



Iowa Connections

SUMMER 2022
VOLUME 9, NUMBER 2



From Bishop Monnot

The other day I watched a ladybug climbing up a chain-link fence. It climbed up until it got to the intersection of the links, then bumbled over the intersection and climbed up the next link until it hit the next intersection. After going steadily up this way, at one intersection it started going back down: I wondered, did it get confused climbing around the last intersection? Did it just have a sense that it needed to keep going, instead of being focused on going up? At the next intersection of links, it started bumbling through—and then spread its wings and flew away.

I think sometimes I can be a little like that ladybug: starting off intentionally in a direction, maybe with plans and ideas about where I'm going and how to get there. Then something happens and I have to shift direction a little bit, but I keep going, mostly on automatic. Then maybe a larger interference comes along, and I wind up going back in the opposite direction. When this happens, if I'm lucky, that's when I remember that I can fly, and I fly off in the direction that I really wanted to go in the first place.

I think our GILEAD grants are helping us in the diocese of Iowa to remember that we can fly. In this issue of Iowa Connections, you can read about many of our congregations and other groups who are using their GILEAD grants in creative ways; loving God, loving neighbor, and moving always deeper and deeper into the heart of God. These grants give us the opportunity to fly like that ladybug, removing obstacles that might have slowed us down or even prevented us from going in the direction we wanted to go.

The GILEAD grants are not just about getting money to do a ministry project. When you apply for a GILEAD grant, the committee works with you to help strengthen your application. The feedback and support that they supply strengthens the project that you have in mind and makes it more likely that you will get where you want to go. With more people involved in thinking about bringing your idea to fruition, new perspectives emerge, and you may discover that you can fly when you had thought you could only crawl.

In addition to the GILEAD grants, we are about to start flying through a busy summer. The Summer Ministry School and Retreat is returning after its pandemic hiatus, and I am excited for that opportunity for renewal and connection. In fact, SMSR is one of the (many) things I have been excited about in Iowa ever since I read about it in the diocesan profile. I look forward to seeing many people there and to learning, worshipping, and being together.



*Bishop Monnot preaching at Trinity Cathedral in Davenport.
Photo: M. Wagner*

The summer continues with EPIC summer camp, the General Convention of the Episcopal Church in Baltimore, and the Lambeth Conference in England (all of the bishops of the Anglican Communion gathering together at the invitation of the Archbishop of Canterbury). While I know that not everyone will be participating in these three, or in SMSR, everyone will benefit from them all the same.

One of the wonderful things about the Episcopal Church is that we are a part of something much larger than ourselves and our own local congregations. This is a model of being part of the Body of Christ: the ear may not touch the knee directly, but because both are part of the same body, they are each affected by what happens to the other. When young people in our diocese gather for fun, worship, and community at EPIC Summer Camp, all of us are a part of the joy they share. When the General Convention meets to do the business of the church, as it intends to do every three years, we are all affected by the work they do. Finally, when Anglican bishops from all over the globe gather together at the Lambeth Conference to develop relationships and discuss the mission that is common to all of us, every Anglican and Episcopalian is enriched.

As we move into the busy summer months, let us remember that we are one in Christ, and connected more immediately through our ties as one diocese of the Episcopal Church. Look for updates from SMSR, EPIC Summer Camp, General Convention, and Lambeth, and use the new perspectives you experience to remember that you, like the climbing ladybug, can fly.

In the promised abundant life of Christ,

A handwritten signature in black ink, appearing to read "Betsey Monnot".

The Rt. Rev. Betsey Monnot, Bishop of Iowa

DIOCESAN CALENDAR

June

- 1 Behavioral Health Ministry Team (BHMT)
Lunch & Learn: Common Family Reactions to
Mental Illness, Noon-1:00pm
- 4 Dismantling Racism Training, 10:00am-2:30pm
- 5 Pentecost, Bishop Monnot at St. Paul's
Cathedral, Des Moines
- 8 BHMT Lunch & Learn: NAMI-Ending the
Silence, Noon-1:00pm
Ways & Means Committee Meeting
- 15 BHMT Lunch & Learn: Creating Positive
Connections with Discipline, Noon-1:00pm
- 24 Clergy Gathering with Bishop Monnot
Board of Directors Meeting
- 24-26 Summer Ministry School and Retreat (SMSR)
- 26 Holy Eucharist, livestreamed, Bishop Monnot at
SMSR, 10:45am-Noon

July

- 5-8 EPIC Summer Camp
- 8-11 General Convention, Baltimore, MD
- 13 Ways & Means Committee Meeting
- 15 GILEAD Grant Applications Due
- 27-Aug 8 Lambeth Conference, University of Kent,
Canterbury Cathedral and Lambeth Palace, UK

August

- 10 Ways & Means Committee Meeting
- 27 Dismantling Racism Training, 10:00am-2:30pm
- 28 Joint Chapter Meeting, online 2:00-4:00pm

*The diocesan office will be closed June 20, and July 4.
Visit iowaepiscopal.org for all of the latest schedule information.*

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Iowa Connections: Summer 2022

Traci Ruhland Petty, Editor

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Palm Sunday Peace Activists Walk Church to Church in Des Moines

by Michael Gillespie

About 125 Iowa peace and social justice activists remembered Jesus's commitment to nonviolence and social justice on April 10, walking with banners and palm fronds behind two donkeys. The annual Palm Sunday Procession for Peace sponsored by the Des Moines Faith Committee for Peace began at the Des Moines Intentional Eucharistic Community (DMIEC) and concluded with a worship service at Grace United Methodist Church.

The Rt. Rev. Elizabeth Monnot, Bishop of the Episcopal Diocese of Iowa, said the invitation to walk and to speak at the worship service likely came about as a result of her previous work regarding a letter that became an op-ed in the Des Moines Register about federal legislation that would guarantee civil rights for LGBTQ+ folks. "Peace and love is the way of Jesus. Not violence. Jesus demonstrated that throughout his life and ministry and especially in the last week of his life, and especially in his death. He intentionally did not use violence to defend himself. This path of sacrifice is not necessarily fun, but it is what Jesus calls us to," said Bishop Monnot as the group was gathering in the DMIEC parking lot.

Kathleen McQuillen who works with Catholic Peace Ministry said she liked a message she had heard that morning from Pastor Edgar Solis of First United Methodist Church of Des Moines. "I was really pleased to be in church this morning and hear my pastor say it's not up to us to choose sides. It's up to us to heal. It's up to us to be peacemakers. I think that's what our role has to be. It's hard to do, but that is our role," said McQuillen. At a time when there are some 16 active wars going on around the globe, peacemaking and witnessing for peace are especially important, said McQuillen.

Amgad Beblawi, Mission Executive representing the Presbyteries of Prospect Hill, Des Moines, and North Central Iowa, said that when he got the invitation to read the scriptures for the service, "I knew that this was where I belonged. This is fantastic! We definitely need to pray for peace today, and not just in the Middle East." Beblawi explained that he had only recently returned from a trip to the Holy Land where he and 18 others had visited the Galilee area, Jericho, Hebron, Jerusalem, and stayed in the Bethlehem area for eight days. We visited the Biblical sites, but we also met with a lot of people and learned a lot about life in occupied Palestine, said Beblawi.



Peace Procession, Des Moines, Photo by M. Gillespie

Nicola Bowler, who grew up in England, is now the Acting Dean at the Episcopal Cathedral Church of St. Paul. Bowler said Palm Sunday was particularly meaningful for her this year because of the conflict in Ukraine. Processing for peace is a way of publicly expressing hope that peace can prevail, said Bowler. "I am deeply grateful for the Christian gospel where we do have the hope of making a difference," said Bowler.

Angela Koch, representing First Unitarian Church, said it was the conflict in Ukraine and the turmoil in the world that brought her to the peace procession. "The best way to resolve any conflict is to bring people together," said Koch.

Hal Chase also mentioned the conflict in Ukraine. "Anything I can do to try and bring peace in Ukraine, this is what little I can do," said Chase.

Russell Melby of Bethesda Lutheran Church in Ames, a former Iowa regional director for Church World Service/CROP Hunger Walk, recalled that he had been involved in the annual peace procession from its early days at Plymouth Congregational Church in Des Moines. "It seemed to me then, as it does now, appropriate and necessary for people who are peacemakers to gather and to witness, albeit symbolically, to what it is we are for, which is to say peace and not war," said Melby.

The annual Palm Sunday procession and worship service were co-sponsored by some 50 central Iowa churches, religious organizations, and other antiwar, peace, and social justice organizations.

Mr. Michael Gillespie is a member of St. Paul's Cathedral, Des Moines



Schitt's Creek Lenten Study

by Amy Mellies

Schitt's Creek became a staple in many households across the U.S. and Canada during the pandemic. It's the story of an affluent family who loses everything when their accountant steals from them and takes off to a foreign country. Everything, that is, except for a small town seemingly in the middle of nowhere, Schitt's Creek, which was purchased as a "joke" birthday gift. The family moves into a run-down motel and ultimately finds themselves after losing "everything."

Yes, this story has been told before, but this show was a fresh take on it. The family moved from Los Angeles to this small town full of loving, caring, friendly people who were open to the family moving in. As we kept finding people who shared a love of the show, Traci Ruhland Petty and I were encouraged to start a discussion in 2021 with others around The Episcopal Church. We wanted to put together a Bible study with these characters in mind – after all, what better way to look at something (this show) that had become part of our everyday lives, through the lens of our faith?



Throughout the six seasons you see each one of them grow, regress, make mistakes but then find themselves in the end; and they couldn't have done it without the supporting characters. The show is a story of reflection, redemption, forgiveness, and love. With Lent being a season of self-reflection and a journey toward righting of relationships (with ourselves, each other, and God), we thought that it would be the perfect time to look at the journeys of and reflect on the four main characters and see what others around the diocese thought too.

We met via Zoom four Wednesdays in Lent, each Wednesday looking at one of the main characters in the light of the Gospel reading from the previous Sunday. Much to our surprise, they fit so perfectly

with each character we were discussing that week (it must have been a God thing). After reading the scripture we would break into smaller groups and discuss a few guiding questions: Where do you see God in _(character's name)_? Where do you see yourself in _(character's name)_? as well as a few others that would pertain to the scripture for the week. After about 20 minutes we would come back and share some of what we discussed in our breakout rooms. We really appreciated that people were willing to share and often be vulnerable with each other, sharing thoughts that ranged from serious to humorous, to eye-opening and insightful. Discussion was respectful even if we disagreed with each other, and everyone contributed to making this a safe and welcoming space to find connection and build a bit of community together.

Each week we would close with a blessing written for each character, which seemed to be a big hit. In total we had over 30 people sign up for the event and averaged 15 participants, of all ages, each week. We conducted a survey after the study concluded and received the most wonderful and positive feedback, and are very grateful to everyone who participated and made this possible. Traci and I hope to put together another Schitt's Creek study, possibly during Advent, and are looking into other T.V. show, movie, and book options for future studies. If you would be interested in taking part in a future study please contact Amy Mellies at amellies@iowaepiscopal.org or Traci Ruhland Petty at tpetty@iowaepiscopal.org.

Quotes From Participants:

"I was only able to attend two of the weeks, but I couldn't stop talking about them afterwards. It really changed my perspective on the show and helped me see how to bring the Gospel reading of each week with me in everything I did. Thank you for such a wonderful program!!!!!!!!!"



