcopal entity must serve as the reporting agent and the project leader must be an Episcopalian who is a resident in the Diocese of Iowa.

Have an idea?

Set up a time to meet with the Grant Review Committee (*required*) before you write your application



For more information, visit:

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Questions? Contact Traci Ruhland Petty: tpetty@iowaepiscopal.org

Localized ordination programs open doors to ministry for nontraditional clergy candidates

By Pat McCaughan
Episcopal News Service

Six months after making history as the first Latina ordained as a priest in the Episcopal Diocese of Pennsylvania, the Rev. Yesenia Alejandro is now feeding an average of 1,000 people a week at a South Philadelphia church that until recently had been shuttered.

“When I got ordained a priest, the bishop said to me, ‘We’re going to appoint you as Hispanic missionary,’” Alejandro told ENS. “Right after that, they told me about this church that was closed and said, ‘Go there and reopen it.’ I said OK.”

Alejandro, 49, a mother of four and grandmother, has worked for 25 years with the poor in New Jersey, Pennsylvania, and Puerto Rico — where she was born. She was ordained as a priest on Oct. 10, 2020, through a local formation program specifically designed for her and implemented by Pennsylvania Bishop Daniel Gutiérrez. She now serves as both the diocese’s Hispanic missionary and vicar of Church of the Crucifixion in Philadelphia.

“Yesenia had this background, she was already working with the poor,” Gutiérrez said. “She has got the biggest heart and the greatest love for Jesus Christ. Why



Photo/courtesy of Yesenia Alejandro

The Rev. Yesenia Alejandro, the Diocese of Pennsylvania’s Hispanic missionary and vicar of Philadelphia’s Church of the Crucifixion, addresses worshippers before a Tuesday food distribution.

should there be this barrier [to ordained ministry], this wall that does not allow her to use that voice and to proclaim the good news?”

Increasingly, dioceses are turning to local programs and Anglican partners to train leaders who feel called to ordained ministry and for whom ordination might not otherwise be an option, whether that’s due to time or financial constraints or family commitments.

“It can be used for anyone,” Gutiérrez said. “Who says there are not people in

the Diocese of West Virginia or Lexington that have the same obstacles? All you have to do is have the willingness and the heart. There’s something special about being ordained in the community, knowing its culture, knowing the language ... what better way to be evangelists?”

The Episcopal Church’s Office of Asiamerica Ministries through its Karen Episcopal Ministry Formation Team and the Southeast Asian Convocation, launched a program in March to train about 20 members of the Karen community as catechists, deacons and priests.

“Some 30 congregations or groups of Karen immigrants and refugees have joined the Episcopal Church in the past five years,” according to the Rev. Fred Vergara, the church’s missionary for Asiamerica Ministries.

Cherry Say was 7 years old when her family fled their Myanmar home because of ethnic and religious persecution of the Karen people, the country’s second-largest ethnic minority. She spent the next 20 years in the Mae La refugee camp in Thailand, where she taught Sunday school to youth and young adults.

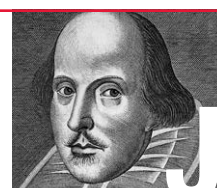
continued on page C



NEWS
In North Texas, Episcopalians persevere



FEATURE
Episcopal history on the move to new home



ARTS
Plays provide scant clues to the Bard’s faith

ORDINATION continued from page A

Now a mother and grandmother, Say, 48, lives in St. Paul, Minn., and hopes to follow in her father's footsteps and become a priest. She serves as a lay Eucharistic visitor at Messiah Episcopal Church, where about one-half of the 350-member congregation are Karen and regard her as a pastor.

"When I came, they did not have a leader, a pastor" who spoke or understood the S'gaw Karen language, Say told ENS. "A lot of my people here did not understand this very well. They are very sad. They feel like they have to be baptized all over again."

Localized ordination is a win-win, church leaders say, allowing individuals to answer the call to ordained ministry, sometimes in direct response to community needs and shifting demographics and at times in response to congregations that might not otherwise be able to call a priest.

There are places in the Episcopal Diocese of New Jersey "where I could put three or four congregations together and they'd still not be able to afford a full-time seminary-trained priest," Bishop Chip Stokes told ENS.

Since his November 2013 consecration, Stokes has prioritized creating "entry points for growing ministry," including expanding an existing diocesan School for Ministry. For Stokes, it is also a matter of simple math: "We have 138 congregations and 80 full-time priests. We were not attracting young people to ministry, in part because it [the ordination process] was burdensome."

Such local programs "are nothing new," according to Sandra Montes, who designed Alejandro's three-year course of study. Adhering to Title III, Canon 8 requirements concerning the ordination of priests, local programs include an emphasis on preaching, theology, ethics, pastoral care, Scripture, church history, liturgy and music, Anglicanism, spirituality and ministry practice in contemporary society.

Contextualizing training "is so important for the Episcopal Church. The current system just isn't built for everybody," said Montes, dean of chapel for Union Theological Seminary and an educator, writer and speaker. For example, for many prospective clergy, leaving family or employment to attend a three-year residential seminary is not an option.

"Honestly, this way is more biblical," Montes added. "Walking beside someone, tailoring the knowledge of Jesus with one person in mind, that's how the disciples were formed."

In the Diocese of Hawaii, the Rev. Ha'aheo Guanson, 69, deferred her dream of the priesthood while raising a family and establishing a university teaching career.

When the diocese created the Waiolaihui'ia, or Gathering of the Waters, local formation program in partnership with the Austin, Texas-based Seminary of the Southwest's Iona Collaborative in 2013, Guanson's dream revived. "I felt ordination was possible to achieve," she said.

Guanson, ordained in 2019, now directs and teaches coursework in the Waiolaihui'ia certificate program, which includes online and in-person graduate-level studies that can be completed over three to 12 years.

"I have become very passionate about this type of program," Guanson told ENS. "Here in Hawaii, we've always imported priests because we didn't have our own. There were a few who could go away to residential seminary, but the cost and the time and the loss to the community was always an issue. Having the program right here, you help to raise deacons and priests from your community ... reflecting the kind of diversity that reflects the people of God."

That diversity also includes bivocational clergy for churches "now unable to call full-time priests," ultimately strengthening the entire diocese because of the program's potential to include training for the laity, she said.

Local formation is an important part of the church's future, if the church aspires to expand its base, says the Rev. Nandra Perry, who is herself a bivocational priest, serving as assistant director of the Iona Collaborative and vicar of St. Philip's Church in Hearne, a town of about 4,000 inhabitants located northeast of Austin.

"We simply need to have more tools in

our toolkit for educating clergy if we want our clergy to reflect the diversity of the church itself," said Perry, who graduated from the Diocese of Texas' Iona School for Ministry. "People have all kinds of different situations. We want to be able to call people into ministry from all walks of



Photo/courtesy of Cherry Say

Cherry Say, rear, second from right, serves as a lay Eucharistic visitor at Messiah Episcopal Church in St. Paul, Minn.

life and be open to the gifts of all of the people who are drawn into this communion."

Yet, local training should not — and she predicts will not — replace the traditional three-year residential seminary training. "It's simply one of many possible ways we should be open to preparing people for ministry."

The Iona Collaborative currently partners with 32 dioceses with about 200 students enrolled across the church each year. The Iona Collaborative is planning to provide teaching materials in Spanish in the near future, said the Rev. John Lewis, the collaborative's director and lecturer in New Testament and spirituality. In partnership with the Diocese of Los Angeles, some of the Iona Collaborative instructional videos have been translated from English into Mandarin and Korean.

For Daphne Roberts, 63, a lifelong member of St. Augustine's Church in Asbury Park, N.J., is working toward ordination as a permanent deacon. For Roberts and her fellow students at the New Jersey School for Ministry, graduation represents mastery not only coursework comprehension but also cultural competency.

For example, students are required to contextualize the way they would proclaim the Gospel for specific audiences, according to the Rev. Genevieve Bishop,

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ORDINATION continued from page B

who directs the program. “What is the message they’re giving to this particular audience? It is intended to allow them to really synthesize and pull together everything that they have learned and think about how to apply it in the world today.”

Congregations typically look for clergy who are a good fit for their culture, says the Rev. Susan Daughtry, missionary for formation for the Episcopal Church in Minnesota. With about 25 students, its School for Formation partners with the Church Divinity School of the Pacific’s Center for Anglican Learning and Leadership and Bexley Seabury Seminary, as well as specially designed programs such as the partnership with the church’s Office of Asiamerica Ministries and the Anglican Church Province of Myanmar.

Local formation follows an early church model from a time before residential seminaries existed, Daughtry said. “I will be so happy when nobody talks about this as ‘alternative’ training because

it sounds like we have to make special accommodations. We are trying to create a space where the full diversity of the church is well and thriving.”

The approach also empowers congregations. “We’ve tried to allow congregations to be much more creative about their own ministry models, to see what God is doing and not be constantly burdened by financial challenges they can’t meet,” she said. “We are stepping into what it really means to believe in the ministry of all the baptized.”

For example, Daughtry said, “if a congregation has lost membership and can no longer afford to pay a rector, some might think the congregation has come to the end of their existence; but that’s not true. They could choose to embrace a different model of leadership that allows resources to flow in a different way.”

The Rev. Judy DesHarnais, who serves as a deacon at Messiah Church in St. Paul, recalled, “The Karen people reached out to us in 2007, asking about Anglican churches. Then they started coming. People say, ‘Isn’t this wonderful, you reached

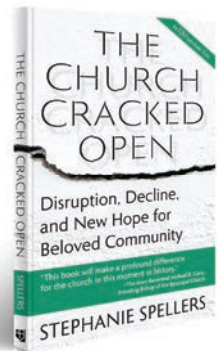
out to them?’ And I reply, ‘No, you got the direction wrong.’”

DesHarnais said the close-knit community — both locally and across the United States — have discerned Say as a pastor, even though women are not ordained in the Anglican Church in Myanmar.

“Many remember her teaching them Sunday school during their camp experience,” DesHarnais said. Say, who has learned English, has demonstrated great leadership, serving on the church vestry and the rector search committee, and is an invaluable resource during home visits to parishioners.

“I’ve been working with the Karen people since 2008, and I still don’t speak or read their language,” DesHarnais said. “I have done some visits where I’ve brought a Karen interpreter, and that’s better than my just doing it on my own. But, sometimes people need to talk about things that are very personal, and having somebody along doing interpretation just isn’t a good thing. To serve the older Karen in the community, you have to be fluent.” ■

New from Church Publishing



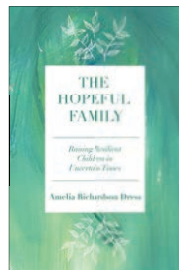
“This book will make a profound difference for the church in this moment in history.”

—The Most Reverend Michael B. Curry, Presiding Bishop of the Episcopal Church

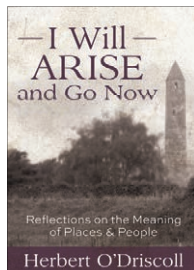
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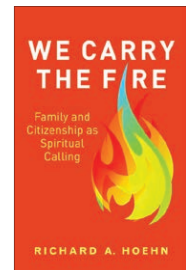
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Indiana Episcopalians open state's first LGBTQ youth shelter

Diocese of Indianapolis

Even before the ribbon was cut to officially open Trinity Haven, Indiana's first residential facility for LGBTQ youth and young adults who are at risk of homelessness, two people were living in the house.

"As soon as we announced our opening date, young people began contacting Trinity Haven," says Leigh Ann Hirschman, a member of Trinity Episcopal Church, Indianapolis and founding president of Trinity Haven's board of directors.

"Because they knew they would be imminently homeless. So, our opening is something to celebrate, but it has also been poignant to see how real this is; to see this need and to put faces on the need, and to watch the project move into reality."

Trinity Haven's road from idea to reality was a long one, beginning in 2016 when Trinity's new rector, the Rev. Julia Whitworth, convened a discernment committee to determine the best use of an empty house the parish owned, and culminating on April 30 with the opening of an entirely different building. The journey was a sadly illuminating one.

"In the course of that work we learned that LGBTQ youth homelessness is an invisible crisis in Indianapolis," Hirschman says. "Forty percent of all homeless youth identify as LGBTQ. Sixty-eight percent say that family rejection of their gender identity or sexual orientation is a major reason that they are homeless. Moreover, we learned that there are LGBTQ youth who are sleeping on park benches, in doorways, and on city buses trying to stay warm and safe."