"I've always liked that my kids had the opportunity to get to know other kids in the diocese, so giving this opportunity for adults was fabulous!"



"Thank you so much for having these events. At first I wanted to hang back and listen to the conversations, but felt very welcomed with talking...The focus on the particular scriptures and comparing those to the character of the week made it more meaningful to relate the scripture to myself. Thank you so, so much."

Best Wishes, Warmest Regards.

Ms. Amy Mellies serves as the Diocesan Missioner for Children & Youth



Summer Ministry School and Retreat

June 24-26, 2022 at Grinnell College

Fun, Learning, and Worship for the Whole Family!

For over 30 years Episcopalians in Iowa have gathered for a weekend in the summer to learn church leadership skills, explore personal spirituality or just find Sabbath time.

During the weekend, we'll spend time together:

- **PRAYING:** set a rhythm and tone for the weekend that culminates in Eucharist on Sunday
- **LEARNING:** choose a "Track" to get in-depth study in the track topic of your choosing
- **SOCIALIZING:** morning and evening social times, and meals can be spent with folks not in your track



ABOUT:

- **Location:** Grinnell College
- **Joe Rosenfield Center (JRC):** where all meals, social time, track classrooms, and worship take place
- **Dorm Living:** air-conditioned; across the field from the JRC
- **Golf Cart Transportation:** provided between dorms and the JRC
- **Meals:** buffet style and delicious
- **Cost:** will not be more than \$240.00 per adult for the whole weekend, and a la carte pricing can further reduce your cost. Cost for the lock-in is \$50 and you can add on Sunday lunch for \$8. Childcare and meals are free for children entering 3rd Grade and younger.
- **COVID Protocols:** facemasks required indoors; other protocols assessed closer to event time

CHILDREN & YOUTH:

Children up to Entering 3rd Grade:

Chaperoned childcare* includes crafts and snacks during track time. Your child sleeps on your dorm room floor and five meals are included.

*childcare availability is dependent on registering for it; registrations due June 10

Youth Entering Grades 4-12:

A chaperoned youth lock-in will be held at St. Paul's across from campus, starting Friday evening. All meals will be included, except Sunday lunch.

Youth Entering Grades 10-12:

Youth can choose to be a part of the lock-in or join any numbered track. If a track is chosen, youth will stay in a dorm room with their parent/guardian who will be their responsible chaperone for the weekend.

LEARNING TRACKS:

Choose one "Track" to focus on for the weekend -- you'll spend 8 hours of "Track time" in groups of 4-12 people who are just as passionate about the topic as you are, guided by knowledgeable Track leaders who'll delve into the chosen topic. Some Tracks require advance reading, some don't, some tap into your creativity, all are designed to help you find new ministry or renew you for the ministry you are already doing. Each year, the list of Tracks contains a wide variety of topics from Bible Study, to Church Leadership to Personal Spiritual Development. You can even choose the Solo Retreat Track option if you want to pursue your own interests.



2022 Track Options:

Track 1: An Exploration of Ministry & God's Call
Within & Outside of God's Church
The Rt. Rev. Betsey Monnot

Track 2: On Holy Ground
Ms. Helen Keefe

Track 3: Serenity Sublime: Spiritual Release, Rest, and
Renewal -- (CLOSED to New Registrations)
The Rev. Dr. Catherine Quehl-Engel

Track 4: The Buggy Ride Home -- (CLOSED to New
Registrations)
The Rev. Don Keeler

Track 5: A Journey with Art through Prayer
Ms. Alescha Caldwell

Track 6: Soul of the Family Tree -- (CLOSED to New
Registrations)
The Rev. Lori Erickson

Track 7: Lament... Finding Hope in Troubled Times
The Rev. Jean McCarthy & Ms. Anna Whipple

Track 8: Solo Retreat -- *Self Directed*

Track A: FREE Childcare* -- (entering grade 3 and
younger)

Track B: Youth Program -- (entering grades 4-12)

For full track descriptions, visit: www.iowaepiscopal.org/smsr

WEEKEND SCHEDULE

Friday

10:30am-2:00pm	Board of Directors meeting
1:00-6:45pm	Check-In for Adults and Families
3:00-5:00pm	Clergy Gathering
5:00-6:00pm	Check-In for Youth at St. Paul's
5:15-6:00pm	Pre-Retreat Dinner (reservation required)
6:30-8:00pm	Baptismal Ministry, St. Benedict, & Joy: Gathering Session with Bishop Monnot
8:00-8:30pm	Compline
8:30pm	Night Owl Social Time

Saturday

6:45-7:30am	Early Bird Social Time
7:30-8:00am	Morning Prayer
8:00-8:45am	Breakfast
9:00-11:45am	TRACK TIME
11:45-Noon	Noonday prayer in your track
12:15-1:00pm	Lunch
1:00-3:00pm	FREE TIME
3:15-5:45pm	TRACK TIME
6:00-6:45pm	Dinner
7:00-8:15pm	TRACK TIME
8:30-9:00pm	Evening Prayer
9:00pm	Night Owl Social Time

Sunday

6:30-7:30am	Early Bird Social Time
7:30-8:00am	Morning Prayer
8:00-8:45am	Breakfast and Check-Out
9:00-10:30am	TRACK TIME
10:45-Noon	Holy Eucharist <i>(also livestreamed on Diocesan website)</i>
12:00-12:45pm	Lunch and Departure

Register & Find More Information at: www.iowaepiscopal.org/smsr

The General Convention of The Episcopal Church July 8-11, 2022 in Baltimore, MD

General Convention will be held at The Baltimore Convention Center, Baltimore, Maryland (Episcopal Diocese of Maryland) and due to COVID rates is recommended to be shortened from July 7-14 to July 8-11, 2022.

The Episcopal Church's General Convention, the bicameral governing body of the Church, is intended to be held every three years. It is comprised of the House of Bishops, with upwards of 200 active and retired bishops participating, and the House of Deputies, with clergy and lay deputies elected from the 109 dioceses and three regional areas of the Church, numbering more than 800 members.

The legislative process of General Convention is an expression of The Episcopal Church's belief that, under God, the Church is ordered and governed by its people: laity, deacons, priests, and bishops. The General Convention is the Church's highest temporal authority. As such, it has the power to amend the Constitution and Canons of the Episcopal Church; to amend the Book of Common Prayer and to authorize other liturgical texts; to adopt the budget for the Church; to create covenants and official relationships with other branches of the Church; to determine requirements for its clergy and other leaders; to elect its officers, members of the Executive Council, and certain other groups; to delegate responsibilities to the Interim Bodies of The Episcopal Church; and to carry out various other responsibilities and authority.

(source: <https://www.generalconvention.org/about>)

Legislative Committee Hearings:

Anyone can register to attend meetings as an observer or to testify. Registration must be submitted at least two days prior to a hearing. Visit the main General Convention page to find a calendar of upcoming legislative committee meetings, whether they're in-person or virtual, and list of committee members. Click "More info" next to a hearing for information on how to register to attend or speak. You will receive login details the day before the hearing.



<https://www.generalconvention.org/>

IOWA DEPUTIES:

CLERGY: Elizabeth Duff Popplewell (St. Luke's, Cedar Falls), Tom Early (St. Alban's, Spirit Lake), Meg Wagner (Diocese of Iowa), Raisin Horn (Christ Church, Clinton)

CLERGY ALTERNATE: John Horn (Trinity Cathedral, Davenport)

LAY: Maggie Tinsman (St. Peter's, Bettendorf), Jeff Cornforth (St. Luke's, Cedar Falls), Bill Smith (St. Timothy's, West Des Moines), Emily Jetton (Trinity, Iowa City)

LAY ALTERNATES: Dale Schirmer (St. John's, Mason City), Annaleah Moore (St. Paul's, Council Bluffs), Maire Powell (Trinity, Muscatine)

Lambeth Conference



July 26-August 8, 2022 in England

Convened by The Archbishop of Canterbury approximately every ten years, the Lambeth Conference is a gathering of bishops from across the Anglican Communion for prayer and reflection, fellowship and dialogue on church and world affairs. The Anglican Communion is a network of independent and interdependent churches, present in 165 countries around the world and serving millions of Christians and communities worldwide.

With the theme of 'God's Church for God's World - walking, listening and witnessing together,' the conference will explore what it means for the Anglican Communion to be responsive to the needs of a 21st Century world.

<https://www.lambethconference.org/>





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
- 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:

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

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

GILEAD Grants

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



2020 & 2021:
32 Grants Awarded
Totaling \$222,026

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.

Total disbursed (as of 3/31/22): \$214,198

LEARN MORE: www.iowaepiscopal.org/gilead

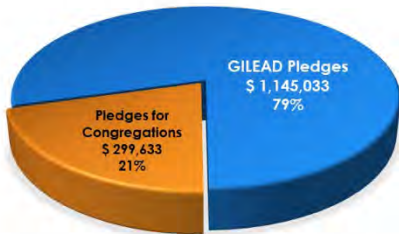


WHERE WE'RE AT:

as of 3/31/22

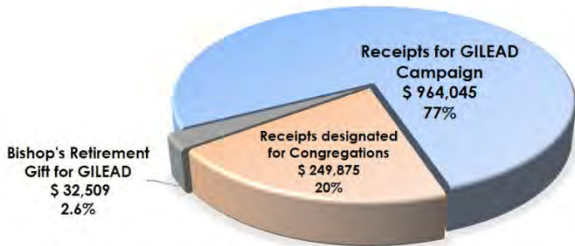
More than \$1.4 million has been pledged so far for our shared ministry and mission:

GILEAD PLEDGES
\$1,444,667



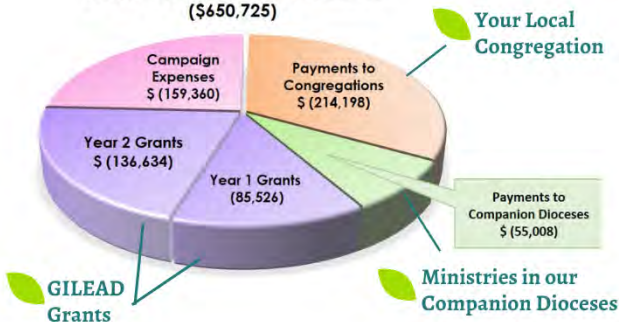
From your generous donations,

GILEAD RECEIPTS
\$1,246,429



the following disbursements have been made:

GILEAD EXPENSES & DISBURSEMENTS
(\$650,725)



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 these final months 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>





GILEAD GRANTS UPDATE

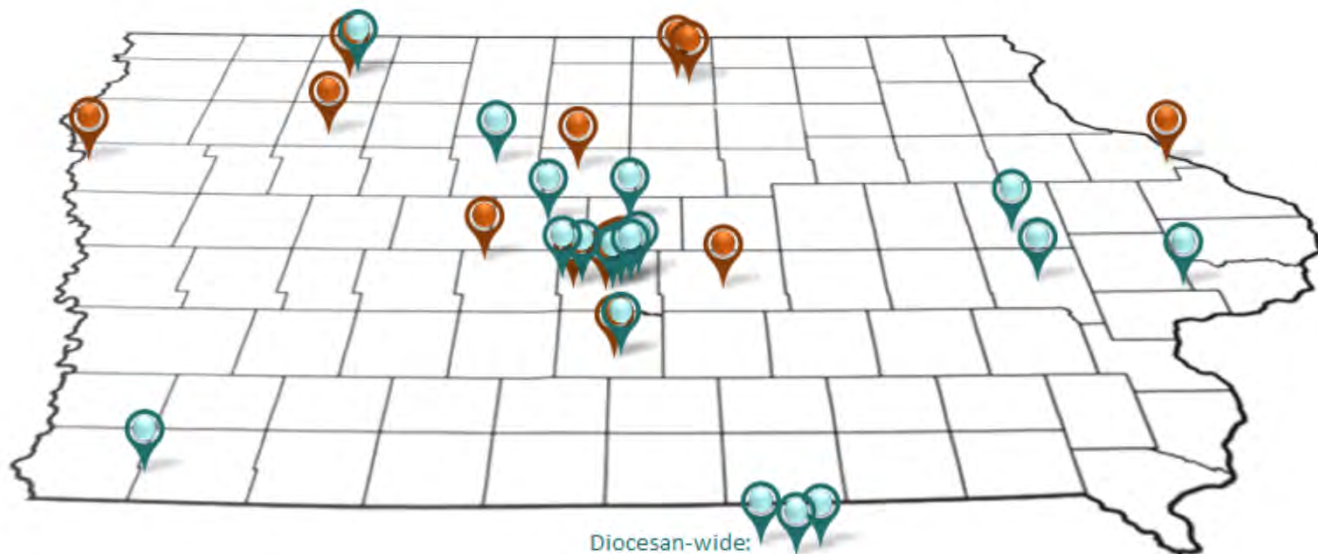
Sharing Christ's love and joining in the work of the Spirit in our communities and beyond.