Whitworth remembers when the committee brought the possibility of opening a home for LGBTQ youth to the parish in 2017. "These folks barely batted an eye in saying this was the thing to do," she says. "As a priest, the story of Trinity Haven has been the story of helping people embrace a call in their lives that they didn't see coming."

When it became clear that Trinity could not use the house it owned for the

project, the parish provided a \$500,000 loan to purchase another house nearby, as well as \$50,000 in donations. Over time, parishioners contributed an additional \$200,000. The project also received grants from Impact 100 of Greater Indianapolis and the United Thank Offering (UTO).

"In those initial days, they had the courage to collaborate and move beyond

married white male, I realize that my life might have been very different had I come out in my adolescent years," Bower said.

"Now I'm 60 years old, but had I come out at the time that I was 15, 16, 17, I'm not quite sure that I wouldn't need a place like Trinity Haven. So, it's been one of my passions to be a voice and an advocate for youth to have a safe place and environment where they can grow and flourish and really be able to advocate for themselves. That's what Trinity Haven is about: allowing kids to live into full potential as loved by God, and to shape a different narrative," she said.

Trinity Haven will continue to have a close relationship with Trinity Church but the facility is not a religious one. "It is important that these young people understand there are no religious requirements because unfortunately, so many of them have experienced mistreatment in the name of religion," Hirschman says.

Whitworth sees the creation of Trinity Haven as an opportunity to exemplify a more loving brand of religion. "We live in a state that has been historically inhospitable, abusive and damaging to LGBTQ people," she says. "And much of the hatefulness stems from poor religious teaching and religious malpractice that distorts the teachings of Jesus in a way that leads a parent to expel their child because of who they are and who they love. To have the opportunity not just as Trinity Church, but the entire diocese to paint a different view of Christians and a different way of being the church is so powerful and so important, and it feels like an incredible privilege to live into our gospel."

Trinity Haven is now its own independent 5013c, but its founding institutional relationships will remain in place. Trinity Church's rector will have a seat on the board, in addition to two seats for church members and a seat for the Diocese of Indianapolis.

"It has been a goal of the church and it has been a goal of mine personally to make sure that this project, once incubated and stabilized, is led by people who reflect the identities of the youth in the house," Hirschman said. ■



Photo/courtesy of the Diocese of Indianapolis

A ribbon-cutting ceremony opens Trinity Haven.

just Trinity Church and really to develop a network of support," says the Rev. Jeff Bower, associate rector for stewardship and community engagement at St. Paul's, Indianapolis, who became involved in the project early on, eventually becoming a member of the board of directors. Grants from the Faith & Action Project at Christian Theological Seminary and Lilly Endowment were also essential, he says.

The Diocese of Indianapolis assisted by naming Trinity Haven a cooperating ministry. The designation allows Trinity Haven to purchase staff health insurance and other benefits through the diocese. Indianapolis parishes, including All Saints, Christ Church Cathedral, Church of the Nativity and St. Paul's, have all provided support and leadership.

Trinity Haven offers a transitional living program at the Trinity Haven house, which provides up to 24 months of housing, stabilization assistance, support services, independent living skills, case management, and care coordination for residents of ages 16-21, and a host homes program, which provides an average of 6 months of housing with a host family and intensive case management for ages 16-24.

"This is unfortunately a huge need in our community, and as an openly gay

At University of Georgia, Atlanta diocese builds ‘live, study, pray’ housing

By David Paulsen
Episcopal News Service

The Episcopal campus ministry at the University of Georgia in Athens is undergoing a dramatic transformation, and the disruptions caused by the pandemic are only part of the story.

In March, the Diocese of Atlanta demolished a church building at the center of the campus that had housed the Episcopal Center, though Episcopal students hadn't gathered or worshipped in the building since the first surge in COVID-19 cases a year earlier. In place of the church, construction is underway on a new residential building, which the diocese is touting as an innovative “live, study, pray” approach to student housing.

The building will be named the Wright House after Atlanta Bishop Robert Wright, in recognition of “his steadfast support for children, youth, and college ministries,” according to a news release.

It will have 123 student bedrooms across four above-ground stories and plans to welcome students of all faith backgrounds starting in fall 2022. Amenities will include a roof deck, a fitness facility, a coffee bar, study areas, shared kitchen space and on-site parking. An expanded, multiuse chapel space will accommodate the diocese's growing campus ministry while also serving as a kind of community center for the building's residents.

The Rev. Clayton Harrington, the diocese's campus missionary for the past three years, will move into the building's separate chaplain's residence when it opens, making him more available to students, especially those seeking pastoral care.

“If you talk to students, they will tell you being a student is stressful,” Harrington told Episcopal News Service. Basing a chaplain in the building adds “another layer of support where they know that if they are in crisis, there is somebody present that can help.”

The development broke ground in April at a ceremonial event attended by Wright, who called it “an amazing project and a new concept for college ministry” in a written statement released by the diocese.



Photo/Diocese of Atlanta

From left, the Rev. Robert Salamone, the Rev. Clayton Harrington, the Rev. Nikki Mathis and Diocese of Atlanta Bishop Robert Wright attend the groundbreaking for the Wright House residences and new Episcopal Center.

Valued at \$18 million, the development is being overseen by Atlanta-based Pope & Land Real Estate and by the Rev. Lang Lowrey, an Atlanta priest who specializes in guiding church development projects in dioceses across the Episcopal Church.

This project was structured to provide a “moderate return” on the diocese's investment by enlisting equity partners to share the upfront costs, Lowrey told ENS. The diocese will continue to own the property and is hiring CollegeTown Properties to oversee leasing and management.

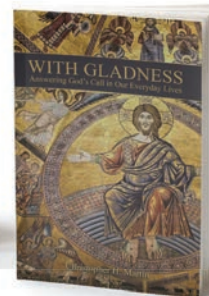
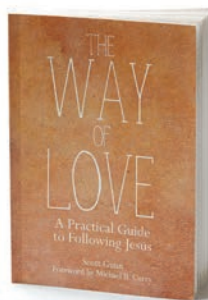
“One of our big assets across the Episcopal Church are our college ministries,” Lowrey said, especially ministries like the one at the University of Georgia that are centrally located on campus. “It's at the intersection of everything.”

The proximity of dining halls, freshman dorms and a bus line to the rebuilt Episcopal Center is billed as a central amenity to Episcopal students, Lowrey said, though the “live, study, pray” concept transcends religious affiliations. He called it a “community of inclusion.”

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In North Texas, Episcopalians take a deep breath



By Katie Sherrod

LET'S TALK ABOUT what makes a "real church."

In 2008, the former bishop of this diocese and many diocesan leaders left the Episcopal Church to become part of another church. They left because they refused to ordain women and to welcome out LGBTQ people into the full life and ministry of the Church, claiming their interpretation of Scripture was the only right one.

But even though they left the Episcopal Church they continued to claim Episcopal Church property and the name "Episcopal Diocese of Fort Worth."

At that time, many Episcopalians in this diocese were forced out of their Episcopal church buildings because they wanted to remain a part of a loving, inclusive church instead of realigning with another church.

They had to find new places to worship.

These congregations of displaced Episcopalians were creative and courageous, and they found worship space in unusual places such as storefronts, in wedding chapels, in a woman's club, in a theatre, in a social service agency. And in those unusual spaces, they created holy spaces that were, and remain, "real churches."

In 2021, as the result of the U.S. Supreme Court declining to hear our cases, the judgment of the State of Texas Supreme Court was allowed to stand. The Texas state court decided it has the right to decide who is the real Episcopal Diocese of Fort Worth, and so the state decided it was the group who left the Episcopal Church in 2008.

So, April 19, 2021, Episcopalians who had remained in six of our buildings were forced out of their historic church homes and forced to find new places to worship. And they have done so.

They are worshiping in spaces offered by Lutheran, Methodist, and Disciples of Christ churches as well as in the chapel on

a church school campus, the back room of a real estate office and in an office building on a college campus.

And just so we're clear — all of them are worshiping faithfully in holy spaces that are "real churches."

Yes, it's heartbreaking to be forced out of beloved church buildings. Yes, it's sad to lose lovely stained glass windows, needlepointed kneelers, and sanctuaries filled with memories of baptisms, weddings, funerals, graduations, ordinations, confirmations, and perhaps most of all, the weekly ritual of worship with the glorious liturgies that shape and feed us all.

But here's what we've learned — holy spaces can be created just about anywhere. Set up a table, get a cup and a plate, bread and wine, gather faithful people with a priest who begins "God be with you," — and there it is. A real church.

It happens again and again and again. The ancient words are spoken, the people respond, and the Holy Spirit shows up.

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North Texas Episcopal parishes plan new locations

Episcopal Journal

Six congregations in what is now known as the Episcopal Church in North Texas are sorting out worship locations after being evicted by a breakaway group affiliated with the Anglican Church in North America, or ACNA.

The U.S. Supreme Court in February declined to hear an appeal by the Episcopal Church's Fort Worth-area diocese of a state court ruling [see the story in the April Episcopal Journal], leaving more than \$100 million of diocesan property in the hands of the ACNA's Diocese of Fort Worth. The court's decision not to hear the case settled what had been a 12-year legal battle.

In 2008, a majority of clergy and lay leaders in the Episcopal Diocese of Fort Worth voted to leave the Episcopal Church over disagreements about the ordination of women and LGBTQ people. The breakaway congregations continued to occupy their buildings.



Photo/Katie Sherrod

Congregants at All Saints' Church in Fort Worth gather for worship, prior to the pandemic.

Most congregations that remained in the Episcopal Church found new places to worship after the split, but six congregations in Fort Worth, Hillsboro and Wichita Falls, remained in their buildings.

Since February, the Fort Worth Episcopalians and members of the breakaway group have been going through the buildings in preparation for the transfer. Like the rest of the dozen-year dispute, that's been "a fairly complicated, fraught process," said Katie Sherrod, the Episcopal diocese's director of communications.

The breakaway group is using the name Episcopal Diocese of Fort Worth, though it is no longer a diocese of the Episcopal Church. The congregants loyal to the Episcopal Church are using the name Episcopal Church in North Texas.

One of the parishes, All Saints' Episcopal Church in Fort Worth, is moving to the chapel at All Saints' Episcopal School. Another, St. Mary's Episcopal Church in Hillsboro, has been using the back room of a real estate office and plans to move into another commercial building, Sherrod said.

Some of the churches had not held indoor services for a while because of the pandemic. St. Luke's in the Meadow in Fort Worth had been holding outdoor services and had just begun the process of reopening the building for socially distanced worship when the eviction order came. ■

This story was prepared with files from Episcopal News Service.

WRIGHT HOUSE continued from page E

“You don’t have to be a practicing Episcopalian, but we do want you to be intentional about your studies,” he said.

Students’ normal study habits were upended in March 2020 when the onset of the pandemic forced colleges and universities everywhere to move classes online. The Episcopal Center’s ministry to Georgia students also moved online during the final months of the previous academic year, which “made staying connected trickier,” Harrington said.

This academic year, students returned in the fall to a hybrid learning setup, with some classes still held online. Others met in person with students and faculty following public health guidelines, like distancing and mask-wearing, to slow the spread of the coronavirus.

When Harrington took over as campus missionary in 2018, a core group of fewer than 10 students regularly attended the ministry’s community meals, worship services and formation activities. In two years, the ministry rebounded to the point that gatherings at the Episcopal Center regularly drew 30 to 35 students.

Despite the pandemic’s disruptions, many of those students remain engaged with the ministry online, and they have flocked this year to the in-person services that Harrington offered outside the Episcopal Center.

After the Episcopal Center was razed, Harrington began organizing limited indoor gatherings this spring through an arrangement with the campus’ Presbyterian Center. Episcopal events will continue to be held there until the new Episcopal Center is completed.

He also encourages Episcopal students to attend Sunday services at one of the two Episcopal churches in Athens: St. Gregory the Great Episcopal Church and Emmanuel Episcopal Church, at which Harrington also serves part time as associate rector.

Though reluctant to sound nostalgic, Harrington said he and the students he serves long for a return to the kinds of personal interactions and communal spaces that they had taken for granted before the pandemic. When the new Episcopal Center opens in fall 2022, “I think there will be a kind of sense of

homecoming,” he said.