2020

 14 grants awarded, totaling \$85,526

2021

 18 grants awarded, totaling \$136,500



Diocesan-wide:

Learn More:
www.iowaepiscopal.org/gilead-grants



"BEHAVIORAL HEALTH MINISTRIES TEAM"

IN PARTNERSHIP WITH REV. KRIS LEAMAN, MS. AMY MELLIES, & REV. JOHN GREVE

2021 GILEAD GRANT RECIPIENT

\$3,000

The Behavioral Health Ministries Team will identify, and support, and lend assistance to clergy, parishes, and families with mental health needs. The intended impact is to build a support system, referral sources, and information, to clergy and parish leadership who in turn are able to guide parishioners to get help. The team will be comprised of clergy, lay and community advisors in the fields of mental health. This is a multi-phase project, and the focus of Year 1, Phase 1 will be: putting together a team to help discern what this kind of ministry team will look like; identifying BHMT community and ecumenical partners (ex. DMPCC, AMOS); putting resources together for clergy and congregations (ex. mental health checklist, suicide checklist, hotline numbers, website resources, professionals in local communities). Grant funds are being used to create the team, including paying for mileage, facilitators, consultations with experts; to create resources, i.e., webpage, flyers, handouts; and possibly a grant writer to assist in finding more funds for the team to use with the various ministry projects we see coming from this team.

- Grant Main Contact: Rev. Kris Leaman

"We've not only offered resources to the diocese, we've learned a lot about programs that exist to train us to respond to those suffering emotional distress. And, we've strengthened partnerships with other groups in the state."

- Rev. Judith Crossett



"The passion for this team is amazing. Almost everyone we asked to be on the committee said yes! Mental health related needs touches everyone and the people on this team are so willing to help get training, resources and support to those who need and want it."

- Rev. Kris Leaman

Partner Organizations:

DES MOINES PASTORAL COUNSELING CENTER

mindspring MENTAL HEALTH ALLIANCE

NAMI National Alliance on Mental Illness

Central Iowa

2021
GILEAD
GRANT
RECIPIENT

"LABYRINTH MINISTRY"

GRACE, CEDAR RAPIDS

\$5,000

Grace Episcopal Church plans to install a portable labyrinth in the church to use with its members and community partners for meditative reflection and healing. Specific benefits individuals have experienced as a result of labyrinth walking include: answers to, or insights to personal problems or circumstances; a general sense of inner peace or calm; emotional healing from past abuse or other traumas. The labyrinth will be in the same general space as Grace's Medical Lending Closet, so repair of the flooring in this area is step 1, and funding for the floor repair is being secured from other sources. The labyrinth will be made available to: community partners, including Alcoholics Anonymous and Narcotics Anonymous, who meet regularly at the church; clients of the Medical Lending Closet; and members of Grace and other faith communities. Grant funds are being used to purchase the portable labyrinth and the supplies needed to develop the labyrinth ministry.

- Grant Main Contact: Ms. Kim McIrvin

"We came out of our first meeting with the GILEAD committee with the idea of a labyrinth, and that came out of our discussion, which opened up a whole new universe of thoughts and ministry that we really didn't have going into the meeting."

- Ms. Kim McIrvin



New Flooring, Medical Lending Closet

"We at Grace are very grateful to the Diocese and the GILEAD fund for giving so generously to our project! The approval process was unique in that the approval committee went over and above to ensure that our grant proposal had the best chance at being successful. The comments and suggestions made by the committee members became the foundation for our new labyrinth ministry."

- Ms. Kim McIrvin



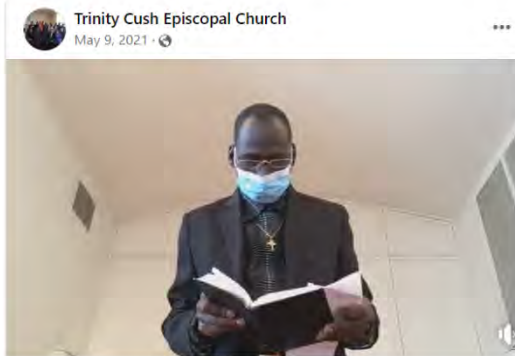
Portable Labyrinth, from Summer Ministry School & Retreat

"ENRICHING WORSHIP SPACE"

TRINITY CUSH, DES MOINES

2021
GILEAD
GRANT
RECIPIENT

\$6,885.93



Facebook Live Sunday Service



Photos (piano, laptop, speakers) by Mr. Jacob Deng Aleer

Trinity Cush is the newest congregation in the diocese, and the first South Sudanese congregation. Trinity currently shares space with St. Andrew's Des Moines, and would like to enrich their worship and liturgical space, and make it their own by acquiring music equipment and items needed to better hear and see the service, both in-person and online. Being able to have services, and deliver the word of God, during COVID has been very difficult because of the lack of music and equipment needed. Songs are a very important part of the worship, to encourage everyone to keep the word of life and have great faith in daily life. Grant funds are being used to purchase items that will enrich their worship space, including a keyboard, sound system, and laptop.

- Grant Main Contact: Mr. Jacob Deng Aleer

"The tools and technology are very important to work easily on music, preaching online, and in-person. It is important to send the word of God to inside and outside the church."

- Mr. Jacob Deng Aleer



2021
GILEAD
GRANT
RECIPIENT

"MOBILITY STAIRLIFTS"

ST. JOHN'S, SHENANDOAH

\$12,981.05



New Stairlift, demonstrated by Ms. Kim Gee



Old, broken stairlift

St. John's had two existing chairlifts: one connecting the sanctuary to the undercroft and the other connecting an exterior entrance to the undercroft; but one had not worked in over six years, and the other had recently stopped working. A long-time parishioner is dependent on the lift to the sanctuary due to the effects of polio, and therefore had been unable to attend services since the lift stopped working. An Alcoholics Anonymous group regularly uses St. John's for their meeting space, and they've also asked about handicap accessibility for some of their members. Broken equipment and lack of accessibility shouldn't be a reason someone can't access the church to find comfort, healing, or spiritual food. Research was done into the possibility of repairing the existing units, but replacement was recommended as the existing units were 20+ years old and parts are scarce. Grant funds are being used to replace both units bringing the building back to being handicap accessible.

- Grant Main Contact: Rev. Holly Scherff

"Part of the reason that we are so passionate about this is we had a member of the AA group that could not come and meet because of the fact of those stairs, so we really are excited to be able to open it up to the community."

- Rev. Holly Scherff

"I am so grateful to all of you and especially to GILEAD."

- Anonymous

\$6,679.01

2021
GILEAD
GRANT
RECIPIENT

"KILN PROJECT"

THE WAY STATION, SPENCER



Finished ceramics projects



The Way Station (TWS), 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, through the use of a book room, a play room, and an art room. Art is very therapeutic, allows people to express themselves, and ministers to them at a very deep level, helping them to relate to our Creator God. The art offered at The Way Station, for a freewill donation, allows art to be accessible to everyone, and is a powerful community builder. TWS has begun hosting public art classes and workshops, and seeks to expand their offerings by purchasing a kiln. Grant funds are being used to purchase a kiln, pay for the necessary electrical work, and some initial art supplies. Ceramics is a very popular and fun art activity, and it could add substantially to the social enterprise of art classes and also draw more people into community. Youth and adults will enjoy this activity, which will help them to express themselves, explore their God-given creativity, and improve their self-esteem by making something beautiful.

- Grant Main Contact: Rev. Elizabeth Preston

"I decided to apply for this GILEAD grant because we had such a wonderful experience last year."
- Rev. Elizabeth Preston

Participant Feedback:

"This is so much fun! It takes me back to middle school!"

"Wow! I love this! I was kind of intimidated at first and didn't know if I could do it, but you were all so nice and helpful and made everything seem easy, and I like the way my piece turned out!"



(L) Kiln Tutorial; (R) Kiln inside

2021
GILEAD
GRANT
RECIPIENT

"PARISH HALL UPGRADE"

ST. PAUL'S, DURANT

\$15,000

The Parish Hall has been utilized by the church members and the community for much of its existence for such needs as clothes closet, reading room, Sunday school, youth group, church office, vestry meeting space, among many other things, but limitations of non-accessibility and no bathroom have prevented many groups from using the building on a long-term basis. St. Paul's is currently listed as an emergency shelter with the City of Durant, and being handicap accessible would better equip St. Paul's to serve this need. The Parish Hall space renewal could also be used by community members for such things as AA meetings, youth group meetings, social groups such as card playing, card making, wedding/baby showers, and family holiday gatherings. Many of these groups may have individuals with accessibility issues, so the question of accessibility becomes paramount to welcoming those who would have been denied access previously. Making the Parish Hall accessible is part of a larger project vision, which will include using additional funding sources to make the space more welcoming and usable through other repairs and additions. Grant funds are being used to put a handicap accessible ramp from the sidewalk to the landing at the back door on the west side of the Parish Hall and to put in a handicap accessible restroom with appropriate stool, sink, fixtures, and water heater.

- Grant Main Contact: Ms. Gayle Langbehn



Parish Hall, in progress

"The grant process was straightforward and the review committee was very encouraging to us."

- Ms. Gayle Langbehn



Digging to put in water & sewer for the building

"The question of accessibility becomes paramount to welcoming those who would have been denied access previously."

- Grant Application





"CLERGY SUPPORT"

ST. ANDREW'S, DES MOINES

2021
GILEAD
GRANT
RECIPIENT

\$23,000

Saint Andrew's embraces the concept of shared ministry - lay people serving alongside clergy to accomplish the work of the church - and has a "can-do" spirit that fuels us to take action to be a blessing to our community. These qualities are precious and essential to our identity, but in order to be sustainable will require innovation. In early 2021, the Vestry discerned that this should take the form of partnerships between the parish and other groups with the same goals, and determined that a "point person" was needed to act as a bridge. We knew that we had an individual among us already who truly embodies the purpose of GILEAD: to engage and empower disciples to participate in the mission of God in local communities and the world. That person is the newly ordained Reverend Elizabeth Gillman, whose creative and collaborative leadership is an integral part of what we are seeking to build: a team-based leadership structure that is tied into our local community. Saint Andrew's is at a financial and leadership crossroads, and grant funding will give us the ability to commit to continuing this staff position during a time of transition. Grant funds are being used for Rev. Gillman's salary, housing, pension, and any benefits.