Lowrey declined to elaborate on details of the development’s financing, citing confidentiality agreements with the diocese’s equity partners. The diocese chose not to maximize its potential revenue from the student residences, he said, so that it could invest more in its campus ministry while also keeping rents reasonable for students.

Lowrey estimated bedrooms, each with its own bathroom, could rent for up \$1,200 a month, though a final rate has not yet been set. By comparison, living in a typical residence hall costs \$6,292 this academic year, according to the university, while off-campus housing typically has more amenities and is more expensive.

The diocese also is developing a needs-based scholarship program to assist students who want to move into the Wright House when it is completed but who aren’t able to afford the cost.

The Episcopal students who are involved with the campus ministry responded with excitement to the announcement last month of the plans for a dynamic new building on the site of the former Episcopal Center. “It was a high note to be able to announce this at the end of a difficult year,” Harrington said.

He, too, is looking forward to moving into the new building with his 11-year-old poodle, Talya. He already has visions of celebrating Holy Eucharist in midweek evening services in the chapel and bringing in tables and chairs for regular community meals.

“Everybody’s welcome, and we don’t just say that. That actually means something,” he said. ■

NORTH TEXAS continued from page F

Every damn time. People here have never tired of that miracle.

We aren’t yet sure what’s next. We are still a bit in shock, we are still trying to get used to a new and different name, to new and different locations, and we are all pretty tired of having to explain why the Episcopal Diocese of Fort Worth isn’t part of the Episcopal Church anymore, and why all those ACNA buildings with Episcopal Church still in their names are NOT Episcopal churches aligned with the Episcopal Church.

We do know this, however. We are held in the arms of a loving God who is always present with us, in traditional stone churches, in back rooms, in store fronts, in school chapels, in theatres, in all the places we gather in our beautiful, unusual, and creative “real churches.”

Thanks be to God. ■

Katie Sherrod is communications director of the Episcopal Church in North Texas.

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Centuries of Episcopal Church history is on the move

By David Paulsen
Episcopal News Service

Mark Duffy is director and canonical archivist of the Archives of the Episcopal Church. He leads a team that collects, catalogues and preserves the centuries of church history that are embedded in what Duffy assesses as “every conceivable format of record that you might imagine.”

The archives keeps about 6,500 cubic feet of materials on the third floor of the Booher Library at the Seminary of the Southwest in Austin, Texas.

Those materials include letters, diaries, photographs, motion pictures, plans, maps, certificates of ordination, journals of every diocese, various periodicals and magazines, church newspapers, paintings, parish histories, and the Episcopal flag that flew over a North Dakota encampment of demonstrators during the 2016 fight against the Dakota Access Pipeline.

By July 1, all of it must be out of the building.

The archives has been based at the seminary for more than 60 years; its growth and the seminary’s need to reclaim the space for renovations, led the church to lease a former furniture store a few miles away to serve as the archives’ temporary base.

“The Episcopal Church extends its heartfelt thanks to the seminary and its president, the Very Rev. Cynthia Kittredge, for their generous hospitality,” the church said in a press release announcing the move.

At 10,000 square feet, the new location is somewhat larger than the 8,200



Photo/Mark Duffy

The Episcopal Church Archives is in the process of moving 6,500 cubic feet of archival materials.

square feet that the archives has occupied at the seminary.

When reached by phone last week, Duffy was focused on the logistical challenges facing him and his staff in the coming weeks as they pack up archival materials for the move. With the relocation underway, research requests will be on hold until Aug. 1.

“We’re scurrying around here. We have been locking down what we know about the collection,” he explained. The challenge of moving an archive of this size isn’t just about getting boxes from one place to another. The archivists also need to know what’s in the boxes and ensure there will be a system in place for finding those contents in the new location.

“The new space doesn’t look anything like this space,” Duffy explained. “We have to map this one to that one.”

At the same time, a relocation offers archivists a unique opportunity to organize their collections in a more detailed, logical way during the process of moving them to the shelves of the new facility. And, Duffy added, it allows the archivists to get to know the items in the collections a little better.



Photo/Mary Frances Schjonberg/ENS

The Rev. John Floberg, left, and Mark Duffy, director of the Episcopal Church Archives, hold the Episcopal flag that flew over a North Dakota encampment during the 2016 demonstration against the Dakota Access Pipeline.

The church’s archival material generally is separated into three categories: materials generated by General Convention and the Domestic and Foreign Missionary Society, the church’s corporate entity; personal papers of historically important Episcopal leaders; and various special collections that are focused on specific topics or document types.

Some documents date to the 10th century, Duffy said, but the archives’ core materials are from the 18th century and later, including the establishment and early years of the Episcopal Church.

Nearly half of the people who request access to the documents have Episcopal connections, from churchwide staff members to parish leaders and lay Episcopalians. Other researchers aren’t affiliated with the church but are interested in various aspects of church history.

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Episcopalians share experiences with Sacred Ground racial justice curriculum

By Egan Millard
Episcopal News Service

On April 27, thousands of Episcopalians gathered on Zoom to celebrate two years of the church's Sacred Ground curriculum, a 10-part discussion series for small groups that traces the history of systemic racism in America, from its roots to its present realities.

"Gathering on Sacred Ground" was the first churchwide Sacred Ground event, hosted by Presiding Bishop Michael Curry and members of his staff. It featured testimony from people who have participated in the series, as well as prayers, music and remarks from Curry. Noting the timeliness of Sacred Ground in the context of the past year's reckoning on racial injustice in America, Curry thanked everyone who developed and implemented the series for being part of a momentous movement.

"The ground beneath us is shifting," Curry said. "Something important is

‘When God gets finished with us, Episcopal Church, he’s gonna set some captives free, including us.’
— Presiding Bishop Michael Curry

happening among us. And the last time somebody was on sacred ground, I think his name was Moses. And when God got finished with him, he set some Hebrew slaves free. When God gets finished with us, Episcopal Church, he’s gonna set some captives free, including us."

The Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation and stewardship of creation, painted a picture of how widely Sacred Ground has spread across the church since its introduction in 2019. A total of 1,712 circles (or small groups) have registered for the series across 92 dioceses, she said, meaning as many as 13,000 people have participated.

About 3,150 people joined the Zoom

gathering on April 27. Among them were Episcopalians from across the church who had been invited to share reflections on their experience with the curriculum, which is built around a series of documentary films and readings that focus on race relations in America. Through prayers, poems and personal testimonies, they demonstrated the diversity of the Sacred Ground experience.

Dan Ries from Old Donation Church in Virginia Beach, Va., said Sacred Ground helped his 384-year-old parish reckon with its own history of white supremacy through action.

"As part of our journey of repentance and reparation for the sin of slavery," Ries

continued on page K

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Shakespeare's musings on religion require deep listening to be heard

By Anthony D. Baker
The Conversation

William Shakespeare's role as a religious guide is not an obvious one.

While the work of the Bard has been scoured at various times over the past four centuries for coded messages about Catholicism, Puritanism or Anglicanism, the more common view is that his stunning explorations of humanity leave little space for serious reflection on divinity. Indeed, some Shakespeare scholars have gone further, suggesting that his works display an explicit atheism.

But as a scholar of theology who has published a book exploring Shakespeare's treatment of faith, I believe the playwright's best religious impulses are displayed neither through coded affirmations nor straightforward denials. Writing at a time of great religious polarization and upheaval, Shakespeare's greatest pronouncements on faith are more like curious whispers — and, like whispers, they require deep listening to be heard.

Religious noises

I see an invitation to this deep listening in one of Shakespeare's most unusual plays, "The Tempest." "Be not afeared," the half-man, half-beast Caliban tells his companions as they arrive on the island where the play is set, "the isle is full of noises, sounds and sweet airs that give delight and hurt not."

It is a striking passage, made all the more so coming from a foul-smelling creature accused of attempted rape and repeat-



Photo/Met Museum/Gertrude and Thomas Jefferson Mumford Collection

Caliban implores his fellow island dwellers to listen to the noises in "The Tempest."

edly called "monster." But in it, Shakespeare seems to be suggesting that there are dimensions of reality that many of us miss — and we might be surprised to find out who among us is paying attention.

Subtleties like this show up differently across Shakespeare's plays. "Romeo and Juliet" is not in any overt sense a theological play. But as the tragedy comes to a somber denouement, we have the line "See, what a scourge is laid upon your hate, That heaven finds means to kill your joys with love."

While there is no clear naming of gods or fates, Shakespeare implies that some great power transcends the destructive feud between the Montagues and Capulets, the families of the two lovers. He calls into question the earthly power of the two houses — heaven, he implies, is also at work here.

Tumultuous times

Shakespeare was, I believe, in constant search of subtle ways to imagine divine

intervention within the human realm. This is all the more impressive given the fraught religious times in which he lived.

The late 16th century witnessed religious and political polarization greater, even, than our own. Decades earlier, King Henry VIII had separated the Anglican church from Rome and created a Protestant England. His daughter Elizabeth, who sat on the throne for the first half of Shakespeare's writing career, was excommunicated by Pope Pius V for continuing in her father's footsteps. The queen responded by making the practice of Catholicism a crime in

England.

So even before Elizabeth's successor, James I, outlawed overt theological humor or criticism on stage, artists hoping to engage in religious themes were under considerable restrictions.

These upheavals affected Shakespeare directly. Shakespeare's family had deep ties to Roman Catholicism, as likely did some of his closest associates. For any one of them to express doubts about the Anglican prayer book, or even to avoid the Anglican parish on Sunday, was to put themselves under suspicion of treason.

There is little in the way of biographical detail to help scholars looking for Shakespeare's religious beliefs. Instead, they have generally relied on explicit references to familiar religious language or character types — the Catholic priest in "Romeo and Juliet," for instance — in speculating about Shakespeare's faith.

Some have suggested that clues and codes in his play suggest the playwright was a closeted Catholic. But to me it is more in what he doesn't say, or where he finds new ways of saying something old, that Shakespeare is theologically at his most interesting.

'God's spies'

Shakespeare's faith and how he expresses it are explored in a 2017 play by poet Rowan Williams, a theologian and former Archbishop of Canterbury. In it, Williams imagines a young Shakespeare in search of a new language for things religious, and dissatisfied with the heavily

continued on page L

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SACRED GROUND continued from page I

said, “Old Donation has established a scholarship at Norfolk State University, an HBCU [historically Black college or university], in honor of a woman named Rachel enslaved by our parish, to help one student receive an education that many of us take for granted.”

Ries added that “this is only the start of our journey,” saying that about 50 people have already participated in Sacred Ground through the parish and they hope

to bring that number into the hundreds as they continue with new circles.

Alida Garcia, program director for the Diocese of West Texas’ Camp Capers, said the experience was valuable on a personal level and an institutional level.

“It enabled me to examine how I, a Latinx person, contribute to racial injustice,” Garcia said, adding that many people of Latin American descent have experienced “forced racial categorization as white and the pressure to assimilate to white culture.

“It has also shown me that to fight rac-

ism, we must create more inclusive and equitable programs for the youth and families we serve at our camps and conference centers.”

Garcia, who also serves on the board of Episcopal Camps and Conference Centers, said that ECCC has operated six circles with 45 people, and at least five of those participants are now leading Sacred Ground circles in their own communities.

Garcia encouraged more camp and conference center staff to participate and said that ECCC is working with Katrina Browne, who developed Sacred Ground, to create youth versions of the curriculum, some of which are already being used by youth groups.

Browne shared updates on the continuing development of the Sacred Ground program. Thanks to a donation from Caroline Russell in Brunswick, Me., the licensing for the Sacred Ground materials, which was set to expire at the end of this year, has been renewed for another three years, she said.

The Episcopal Church is also negotiating with the rights-holders to allow other faith groups to host Sacred Ground on their own. Currently, Sacred Ground must be run through an Episcopal parish or other entity.

Phoebe Chatfield, associate for creation care and justice in the presiding bishop’s office, said a new webpage specifically for Sacred Ground facilitators is in the works, as well as a Facebook group for facilitators to share advice and experiences. A support circle for facilitators of color is also under consideration, she said.