- Grant Main Contact: Ms. Kathie Danielson



Merle Hay Neighborhood Association's National Night Out.



Vigil across from the police station, Des Moines

"With Lizzie's invitation and encouragement, Nathan (who is also clergy) and I are now engaged in court solidarity efforts. Not only has this been a transformative experience for us, we have made new connections in the community, and this work has also positively influenced our children. I have heard several attorneys comment on the powerful impact of support for their clients, and I am so grateful that Lizzie opened the door for us into this community ministry."

- Ms. Leanne Williams



North Des Moines
Community Fridge
in its new home, at
St. Andrew's

"We were concluding our 10:00 service in the parking lot when a truck pulled in with the NW Community Fridge. What a sight! Approximately 50 congregation members observed the placement of the shed on the eastside of the office/education wing. Neighbors began to place items in the Fridge, and our members added Fridge items to their personal grocery purchases. My 11-year old grandson accompanied me to the store, and together we purchased items we both thought people would appreciate. He then assisted me as we placed the items in the Shed/Fridge. He shared, 'Nonny, that's a cool thing your church does!'"

- Ms. Kathie Danielson

2021
GILEAD
GRANT
RECIPIENT

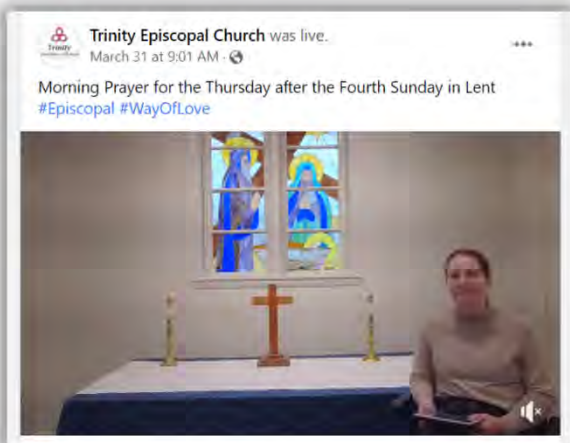
"CLERGY SUPPORT"

TRINITY, IOWA CITY

\$20,000

"Just the idea of a grant to grow something is I think a good idea. It's something that gets our vestry thinking, it really helped us focus and imagine what we could do with some seed funding."

- Mr. Mike Klug



Curate, Rev. Nora Boerner leading Morning Prayer on Facebook Live

"I love Nora's sermons."

- Anonymous

"I'm so glad to have the church welcome me."

- Ashes to Go Participant

"The grant proposal itself was very straightforward. I appreciated the plenty of time on the lead up to allow a church to work its way thru its processes."

- Mr. Stephen Scott

The upcoming year will be a critical time for Trinity as it emerges from major pandemic constrictions and re-engages its parishioners in-person worship, service, fellowship, and outreach. Trinity will also be able to reach out to a rapidly growing Iowa City – particularly its large young adult population – and enhance its ongoing involvement in racial justice issues. Trinity's leadership believes that adding a recently ordained clergy person will help it address these challenges and opportunities in multiple ways. Previously, Trinity's lay Parish Life Coordinator has ably assisted Trinity's faith formation, fellowship, and outreach ministries. Trinity will use this grant to cover most of the additional costs involved in hiring a recently ordained clergy person, as opposed to continuing with a Parish Life Coordinator. The proposed recently ordained clergy person will support these ongoing ministries, while helping Trinity grow in, at a minimum, these four areas: pastoral care and online worship; young adult ministry; beloved community initiative; and outreach. Grant funds will largely cover the gap in funding between what is needed for the planned new curacy and what is now spent for the Parish Life Coordinator position. As such, GILEAD's support will be vital to establishing the new curacy. The curate has been on the staff since January 1, 2022.

-Grant Main Contact: Rev. Lauren Lyon



Trinity
EPISCOPAL CHURCH
IOWA CITY

"SIMPSON YOUTH ACADEMY SCHOLARSHIPS"

IN PARTNERSHIP WITH REV. ERIC RUCKER

2021
GILEAD
GRANT
RECIPIENT

\$5,000

SIMPSON
YOUTH
ACADEMY



The Simpson College Youth Academy (SYA) is a year-long, ecumenical program for Iowa 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, SYA helps youth step into mature young adult Christian faith as they discern their particular callings as agents of justice in their churches and the world. Grant funds will be used to provide 4 tuition scholarships for Episcopal youth, and/or LGBTQ youth, to attend the program's 2022 summer residency. Scholarships for these two populations address critical needs in our communities. First, the Episcopal Church in America is rapidly aging and shrinking. Thus urgent, intentional investment in forming young Episcopalians is needed to sustain our church institution. And second, American LGBTQ youth are faced with consistent marginalization at higher rates than non-LGBTQ youth by the general public and by religious communities. Therefore, the Diocese and Academy's decision to offer financial assistance to such youth is a prophetic statement of radical welcome for queer youth in the name of Christ.



Photos from Rev. Eric Rucker

- Grant Main Contact: Rev. Eric Rucker

"I attended SYA this summer from June 19-27, 2021. My experience from SYA was something I've never really had before. It felt overall very safe and I felt like I could be myself. It helped me grow in many ways, for example, I learned about others' vocations and how it related to my own. It also made me start thinking about how I can help change things for people. The diocese should continue to help people come to SYA because it helps people learn a lot about themselves, and how they have the power to change things."

-SYA Participant



2021
GILEAD
GRANT
RECIPIENT

\$5,000

"TEACHERS FOR YOUTH"

TRINITY CUSH, DES MOINES

Trinity Cush would like to offer a class to their youth and young adults, to teach them about the Bible, common prayer, and culture and language (Dinka & English). This program aims to teach youth about the Bible and to keep the word of the Lord to their heart, to offer support to not fall into peer pressure with substance use, drinking, fighting, and to encourage youth to turn to God and the church for support in how to live everyday life. Grant funds will be used to pay 2 teachers who speak and write both Dinka and English, for 4 hours per week for 1 year, and they have 2 teachers in mind and available. Trinity Cush is the newest congregation in the diocese, the first South Sudanese congregation, and currently shares space with St. Andrew's Des Moines.

- Grant Main Contact: Mr. Jacob Deng Aleer



Photo by Elements Digital on Unsplash



Photo by Aaron Burden on Unsplash



Photo by Kentaro Toma on Unsplash

"Your hard working was the will of God, that is why you approve us for this grant. So our community, they are very happy for that, for all you did for us."

- Mr. Jacob Deng Aleer



2021
GILEAD
GRANT
RECIPIENT

"YOUTH & FAMILY MENTAL HEALTH SERVICES"

IN PARTNERSHIP WITH REV. KRIS LEAMAN,
AMY MELLIES, & REV. JOHN GREVE

\$3,000

**BE
KIND**

- Tell your teacher/coach/bus driver/janitor that they matter
- Ask for, and accept help when needed
- Call someone you haven't talked to in a while
- Conserve energy
- Share a compliment with someone
- Read some funny jokes to a family member
- Leave a note of encouragement for a friend or family member
- Hold the door open for a stranger
- Write a note or take a baked good to your local fire station or hospital staff
- Write an encouraging message on the sidewalk
- Cheer someone on
- Smile at someone
- Try to complain less
- Say Thank You to a local business
- Share a recipe with someone
- Make a list of 5 things you are grateful for and share with your parent/guardian

Bulletin insert

This grant will provide funds for children, youth and families to seek assistance with Behavioral/Mental Health resources. Out-of-pocket costs for mental health services vary between \$25 - \$120 on average in Iowa. Depending on individual cases, some therapists could request weekly meetings while others may only need appointments once a month, and many are unable to fully afford the cost. Also, some families have insurance to cover the costs of their children's appointments, but parents are often not covered and cannot afford to pay out of pocket when family appointments are suggested. We hope to defray costs for children, youth and family units to receive the help they need. A supplement of \$50 toward the out-of-pocket cost for families would allow for assisting with 50 appointments within the next year. Grant funds will be issued to children, youth and families seeking mental health appointments and who may not be able to afford the cost. Applications will need to be filled and pre-approved by the Behavioral Health Ministry Team (BHMT), and packets of information (depression, suicide, other mental health services available and ways to get help) will also be given out to applicants.

- Grant Main Contact: Rev. Kris Leaman

"Mental Health affects every aspect of lives, and if we can help families to get the care that they really need and not make it such a burden on their finances then I think it is really something we need to pursue."

- Rev. John Greve



2021
GILEAD
GRANT
RECIPIENT

"THE MIDDLE WAY PODCAST"

IN PARTNERSHIP WITH HANNAH
LANDGRAF & REV. ERIC RUCKER



\$4,773.08

The Middle Way is a podcast that explores the intersection between the church calendar and the lives of God's people with an Episcopal lens. Hailing from the Anglican history of via media or the middle way, each episode explores scripture, the liturgical season, and what it means to integrate our faith and our lives in the context of today's world. The Middle Way is truth between the weakness of two extremes. It's a disciplined holding together. Since its start, in May of 2020, the Middle Way has brought over one hundred monthly listeners from diverse backgrounds, together to share, explore, and learn on topics ranging from mental health, spiritual disciplines, queer theology, and grief. At its core, this is the work of evangelism—of sharing the Good News of Jesus, telling our own stories, and inviting others to know God's love and liberation. By investing in the equipment and technology we need, and providing compensation for our time and the time of our guests, we believe we can produce a professional-level podcast that will grow listenership and provide a platform to welcome the curious, the seekers, the cradle Episcopalians, and those who have been hurt by the church into Jesus' loving presence. The majority of the grant funds requested will be used on one-time, initial costs associated with technology and equipment. The remaining funds will be used to compensate staff for their time spent planning, designing, recording, and editing each episode and offering an honorarium to guests invited to speak on various episodes. Having designated honoraria funds will allow us to invite high-caliber guests who are experts in their fields to provide valuable insight on topics and themes that the Middle Way will highlight in each episode.

- Grant Main Contact: Ms. Hannah Landgraf

"I came away from listening to this episode re-membered to God's mystifying, trying, and infinitely worthwhile incarnate love. I was preparing lunch for my family and wanted to holler out into the streets for anyone else who was hungry. I also felt the worth of even the smallest acts of creative resistance, like food prep."

- Listener Feedback



Rev. Eric Rucker & Ms. Hannah Landgraf

Our most recent podcast episode explored the intersection between sexuality and spirituality. One of the guests we hosted shared the following: "Thank you for inviting me on to talk about this important topic. I am a deeply spiritual person, but growing up in a shame-based Christian culture, I feel like I am on a journey to understanding how to hold the specifics of Christianity with my sexuality. It was enlightening to hear you both talk about the liberating and healing aspects of the gospel."