Spellers directed those who have finished the program and want to continue the work in their communities to “Becoming Beloved Community Where You Are,” a resource guide that contains ideas for further truth-telling and action on racial justice, as well as the church’s “From Many, One” initiative on conversations across difference. ■

ARCHIVES continued from page H

“Our missionary work is a very big area of interest,” Duffy said. His staff also often gets requests related to Episcopal liturgy. “It’s a huge variety.” One researcher, he said, asked for texts and images related to the history of women in the church for an upcoming book.

The Episcopal Church began years ago searching for new sites for the archives, partly to address its overflow of archival materials. Until now, overflow items have been kept in rented storage at three offsite warehouses.

In 2009, the Episcopal Church purchased a parking lot across the street from St. David’s Episcopal Church in Austin, intending to develop part of the parking lot into a new home for the Archives. The value of real estate in Austin surged, and in late 2018, the church chose to sell the undeveloped lot, realizing a net investment return of several million dollars.

That returned the church to its hunt for alternative sites for the archives. With the Seminary of the Southwest making plans to renovate its library, Executive Council voted in October 2020 to lease and remodel an existing building in Austin to serve as the Archives’ new home for at least the next five years.

Each box got a barcode to ensure it ended up on the correct shelf. Duffy and other archivists did the packing themselves — a process that provided a fair amount of archival serendipity.

“It’s like, ‘What’s in this box? We haven’t actually looked in here in years.’ It’s a discovery process,” Duffy said. He also compared it to sifting through family treasures at the house of a grandparent



Photo/Episcopal Church Archives
This portrait of Julia Chester Emery is in the archives.

who is about to downsize and sell the property. For an archivist, the family treasures are all the items with historical value. Other items in the collection may no longer be worth keeping.

“It becomes an opportunity to rediscover your holdings in a new way and give them a better order than you’re leaving the [old] building with,” he said.

One personal highlight for Duffy was reviewing the collection of Utah Bishop Paul Jones, founder of the predecessor organization to Episcopal Relief & Development. “It was just full of amazingly good correspondence about the church’s social justice involvement and the individuals that were involved in that, and their thorough commitment to advancing the welfare of those less fortunate than ourselves,” Duffy said. “It was just a remarkable, beautiful collection to go through.”

One of the archives’ most treasured items, meanwhile, is not a collection of documents but a painting. It depicts Julia Chester Emery, founder of the church’s United Thank Offering and an early secretary of the Woman’s Auxiliary of the Board of Missions. The painting has been on prominent display in the archives’ space at the seminary library, and it will be hung prominently in the new facility.

It’s also one item that won’t be picked up by the movers. Duffy plans to carefully transport the painting himself.

The Archives’ relocation is expected to be complete by Sept. 1, allowing resumption of public access and normal levels of research assistance. In the meantime, some documents and records will remain available online in the Archives’ digital collections. ■

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Virginia music minister honored

Church of the Holy Comforter

David Kelley, minister of music at Church of the Holy Comforter in Vienna, Va., earned second place honors from Notre Dame University's Magnificat Choir Composition Competition for his "Meditabor," for unaccompanied women's choir.

Kelley has been composing music for decades, but this is the first time he has won an award.

It took him about a month to compose the piece, he said. "I spent a few weeks ruminating on the text, then I had a few ideas that would suit the text and give the piece an overarching form," Kelley said. "I tried to make the feel of the music highlight the two emotional aspects of the 'meditabor' text — meditating on God's commandments and the feeling of love for those commandments."



Photo/Church of the Holy Comforter

David Kelley is music minister at Church of the Holy Comforter in Vienna, Va.

The text appears in Psalm 119, verses 47-48, which in Latin begin with "Meditabor in mandatis tuis." The verses in English are: "My delight shall be in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved and my study shall be in thy statutes."

Kelley added, "As a process, I imagine it like sculpting. I keep chipping away at this form until all the details come into focus."

At Holy Comforter, Kelley composes choral works for the choir and congregation. He also uses his experience with vocal pedagogy and the Royal School of Church Music curriculum to train Holy Comforter's choir members.

Kelley holds a doctorate in organ performance from the Peabody Institute; degrees in music theory, composition and liturgical music; and professional certificates from the American Guild of Organists.

He has served on the faculties of training courses for the Royal School of Church Music in America and the organists' guild. He has published articles in *The American Organist* and *The Diapason*, and composed works on commission for church and community choirs. ■

SHAKESPEARE continued from page J

politicized options before him.

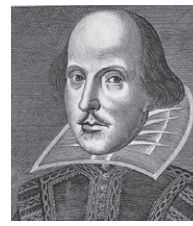
In a pivotal scene, "young Will" explains to his Jesuit mentor that, despite the attractiveness of their radical Catholic cause, he cannot join: "The old religion is the only, the only — picture of things that speaks to me, yes, but it's as if there were still voices all around me wanting to make themselves heard and they don't all speak one language or tell one tale, and all that — it would haunt me if I tried what you do, and it would make me turn away from the pains and the question, because I'd know that there'd always be more than the old religion could say and it still had

to be heard."

In other words, while Catholicism "speaks" to young Will, he believes there is more that "still had to be heard."

The voices that Williams' Shakespeare wants to hear are similar, I believe, to those that Caliban talks of in "The Tempest." So young Will does not join the Catholic cause; instead, he goes off in search of ways to stay with "the pains and the question." Williams is suggesting that Shakespeare's subsequent plays are an attempt to let all these complex and difficult voices "be heard."

They are his attempt to give voice to



Photo/Wikimedia Commons

Shakespeare

religious noise beyond the range of the religious certainty of his age.

We see this in "King Lear." Lear spends the entire play cursing the gods for the lack of love and respect his children show him. But when the heaven-cursing rants finally subside, the play gives its audi-

ence a beautiful and painful reconciliation scene with his daughter Cordelia. He discovers in his daughter's forgiveness a kind of higher vantage point, one from which they might both "take upon's the mystery of things, As if we were God's spies."

Like Caliban in "The Tempest," Lear learns to hear those voices just out of human range.