2021
GILEAD
GRANT
RECIPIENT

"GARDEN TRACTOR"

ST. TIMOTHY'S, WEST DES MOINES

\$5,000

The Faith & Grace Garden is a ministry that addresses food insecurity in our local communities by donating fresh, organic fruits and vegetables to local organizations, and has been doing so for over 20 years. Last year, the garden donated 16,320 pounds of organic fruits and vegetables to food pantries and food distribution partners in central Iowa; one pound of produce equals 4 meals, so that's over 65,000 meals! The garden started on St. Timothy's land, and has expanded to include neighboring land from Covenant Presbyterian; and the garden relies on volunteers from the churches and a variety of partner organizations. The garden coordinator notes that to keep the one-acre Faith & Grace Garden so productive after 20 years of cultivation is increasingly hard work: "we must constantly feed and build up our soil to keep it healthy; add manure, decayed leaf material, vegetable matter, and organic fertilizers to our soil throughout the year, and especially in the spring and fall." A garden tractor will allow them to mechanize the heaviest work, which is becoming increasingly difficult as the lead gardeners' age. Grant funds will be applied to the purchase of a used 25-35hp diesel garden tractor for the Faith & Grace Garden; the tractor will have both a bucket for moving soil, rock, mulch, and other heavy loads as well as a tiller for turning over soil when planting crops.

- Grant Main Contact: Mr. Timothy Goldman



Mr. Mark Marshall on the new garden tractor

"We found that working with the GILEAD Grant Committee was unique because they would give us feedback on what they saw. In fact, the story that we had and the idea that we brought through that process is one that we've used to fund four other grants now for the tractor, and we now have enough money to afford the garden tractor thanks to the GILEAD grant program."

- Mr. Tim Goldman

"So far, the tractor has saved us a tremendous amount of time and labor in preparing the garden soil for next year."

- Mr. Mark Marshall.



Photos by T. Ruhland Petty

"A/V UPGRADES"

ST. JOHN'S BY-THE-CAMPUS, AMES

2021
GILEAD
GRANT
RECIPIENT

\$4,500



Photo by Joel Chavarria on Unsplash

"I just think it [the GILEAD Grant process] is worth looking into, I think there's lots of opportunities to get feedback on your project and tweak it, and I think the steps are pretty clear so I think it's definitely worth it if you have a project that you think qualifies or even just asking if a project could qualify or what are some ideas for churches to use this grant for. I think it's pretty simple and I would encourage people to use it."

- Mr. Corey Mellies



During the COVID-19 pandemic the services were recorded and posted to YouTube and a Zoom coffee hour was held for congregant interaction. With the services going back to in-person it was decided that the best course of action would be to offer a hybrid in-person and streamed service for those that are not comfortable with being back in-person, and for those that cannot attend whether it is due to illness, bad weather, travel, etc. "Our livestream and audio are being managed from the pulpit, which means no readers can use the pulpit, and the sermon cannot be given from the pulpit. Currently, all we use for our livestream setup is the (limited) audio system originally installed in 1997, a Canon G7x iii camera, a laptop, and Stream Yard. To allow sound to be connected to the laptop for the livestreams, we have to disconnect the hearing loop that allows people to tune in better to the service using the T-Coil setting on their hearing aids or using provided headphones, as we don't have enough input/output on our sound mixer. Our current system is very complicated, not at all user-friendly, unreliable, and limited. Grant funds will be used to install a camera, sound mixer, speakers, microphone, and set up a control center for the equipment. These items will assist our hard of hearing congregants as it will allow us to use the hearing loop concurrently as we livestream. This project will also increase our outreach by allowing for people to sample the church through the live service and also allow for easier streaming of outside musical events."

- Grant Main Contact: Mr. Corey Mellies



2021
GILEAD
GRANT
RECIPIENT

"IMPROVING STREAMING & CONFERENCING TECHNOLOGY"

ST. TIMOTHY'S, WEST DES MOINES



\$3,000

St. Timothy's seeks to enhance our technology foundation and further improve online streaming and conferencing capabilities. We plan to build on the infrastructure made possible by a GILEAD Grant in 2020. Combined with monies from our parish, this investment enabled us to stream our Sunday services online to those unable to attend services in person, to reach new worshipers outside our community and to allow conference meetings with individuals in our facility and others at home. We now plan to build on this initial investment to enhance the online worship experience and improve our conferencing abilities. Grant funds will be used to purchase additional technology to build on our infrastructure, including purchasing cameras for the front of sanctuary views and organ close-ups and new microphones to support the choir and virtual meetings. In addition, funds are being used to purchase cabling, concrete drilling services and a camera controller and to move an existing camera to a better location in the sanctuary. All of this will tie into the infrastructure created last year, and we believe this investment expands and improves our ability to evangelize to our community and outward in a changing world.

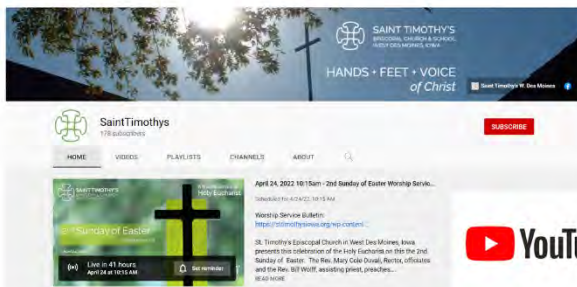
- Grant Main Contact: Mr. Neil Guy



Piano close up from Sunday Service YouTube Stream

"Thanks to the diocese for investing a second time into our foray into technology to enhance and expand our worship reach. These investments enrich our ability to reach our community and beyond and spread God's word in new ways to those outside our sanctuary walls."

- Mr. Neil Guy



Cameras installed

**2021
GILEAD
GRANT
RECIPIENT**

"OFFICE TOOLS & TECHNOLOGY"

TRINITY CUSH, DES MOINES



\$4,815.63

Trinity Cush is the newest congregation in the diocese and they have been given office space at St. Andrew's to use, but they need to furnish the space and acquire needed technology. A comfortable and well-organized space will allow for the welcoming of visitors and the administration of the church, including keeping documentation in a safe, organized place, and being able to fulfill congregational reporting requirements. Grant funds will be used to purchase office tools and technology, including a desktop computer, desk, chair, printer, shredder, shelves, and file cabinet.

- Grant Main Contact: Mr. Jacob Deng Aleer



Photo by Max Andrey on Unsplash



Photos (printer, shredder, file cabinet) by Mr. Jacob Deng Aleer



2021
GILEAD
GRANT
RECIPIENT

"TECH UPGRADE"

ST. MARK'S, FORT DODGE



\$4,000



Photo from St. Mark's Livestream

"In our first attempts at providing a Facebook zoom connect with them, it was very evident that there were people in the congregation and there were families we didn't know that were also connecting to our church, and so technology was going to become a part of us."

- Ms. Sharon Vogel:

St. Mark's Episcopal Church in Fort Dodge has been recording/broadcasting Sunday services via telephone (a parishioner's cell phone) for over a year, but the quality of video is fair at best. An upgrade of video equipment is needed, and has support from the St. Mark's Tech Team who endorse getting better equipment along with instruction so multiple people are trained to operate the equipment and the work does not fall solely to one person. Mounted cameras will be able to focus on the priest, readers, and musicians, and a computer will allow for broadcasting to Facebook and YouTube. This equipment upgrade will assist in St. Mark's outreach to homebound parishioners and to the folks who find church by way of the internet. Grant funds will be used for technology including cameras, camera controllers, a laptop, video switcher, microphone, data converter, and installation.

- Grant Main Contact: Ms. Sharon Vogel



*Photos: (Above) by Erick Cerritos on Unsplash;
(R) by Kevin Gonzalez on Unsplash*

**2021
GILEAD
GRANT
RECIPIENT**

"TECHNOLOGY UPGRADES"

GRACE CHURCH, BOONE

\$4,865.30

In early 2020 when in-person gatherings were restricted because of COVID-19, Grace Episcopal Church in Boone and Good Shepherd Episcopal Church in Webster City began offering joint online worship services via Zoom. These interactive services (Sunday morning and mid-week compline) created a safe, supportive, and inclusive worship environment for individuals from both church communities and beyond. Since resuming in-person worship, both churches remain committed to maintaining their partnership and offering both in-person and online services. The online option allows individuals who are homebound, traveling, or otherwise unable to attend in person to worship with us. Grace has seen regular online attendance from travelling members, and from individuals who live in a different state. Audio and video quality for Zoom were sufficient for online-only services with everyone joining from personal devices. However, the communication technologies in Grace church cannot provide the necessary audio/video quality to support trouble-free Zoom services. Grant funds will be used to upgrade internet service and purchase audio and video equipment and software to enhance current technologies, including a laptop computer, video camera with zoom capabilities, switcher, wireless headset, microphone headset, modem, and supporting hardware and software.

- Grant Main Contact: Ms. Catherine Schroeder



Photo from joint Grace & Good Shepherd online worship

*"I would like to speak personally about why I'm passionate about this project...that is how I came to the Episcopal Church: a friend of mine in the Webster City congregation had been inviting me to join services, she told me about the Zoom service and I just had found my church."
- Ms. Roxie Clemens*



Photo by Kevin Gonzalez on Unsplash

GILEAD Grants 2022

Applications Open May 15 - July 15



Step on in, the water's fine.

- Mr. Stephen Scott
Trinity, Iowa City



Simpson Youth Academy, Indianola

Go for it, it's such a wonderful process, not only for the very generous funding that it provides but also for sharing these new and different ideas across the diocese. It's so exciting to hear what others are thinking of and what others are trying and doing.

- Rev. Beth Preston
The Way Station, Spencer



St. Timothy's, West Des Moines

Just know that you're not alone...I felt like I had so much support.

- Rev. Holly Scherff
St. John's, Shenandoah



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:

www.iowaepiscopal.org/gilead-grants

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

2022 Stewardship Share Report

CITY	CHURCH	2022		AMT DUE	RECEIVED	(OVER)
		ASK	COMMITMENT	3/31/2022	3/31/2022	UNDER
Algona	St. Thomas ¹	\$ 3,465	3,465	866	866	-
Ames	St. John's	55,210	55,210 ²	13,802	-	13,802
Anamosa	St. Mark's	500	1,500	375	-	375
Ankeny	St. Anne's	9,746	9,746	2,437	2,437	-
Bettendorf	St. Peter's	16,212	16,212	4,053	4,053	-
Boone	Grace	500	500	125	-	125
Burlington	Christ	29,263	20,004 ¹	5,001	5,001	-
Carroll	Trinity	3,576	3,576	894	3,576	(2,682)
Cedar Falls	St. Luke's	35,413	35,413	8,853	8,853	-
Cedar Rapids	Christ	41,628	30,000 ¹	7,500	7,500	-
Cedar Rapids	Grace	5,199	5,199	1,300	5,199	(3,899)
Chariton	St. Andrew's	3,403	3,500	875	1,167	(292)
Charles City	Grace	898	898	224	224	-
Clinton	Christ	17,395	13,753 ¹	3,438	2,292	1,146
Coralville	New Song	14,366	14,366	3,592	2,941	650
Council Bluffs	St. Paul's	2,246	4,800	1,200	1,200	-
Davenport	St. Alban's	8,874	8,874	2,219	2,219	-
Davenport	Trinity	112,526	101,273 ¹	25,318	25,318	-
Decorah	Grace	3,300	3,300	825	825	-
Denison	Trinity	3,322	3,974	993	3,973	(2,979)
Des Moines	St. Paul's	64,790	50,000 ¹	12,500	8,333	4,167
Des Moines	St. Andrew's	32,853	32,853	8,213	8,213	-
Des Moines	St. Luke's	34,334	15,108 ¹	3,777	3,777	-
Des Moines	St. Mark's	4,257	4,257	1,064	-	1,064
Des Moines	Trinity Cush	500	500 ²	125	-	125
Dubuque	St. John's	20,941	9,000 ²	2,250	-	2,250
Durant	St. Paul's	3,014	3,014	754	-	754
Emmetsburg	Trinity	694	694	173	347	(173)
Fort Dodge	St. Mark's	36,759	36,759	9,190	9,190	-
Fort Madison	St. Luke's	1,349	1,200 ¹	300	300	-
Glenwood	St. John's	1,298	1,298	325	325	-
Grinnell	St. Paul's	13,344	9,000 ¹	2,250	1,500	750
Harlan	St. Paul's	1,373	1,373	343	-	343
Independence	St. James	1,505	1,505	376	376	-
Indianola	All Saints ¹	1,035	1,035	259	259	-
Iowa City	Trinity	75,238	75,238	18,809	18,809	-
Iowa Falls	St. Matthew's	2,090	2,090	523	552	(29)
Keokuk	St. John's	15,072	7,200 ¹	1,800	1,800	-
LeMars	St. George's	500	500 ²	125	-	125
Maquoketa	St. Mark's	2,734	2,734	683	683	-
Marshalltown	St. Paul's	8,088	8,088	2,022	1,348	674
Mason City	St. John's	20,430	20,430 ¹²	5,108	3,405	1,703
Mount Pleasant	St. Michael's	4,069	4,069	1,017	678	339
Muscatine	Trinity	15,301	15,301	3,825	3,825	-
Newton	St. Stephen's	10,649	8,000 ¹	2,000	1,333	667
Orange City	Savior	2,351	950 ¹	238	-	238
Oskaloosa	St. James ¹	7,781	7,781	1,945	1,945	-
Ottumwa	Trinity	3,655	3,655	914	914	-
Perry	St. Martin's	7,588	7,588	1,897	-	1,897
Shenandoah	St. John's	3,671	3,671	918	1,836	(918)
Sioux City	St. Paul's	1,421	1,421	355	1,421	(1,066)
Sioux City	St. Thomas ¹	22,249	12,000 ¹	3,000	1,483	1,518
Spirit Lake	St. Alban's	13,003	13,003	3,251	3,251	-
Storm Lake	All Saints ¹	4,421	4,421	1,105	737	368
Waterloo	Trinity	13,306	13,306 ²	3,326	2,218	1,109
Webster City	Good Shepherd	4,495	4,495	1,124	1,124	-
West Des Moines	St. Timothy's	68,017	53,000 ¹	13,250	13,250	-
TOTAL		\$ 891,217	772,100	193,025	170,875	22,151

¹ Appeal under consideration by Ways & Means Committee

² Estimate (commitment form not received)

Presiding officers endorse plan to shorten Convention to four days, limit attendance

By Egan Millard
Episcopal News Service

The 80th General Convention will now be held July 8-11 in Baltimore, Maryland, shortened from eight to four days under a recommendation from the design group charged with planning a “shorter, smaller, safer” gathering, according to a letter to the church sent May 17 by Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies.

In addition to the shortened duration, the Presiding Officers’ General Convention Design Group recommended that attendance be restricted to bishops, deputies, essential staff and volunteers, and a limited media presence, with visitors generally not allowed. Dioceses would be asked to send only two alternate deputies (one lay and one clergy) and inactive bishops would be asked to stay home. There would be no exhibit hall and all church-affiliated organizations would be asked not to hold events and receptions in Baltimore during July 8-11.

“Like many of you, we continue to grieve our inability to gather as a whole church this summer,” Curry and Jennings wrote, acknowledging they endorsed the design group’s recommendations. “But even since last week, when we first made the decision to reduce

the scale of the meeting, COVID-19 cases and hospitalizations in the United States have continued to rise steeply. Although we regret that need to make this decision, we are confident that we have chosen the right path.”

General Convention is the governing body of the Episcopal Church. It typically meets every three years as a bicameral legislature that includes the House of Deputies and the House of Bishops, composed of deputies and bishops from each diocese. It is also the largest churchwide gathering, drawing together upwards of 5,000 attendees. The 80th General Convention was originally scheduled for July 2021 but was postponed a year because of the COVID-19 pandemic.

Curry and Jennings first discussed their preliminary plan for a modified General Convention at a special meeting of Executive Council held on May 11. At the time, they said that neither cancellation nor another postponement of General Convention was a viable option and appointed the design group to reduce the size and duration of the convention and limit it to essential functions.

The design group, led by Bishop Sean



Photo/screen capture

Presiding Bishop Michael Curry, the Rev. Gay Clark Jennings, president of the House of Deputies, and Maryland Bishop Eugene Sutton, all speaking on May 11.

Rowe and Deputy Bryan Krislock, parliamentarians in each of the respective houses, held its first of three scheduled meetings May 17. In the following week, the design group met to develop recommendations on COVID-19 protocols and arrangements for worship and other large events. It also planned to develop recommendations on the legislative process, working with legislative committee chairs to prioritize the resolutions assigned to them. In the meantime, two-dozen bishops’ and deputies’ committees are holding hearings together online in advance of convention.

The design group planned to finish its work by May 31. During the first week of June, both the Joint Standing Committee on Planning and Arrangements

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NEWS
General Convention budget debated



ARTS
Artists interpret power of Sacrament



NEWS
Church responds to Ukraine crisis



To the Good Shepherd

by Laurie Gudim

My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. The Father and I are one. — John 10:27-30

Like so many of us, I've had some bad experiences when it comes to belonging. My family moved around a lot when I was growing up, and I'd often be the stranger in a community that knew one another pretty well. I was not outgoing, and I didn't make friends easily, a fact my extrovert mother couldn't understand. "Smile more," she would tell me. "Make jokes with the kids. Get them to play with you." But nothing she suggested was in my wheelhouse. As often as not, I'd become the brunt of jokes and bullying and then eventually be forgotten as the lives of my peers went on without me.

I was baptized when I was six months old and confirmed in some innocuous Protestant church when I was twelve. Because I was the stranger there too, my confirmation teachers forgot to include me in the ceremony until they saw me weeping at my mother's side in one of the front pews. I'd participated in the classes and done all the work preparatory to making my commitment to the congregation — and I had still been left out.

I don't know how it happened; it's probably every good teacher's nightmare. They hastened to bring me up front with the other kids as soon as they realized what was going on. But of course what it confirmed in me was that I didn't belong.

My journey as an adult has been along the twisty, narrow road between my head and my soul. In the course of my healing, I have swept up the reins of my life and become one who loves rather than one who desperately seeks love. It has meant fully embracing my awkwardness and social failures, and using all of me as a tool in the service of love.

The language of my soul is Christian. I have always known I belong to Christ, even when my head has told me differently. God has taken many shapes: grandmother, diamond, witch, sage, ocean, light, and utter darkness and emptiness, to name a few. But always there is that incarnating, dying and resurrecting aspect, that Christ.

That dying and resurrecting being, that Christ, dwells in me and knows me completely. And even if I don't understand the words, I know his voice. I know the path through pain and utter hopelessness into emptiness and then into the new light. I belong to this path, to him.



I cannot be snatched out of Christ's hand. No matter what I do or don't do — no matter what my behavior or belief — I belong to Christ. It's just so. I can get skeptical and renounce my faith; I can get on my high-horse and think I know everything; I can ignore the important tasks and embrace trivia; I can hurt somebody terribly or wrong them grievously; and yet I still belong to Christ. He is the shepherd whose voice I follow. He is the Way.

This understanding doesn't by itself make me brave. Dwelling in the awareness of what is in my soul is what makes a difference in my day-to-day life. Knowing that death cannot hurt me, that no ostracization really matters, that I am a sheep who has been given the gift of eternal life — that's what changes my behavior.

So, may I find ways of reminding myself of my belonging. May I ask for forgiveness when I forget. And may you do the same. That is my prayer to the Good Shepherd today. Amen. ■

Laurie Gudim writes religious icons and is author of the novel Loving the Six-toed Jesus. On Thursdays, she presents a reflection for Speaking to the Soul at the Episcopal Café. An Episcopal lay leader, she resides in Colorado.

Episcopal Journal and Episcopal Café announce merger

Episcopal Journal and Episcopal Café have announced that they are joining forces as of May 1, 2022. The combined online and print publication will feature wide-ranging content of interest to Episcopalians from both outlets, plus bonus content online.

"I felt this was a great opportunity to strengthen our mission to 'tell the story of the Episcopal Church.'" said the Rev. Jon White, Episcopal Café editor. "The goals and perspectives of each of our publications are really very similar, but our approaches have been different, and this partnership allows

each of us to bring our strengths together to make something that will be even stronger than each of us could be on our own."

Episcopal Journal editor Solange De Santis added that she's "excited to welcome Episcopal Café to Episcopal Journal, bringing the Café's wide-ranging inspirational content to the Journal's news, features, opinion, and arts coverage. Together, our print and online publication is a dynamic source of information and spiritual strength for our Episcopal readers."

White and De Santis will continue in their respective roles. More informa-

tion on the merged publication can be found at www.episcopaljournal.org.

Founded in 2010, Episcopal Journal is an award-winning national publication devoted to informing and inspiring Episcopalians and those who want to know more about the Episcopal Church.

Since its establishment in 2007, Episcopal Café seeks to be an independent voice, reporting and reflecting on the Episcopal Church and the Anglican tradition. The Café is not a platform of advocacy, but it does aim to tell the story of the church from the perspective of Progressive Christianity. ■

Episcopal leaders join outcry over racist rampage in Buffalo

By David Paulsen
Episcopal News Service

Episcopal leaders are condemning a deadly, racist rampage at a Buffalo, New York, supermarket and joining in prayers for the victims and their families as hate-crime charges loom for the 18-year-old suspect in the shooting.

Payton S. Gendron, who lives 200 miles from Buffalo near the central New York city of Binghamton, is accused of opening fire at a Tops store in a largely Black neighborhood of Buffalo, killing 10 and injuring three people, all but two of them Black. Law enforcement officials have called it “straight up, a racially motivated hate crime,” and a 180-page manifesto attributed to Gendron alludes to the false, racist conspiracy theory that a coordinated “replacement” of white Americans by people of color is underway.

“While we wait to learn more about this unthinkable situation, I ask you to join me in praying for those who have died, for those who are injured and suffering, and for the families and loved ones whose lives will never be the same,” Bishop Sean Rowe said in a written statement after the massacre. “Please pray, too, for the man who committed this horrific act, and for everyone whose mind and soul is twisted toward the evil of gun violence by racism.”

Rowe, the bishop diocesan of North-western Pennsylvania, also serves as bishop provisional of the Buffalo-based Diocese of Western New York through a partnership between the two dioceses. “Racial hatred has no place in our churches or our communities,” Rowe said. “Here in the dioceses of North-western Pennsylvania and Western New York, we are committed to dismantling white supremacy and systemic racism, and we stand in solidarity with the Black community, which today has once again paid an unthinkable price for the twin evils of racism and gun violence.”

Presiding Bishop Michael Curry, who grew up in Buffalo and whose father was rector of St. Philip’s Episcopal Church,

a historically black congregation in the city, released a statement May 16 saying his “heart is heavy” at the news of the attack near where he and his childhood friends once rode their bikes. He offered prayers for the victims’ families and gratitude for the police officers who stopped further carnage.