Similarly, Shakespeare asks his audience to listen and watch differently, as if we too are God's spies or Earth's monsters. ■

*Anthony D. Baker is professor of systematic theology at the Seminary of the Southwest. He received funding in the form of a grant from the Conant Foundation, through the Episcopal Church, for travel research on Shakespeare. This article was originally published at *The Conversation* (www.theconversation.com).*

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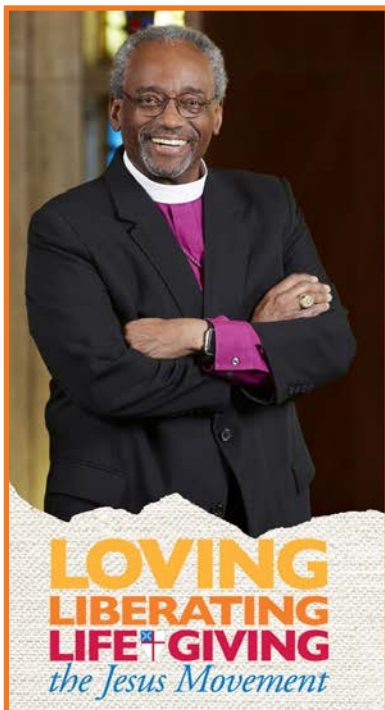
EPISCOPAL NEWS SERVICE

STEWARDSHIP SHARE - 1st Quarter 2021

(as of 3/31/2021)

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Algona	St. Thomas'	\$ 3,552	3,552	888	888	0
Ames	St. John's	52,629	52,629	13,157	0	13,157
Anamosa	St. Mark's	435	1,500	375	0	375
Ankeny	St. Anne's	10,100 *	5,250	1,313	2,625	(1,313)
Bettendorf	St. Peter's	15,775	15,775	3,944	3,944	0
Boone	Grace	1,430	1,430	358	360	(3)
Burlington	Christ	22,950 *	18,900	4,725	1,575	3,150
Carroll	Trinity	2,911	2,911	728	2,911	(2,183)
Cedar Falls	St. Luke's	37,590	37,590	9,398	9,398	0
Cedar Rapids	Christ	49,654	49,654	12,413	8,276	4,138
Cedar Rapids	Grace	8,861	8,861	2,215	0	2,215
Chariton	St. Andrew's	3,642	3,700	925	3,700	(2,775)
Charles City	Grace	1,305	1,305	326	326	0
Clinton	Christ	11,959	11,959	2,990	2,990	0
Coralville	New Song	17,600	17,600	4,400	2,933	1,467
Council Bluffs	St. Paul's	5,129	5,129	1,282	0	1,282
Davenport	St. Alban's	8,686 *	6,500	1,625	1,625	0
Davenport	Trinity	108,932 *	92,592	23,148	23,148	0
Decorah	Grace	4,199	4,199	1,050	1,050	0
Denison	Trinity	2,251	2,251	563	375	188
Des Moines	St. Andrew's	28,398	28,398	7,100	7,100	0
Des Moines	St. Luke's	28,730 *	13,918	3,479	3,480	0
Des Moines	St. Mark's	4,322 *	1,000	250	0	250
Des Moines	St. Paul's	76,748 *	60,000	15,000	0	15,000
Dubuque	St. John's	16,812 *	9,000	2,250	0	2,250
Durant	St. Paul's	3,049	3,049	762	762	0
Emmetsburg	Trinity	2,040	2,040	510	680	(170)
Fort Dodge	St. Mark's	37,511	37,511	9,378	6,252	3,126
Fort Madison	St. Luke's	2,672 *	2,100	525	525	0
Glenwood	St. John's	944	944	236	236	0
Grinnell	St. Paul's	10,608 *	8,000	2,000	2,000	0
Harlan	St. Paul's	1,287	1,287	322	0	322
Independence	St. James'	1,961	1,961	490	490	0
Indianola	All Saints	1,414	1,414	353	354	(1)
Iowa City	Trinity	79,435	79,435	19,859	19,859	0
Iowa Falls	St. Matthew's	2,264	2,264	566	0	566
Keokuk	St. John's	10,458 *	7,200	1,800	0	1,800
LeMars	St. George's	40	40	10	109	(99)
Maquoketa	St. Mark's	2,325	2,325	581	583	(2)
Marshalltown	St. Paul's	11,338	11,338	2,834	2,834	0
Mason City	St. John's	17,838 *	15,000	3,750	4,460	(710)
Mount Pleasant	St. Michael's	4,302	4,302	1,076	1,076	0
Muscatine	Trinity	21,398	21,398	5,350	5,350	0
Newton	St. Stephen's	12,035 *	8,000	2,000	1,333	667
Orange City	Savior	1,840 *	950	238	0	238
Oskaloosa	St. James'	7,519	7,519	1,880	1,880	0
Ottumwa	Trinity	4,574	4,574	1,144	1,144	0
Perry	St. Martin's	7,587	7,587	1,897	0	1,897
Shenandoah	St. John's	4,266 *	2,647	662	0	662
Sioux City	Calvary	1,693	1,740	435	435	0
Sioux City	St. Paul's	1,355	1,355	339	855	(516)
Sioux City	St. Thomas'	15,522 *	8,750	2,188	1,345	843
Spirit Lake	St. Alban's	8,764	8,764	2,191	2,191	0
Storm Lake	All Saints'	3,410	3,410	853	568	284
Waterloo	Trinity	15,786 *	10,750	2,687	0	2,687
Webster City	Good Shepherd	4,466	4,466	1,117	1,117	0
West Des Moines	St. Timothy's	62,099 *	50,000	12,500	12,500	0
TOTAL		\$ 886,400	777,723	194,431	145,639	48,792

* Stewardship Share Appeal



THE EPISCOPAL DIOCESE OF IOWA

REVIVAL 2021 LOVE IGNITES!

JULY 23 7:00PM WORSHIP

JULY 24 10:00AM CONVERSATION

online with

Presiding Bishop Michael Curry



Meet and Greet Events with the Nominees for the 10th Bishop of Iowa

July 12, 2021 6:00pm at St. Paul's Episcopal Cathedral, Des Moines

July 13, 2021 6:00pm at St. Thomas' Church, Sioux City

July 14, 2021 6:00pm at St. Mark's Church, Fort Dodge

July 15, 2021 6:00pm at Grace Church, Cedar Rapids

July 16, 2021 6:00pm at Trinity Cathedral, Davenport

Pre-registration will be required - watch the eNews and iowaepiscopal.org for details