“The loss of any human life is tragic, but there was deep racial hatred driving this shooting, and we have got to turn from the deadly path our nation has walked for much too long,” Curry said. “Bigotry-based violence — any bigotry at all — against our siblings who are people of color, Jewish, Sikh, Asian, trans, or any other group, is fundamentally wrong. As baptized followers of Jesus of Nazareth, we are called to uphold and protect the dignity of every human child of God, and to actively uproot the white supremacy and racism deep in the heart of our shared life.

On May 15, Rowe led a short prayer service with Denise Clarke-Merriweather, a member of St. Philip’s. The prayer service, livestreamed on Zoom and Facebook, incorporated the Litany in the Wake of a Mass Shooting, which was developed by Bishops United Against Gun Violence after six people were killed at a Sikh temple in Wisconsin in 2012. It is updated regularly with additional prayers for the victims of new mass shootings in the United States.

On May 16, the two partner dioceses’ Commission to Dismantle Racism and Discrimination issued a statement lamenting the Buffalo attack, calling it “another reminder of the forces of evil that plague our country requiring the acknowledgement of ongoing traumatization due to racism and discrimination.”

“While we extend our deepest condolences, we know that a commitment to faith-based action is needed now, more than ever,” the commission said. “Please join us in the concerted effort to promote justice, peace, and love within every aspect of our lives in dedication to our deceased and injured neighbors, as well as all individuals who have been victimized as a result of racial discrimination.”

Gendron has been charged locally



Photo/Michael Schwartz via Twitter

A memorial is set up in front of the Tops store in Buffalo, N.Y.

with first-degree murder, and the FBI is investigating the attack as a possible hate crime. Gendron, dressed in tactical gear and carrying an assault weapon, is accused of arriving at the Buffalo supermarket midafternoon May 14 and shooting four people in the parking lot before continuing into the store and firing on shoppers and employees. A security guard who returned fire was among those shot and killed.

Officials said Gendron livestreamed the attack on the website Twitch before Buffalo police responded and persuaded Gendron to surrender.

The attack, by a gunman reportedly driven by white supremacist ideology, has drawn comparisons to other racially and ethnically motivated massacres, including the 2015 shooting at Mother Emanuel African Episcopal Church in Charleston, South Carolina, that killed nine Black church members; the 2018 shooting at Tree of Life Synagogue in Pittsburgh, Pennsylvania, that killed 11 worshippers, and the 2019 shooting at a Walmart in El Paso, Texas, that killed 23 people, most of them Latino.

One of the 10 fatal victims in Buffalo, 86-year-old Ruth Whitfield, had stopped at Tops for groceries while on

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Budget committee debates funding for proposed anti-racism coalition

By David Paulsen
Episcopal News Service

Questions about the financial details of a proposed new churchwide anti-racism coalition commanded much of the discussion at a two-day meeting of General Convention's Joint Standing Committee on Program, Budget and Finance.

Meeting in person near Baltimore — the site of the 80th General Convention in July — the members of the budgetary committee generally focused their discussion of the coalition on a few main points of concern: the \$2 million in funding every three years that has been suggested for the coalition; the budgetary mechanisms that would be needed to yield that funding; the church's methods for ensuring financial accountability, and the risk that the coalition's work will overlap with existing church offices and programs.

Despite raising such concerns and seeking greater details on the plans for the new coalition, members of the General Convention budgetary committee appeared to agree with the coalition proposers' central point — that a long-term approach is needed to confront the church's historic complicity with racist systems and the ways that legacy is still embedded in the governance and culture of today's Episcopal Church.

"Our church and its ecclesiology and its structures are part and parcel of white supremacy," Connecticut Bishop Ian Douglas, a member of Presiding Officers' Working Group on Truth-Telling, Reckoning and Healing, said via zoom in a presentation to the budgetary committee on May 18. He was joined on zoom by the Rev. John Kitagawa of the Diocese of Arizona, a co-chair of the working group.

"We've been caught up in the racist project of white supremacy, which is at the heart of our nation and at the heart of our church," Douglas said.

The proposed Episcopal Coalition for Racial Equity and Justice would be a voluntary network of dioceses, parishes, church institutions and individuals operating outside of the Domestic and Foreign Missionary Society, the Episcopal

Church's corporate entity. The coalition would be dedicated to improving the church's uneven track record of prioritizing racial reconciliation and addressing the harm of colonialism and imperialism, at the denominational level and across its more than 100 dioceses.

Resolution A125, which would establish the coalition, doesn't include a precise funding request, though it suggests a symbolic tithe on the Episcopal Church's financial holdings, which the proposers estimate would yield \$2 million for the coalition each triennium. The coalition would be able to supplement that amount with its own fundraising.

"I support the initiative, and I think it's the beginning of important work and real work," Rhode Island Bishop Nicholas Knisely said, echoing other members of Planning, Budget and Finance. "But I'm concerned that the unintended consequence will be to reduce monies available for aid to dioceses, for overseas partnerships. ... I'm worried that by doing this work, we would undercut other work that's helping communities that have suffered from colonialism and imperialism."

"This is exactly the hard choices that General Convention will have to make," Douglas responded.

The Joint Standing Committee on Budget, Program and Finance's meeting was held at the Maritime Institute Conference Center. More than two dozen members, legislative liaisons and church staff members filled a conference room for the morning plenary sessions, all wearing face masks, while about 10 more people joining via Zoom appeared on a large screen at the front of the room.

It was the committee's first in-person session of this legislative cycle, after holding several meetings and a May 5 hearing on zoom. This and other General Convention committees have been meeting online since November as part of an extended preparatory period made possible and necessary by pandemic-fueled changes to the 80th General Convention.

The upcoming convention initially was to take place in 2021 but was postponed a year in the hopes that pandemic conditions would improve enough by

July 2022 for an in-person meeting. Conditions have improved, but the presiding officers announced last week that they intended to scale down the 80th General Convention due to the continued threat of COVID-19 outbreaks despite public health precautions and the widespread availability of vaccinations.

On May 17, Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies, issued a follow-up message saying the convention would be reduced from eight days to four days, July 8-11. More planning updates took place later in May, with the final plan expected to be completed by the first week in June.

The Rev. Mike Ehmer, the Program, Budget and Finance committee chair, alluding to the presiding officers' announcement on May 16, said he couldn't offer any more details yet. "What we know is in the announcement," he said. The decision could have profound impacts on this and other committees' work. Church leaders are working out the legislative logistics of a shorter, smaller meeting, which likely will leave little time for budget amendments in person.

Ehmer's committee is required by General Convention's Joint Rules of Order to present its budget three days before the end of the convention, though bishops and deputies could vote to move that presentation a day later to accommodate the new timeframe. The committee, facing a sudden time crunch, plans to meet online again before convention.

The Rev. John Floberg, a committee member and priest from the Diocese of North Dakota, noted that General Convention has strived to make its budget process more open and transparent in recent triennia. "This really, really challenges that process of becoming more transparent," Floberg said. "How do we not appear to backtrack on all that we gained?"

Program, Budget and Finance's 27 members are appointed by the presiding bishop, who serves as president of the House of Bishops, and the president of

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the House of Deputies, with one bishop and two deputies chosen from each of the church's nine provinces.

The Rev. Patty Downing, the committee secretary from the Diocese of Delaware who also serves on Executive Council, presented an overview of the proposed \$100.7 million churchwide budget plan for 2023-24. A two-year plan will mark a one-time but significant change from the church's typical three-year plans, she said. She also outlined several distinct considerations in this budget, including the flexibility afforded by past surpluses produced largely because of pandemic-related income and expenses. Executive Council, which drafted the budget plan now being considered by Program, Budget and Finance, proposed setting aside \$6.5 million in surplus for use either in the 2023-24 budget or the following triennium.

The pandemic also will shape how the church plans for the future, both the potential for financial turmoil and the appreciation of the loss and pain felt by so many in the church, with the death toll from the coronavirus now reaching 1 million people in the United States. "We need to hear that. We need to absorb that. And then we need to take it into the future with us," Downing said.

Another major consideration, Downing said, is the budgetary impact of the seven General Convention resolutions proposed by the Presiding Officers' Working Group on Truth-Telling, Reckoning and Healing in its March 23 report.

Most of those resolutions were assigned to General Convention's committees on Racial Justice & Reconciliation, which held a hearing on them May 11. Program, Budget and Finance doesn't consider the merits of such resolutions, only the ability of the church to incorporate their financial implications into its budget.

Byron Rushing, vice president of the House of Deputies and a member of the presiding officers' working group, said most Episcopalians agree that the church should work to root out racism in its structures. "We are suggesting the most expeditious way to get that done," he said. One key characteristic of the coal-



Photo/David Paulsen/Episcopal News Service

The Rev. John Kitagawa of Arizona, top on screen, and Connecticut Bishop Ian Douglas, below, present the recommendations of the Presiding Officers' Working Group on Truth-Telling, Reckoning and Healing to the Joint Standing Committee on Program, Budget and Finance on May 18.

tion, he added, would be that it would be accountable to General Convention every three years, not to Executive Council, which is the church's governing body between meetings of General Convention.

Newark Bishop Carlye Hughes raised concerns that the scope of the coalition's work could overlap with the church's existing staff-led Becoming Beloved Community initiative. The Rev. Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation and creation care, was asked to respond and said that her staff was not consulted before the working group drafted its report.

"There would likely be redundancy in the system once the coalition is up and running," she said, though she also suggested that such redundancy could be alleviated as the coalition takes shape and that

the church may find benefit in "the kind of independence that this organization is proposing."

Several members of the budgetary committee raised other concerns that the financial implications of Resolution A125 remain unclear.

In the concluding plenary session on May 19, Bishop Suf-fragan Jeff Fisher of the Diocese of Texas, vice chair of the committee, summarized those concerns in a proposed resolution. The committee "desires to support the establishment" of the coalition, the resolution said, but it "cannot fully support" that plan without more clarity

on the following details:

How would the "financial holdings" of the church be defined for the purpose of calculating the triennial funding of the coalition?

How would coalition funding affect the 5% draw from investment income that already supports the churchwide budget?

Will the coalition require start-up financing in 2023-24 up to or equal to the suggested \$2 million?

What effect will this have on future churchwide budgets?

Does the 80th General Convention have the ability to commit funds in budgets that will be considered by future General Conventions?

"This might not be an all-exhaustive list to some of the questions you might have," Fisher said. ■

House of Deputies president, church reaffirm commitment to reproductive rights as Supreme Court poised to overturn Roe v. Wade

By Episcopal News Service

One of the Episcopal Church's presiding officers and its Office of Government Relations affirmed the church's commitment to equal access to reproductive health care on May 3, after a leaked draft of a pending U.S. Supreme Court ruling indicated the court was poised to overturn the landmark 1973 decision in *Roe v. Wade* that ensured for women nationwide the right to obtain an abortion.

The Rev. Gay Clark Jennings, president of the House of Deputies, responded with a written statement that cited decades of General Convention resolutions in support of women's access to birth control and abortion. In particular, Jennings said, The Episcopal Church's governing body passed a 1976 resolution that expressed "unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them."

"And yet, for half a century, the promise of equal access to reproductive health care has never been fully realized," said Jennings, who is 71. "For nearly my entire adult life, Christian extremists have fought to restrict access to abortion with invasive laws, demeaning patient requirements and clinic regulations that go far beyond what is required for patient safety. ... Now, these extremists are on the verge of making good on a half-century of threats."

Jennings' statement was in response to Politico's May 2 report on a leaked document it obtained showing at least five Supreme Court justices willing to uphold a Mississippi law that outlaws abortions after 15 weeks of pregnancy. The draft decision, written by Justice Samuel Alito, would go further and overrule the court's previous decisions in *Roe v. Wade* and the related *Planned Parenthood v. Casey* from 1992. "It is time to heed the Constitution and return the issue of abortion to the people's elected representatives," Alito says in the draft decision.

Chief Justice John Roberts on May 3 confirmed that the leaked draft was real but not final, and the court would investigate it as an unprecedented breach of protocol and a "betrayal of the confidences of the court."

The U.S. Constitution supersedes state law, however, "powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the



Photo/Wikimedia

Abortion rights protesters gather in Foley Square, New York City in May 2022.

people." In 1973, the Supreme Court ruled that the "due process" clause of the 14th Amendment prohibited states from denying women access to abortion. Overturning *Roe v. Wade* effectively would return the matter of abortion's legality to the states.

The procedure is now legal in all 50 states, but abortion rights groups predict that about half of all states will severely limit or outright ban abortion if allowed to do so. By another estimate, the resulting abortion clinic closures would reduce the number of legal abortions in the United States by 14%, while abortion rights advocates warn that new restrictions will have the effect of driving up the number of life-threatening illegal abortions carried out through dangerous alternatives to professional care.

Public opinion on abortion has been narrowly divided for years, though a consistent majority of Americans have said they do not want to see the Supreme Court overturn *Roe v. Wade*, according to Gallup.

The Episcopal Church's positions on abortion generally have sought to balance a pastoral approach to supporting women who face unwanted pregnan-

cies with the church's stance on political responses — that governments must ensure women have control over their medical care and are free to make decisions based on their own consciences.

"All human life is sacred, it is sacred from its inception until death," the 69th General Convention said in a resolution that it passed in 1988. "We regard all abortion as having a tragic dimension, calling for the concern and compassion of all the Christian community."

That resolution, however, concludes by questioning the effectiveness of legislative solutions, and it calls on state and federal governments to "take special care to see that individual conscience is respected, and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored."

The church's Washington-based Office of Government Relations released a brief statement on May 3 in response to the pending decision in the case known as *Dobbs v. Jackson Women's Health*. "The Episcopal Church reaffirms our commitment to 'equitable access to women's health care, including women's reproductive health care,' which we view as 'an integral part of a woman's struggle to assert her dignity and worth as a human being,'" the office said, citing a resolution passed by the 79th General Convention in 2018.

"The Office of Government Relations will continue to advocate at the federal level to protect reproductive rights," it said, and it shared its previously assembled overview of church positions on abortion and women's reproductive health.

Jennings also underscored the language of the 2018 resolution in her statement on May 3.

"As Episcopalians, we have a particular obligation to stand against Christians who seek to destroy our multicultural democracy and recast the United States as an idol to the cruel and distorted Christianity they advocate," Jennings said. "Now — before this outrageous opinion becomes law — we must make our Christian witness to the dignity of every human being by insisting that we support the right to safe and legal reproductive health care because our faith in a compassionate God requires us to do so." ■

Committees consider Safe Church training resolutions

By Melodie Woerman
Episcopal News Service

During an April 30 online hearing, the bishops' and deputies' Legislative Committees on Sexual Harassment, Sexual Exploitation, & Safeguarding heard testimony on two resolutions about the need to make more people aware of Safe Church training and to make it available to non-English speakers.

Resolution A064 would allocate \$15,000 to the Episcopal Church's Office of Communication and Office of Formation to promote the new online Safe Church training modules that many people in the church are required to take. The new training sessions conform to the 2018 updated Model Policies for the Protection of Children and Youth and for the Protection of Vulnerable Adults.

Eric Travis, a member of the Task Force to Develop Model Sexual Harassment Policies and Safe Church Training — the body that proposed A064 — said the group worked hard to create new training materials that closely followed the model policies, and more people need to know about it. "In the work that we've done in the last three years we've discovered a great number of dioceses didn't even know that there was a new model policy available to them, and what that meant for them in their diocese, in their churches," he said.

Paul Ambos, deputy and chancellor of the Diocese of New Jersey, also supported the resolution, saying he recently learned that the senior warden of a major parish in his diocese had never heard of Safe Church training, "which I found to be shocking."

Another resolution, A065, calls for translating the new Safe Church training materials into Spanish, French and Haitian Creole so that members of the Episcopal Church for whom those are primary languages can participate in the training. It would provide \$300,000 for this, along with \$50,000 for an ongoing task force to create and implement these materials.

Travis testified in support of this resolution, too, noting that it takes more than Google Translate to create training in new languages. "There is a need for contextual and appropriate translations of materials, especially as we deal with

issues of Safe Church matters," he said.

The committee noted that Spanish, along with French and Haitian Creole, is named in the resolution because they affect the largest groups of non-native English speakers in the Episcopal Church. In the Diocese of Haiti, numerically the largest in the Episcopal Church, members may read French but speak Creole, the committee said. And according to committee member the Rev. Anna Carmichael of the Diocese of San Joaquin, "the Latino Hispanic community is the fastest-growing community in the Episcopal Church right now."

In addition to the committees' deliberation on languages beyond English, the Rev. Valerie Webster of the Diocese of Montana asked whether training materials can be used by those who are hard of hearing, and by blind or partially sighted people. The Rev. Shannon Kelly, Episcopal Church officer for young adult and campus ministries, who participated as an expert witness, noted that audio materials always are accompanied by text, and all videos are closed-captioned.

Developers are working on ways to make the material available to those who are blind, she said.

New Hampshire Bishop Rob Hirschfeld wondered whether the named languages are enough. "What about Korean, Japanese and other Asian languages?" he asked. Kelly said that being able to translate materials comes down to two things, no matter which languages are involved. The first is "capacity of the personnel we have," Kelly said, noting that a volunteer task force has been working on this, aided by a relatively new half-time staff person. "But budget for translation is the biggest hurdle," she said, "because it costs money to have human beings who are good at this translation do this work."

For Central Pennsylvania Bishop Audrey Scanlan, having appropriate translations is a justice issue for the church. "It's a real problem for us in continuing to identify ourselves as a white, English-speaking church," she said. "It should be a no-brainer that materials are always translated into every language in which the Episcopal Church has representation." ■



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Committees hear testimony on extending Beloved Community, healing intergenerational trauma and use of ‘people of color’

By Pat McCaughan
Episcopal News Service

General Convention’s committees on Racial Justice and Reconciliation received testimony about resolutions to further and extend Beloved Community and the healing of intergenerational trauma resulting from the destructive effects of racism and white supremacy during a May 11 online hearing. The committees also engaged in discussion about appropriate inclusive language to refer to People of Color.

For the first time, two-dozen bishops’ and deputies’ committees are holding hearings together online in advance of the upcoming 80th General Convention. The triennial convention is the church’s governing body, where final resolutions are considered and voted on by both the House of Bishops and the House of Deputies.

Julia Ayala Harris, chair of the Episcopal Church’s Standing Committee on Mission and a candidate for the president of the House of Deputies, told committee members that the “time is right to make a reality” Resolution A125, which would establish a voluntary Episcopal Coalition for Racial Equity and Justice among dioceses and congregations.

The proposed coalition was first unveiled in March in a report produced by the Presiding Officers’ Working Group on Truth-Telling, Reckoning and Healing. Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies, created the working group last year to sharpen the church’s focus on confronting its past complicity with racist systems and the lingering legacy of white supremacy embedded in institutions like the church. The coalition also is seen as a remedy to the church’s uneven track record of prioritizing racial reconciliation, at the churchwide level and across its more than 100 dioceses. The proposal also calls on the church to set aside \$2 million annually to carry out the work.

The Rev. Cornelia Eaton, canon to the ordinary in the Navajoland Area Mission and part of its General Conven-



Photo/from video screen shot

The Rev. Cornelia Eaton describes her mother’s terror at being sent to a New Mexico boarding school during the hearing.

tion deputation and a member of Executive Council, described her mother’s terror at being sent to a New Mexico boarding school when supporting Resolutions A127 and A128. The resolutions call for “a comprehensive investigation of the church’s ownership and operation of Episcopal-run Indigenous boarding schools” and would also facilitate healing from their effects, respectively.

Eaton said A127, which also calls for the hiring of one or more research fellows to work with the Archives of the Episcopal Church to assist the investigation, would help Native people “move toward healing and reconciliation which, for many, will take time. This is another beginning for the church to respond to reparations and restore healing justice in God’s kingdom.”

Eaton’s mother was told she could not speak the Navajo language at the school. “She said, ‘I did not understand a word of English. I did not know how to respond to the teachers. Because I did not know how to speak English, I would just start crying.’”

If they did speak in Navajo, they were whipped. Her mother often cried herself to sleep at night, Eaton said. “I remember asking my mother how she continued to carry on the Navajo language and culture. At the boarding school, when she cried underneath the covers, she would speak to God in our Navajo language. She said that’s how she kept the Navajo language in her heart. To this day, she still speaks to us in the Navajo language. And I am grateful to her that

she spoke to us in this language in a way that I am continuing today to speak it fluently.”

In July 2021, Curry and Jennings issued a statement lamenting the church’s involvement in operating Indigenous boarding schools and called Executive Council to deliver a comprehensive proposal for addressing the legacy of Indigenous schools at the 80th General Convention. The presiding officers called for earmarking resources for independent research in the archives of the Episcopal Church, options for developing culturally appropriate liturgical materials and plans for educating Episcopalians across the church about this history, among other initiatives.

Resolution A127 would allocate \$125,000 and Resolution A128, would allocate \$300,000 to invest in community-based spiritual healing centers to address intergenerational trauma through mental health and substance abuse counseling, traditional forms of healing and other services desired by the local community.

Eaton, program director for the Hozho Wellness Center, a ministry of the Navajoland Area Mission, noted that native people are at greater risk of dying by suicide than other Americans. Both resolutions, proposed by the Presiding Officers’ Working Group on Truth Telling, Reckoning and Healing, speak to the need for healing from intergenerational trauma. “I understand that healing won’t be easy,” she said. “However, we need to go through it in order for us to come back into harmony with one another.”

When testifying in support of Resolution C036 which proposes \$2 million to extend the work of the Beloved Community, Miriam Casey, said the funding has assisted the Diocese of Northern California in three important efforts over the past three years: the creation of racial reconciliation workshops; funding basic instructional needs of an underfunded elementary school serving primarily Latino, immigrant and undocumented children; and hiring an Indigenous-led consulting firm to lead congregations

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COMMUNITY continued from page H

through the process of developing land acknowledgments that build on meaningful relationships with the local Native communities.

“This process will be a model for other churches in our diocese,” said Casey, representing the diocesan Commission for Intercultural Ministries. “These projects were about telling the truth about racial inequities in our communities, imagining what it would be like if those inequities were not present, growing in our capacity to love and taking action to address inequities created by racism,” said Casey, noting that the efforts would not have been possible without funding from the Becoming Beloved Community grants.

Discussion of Resolution A131, proposed by the Presiding Officers’ Working Group on Truth Telling, Reckoning and Healing would establish the phrase “people of color” when referring to communities in the church, that do not exclusively identify as white.

The Rev. Nina Salmon, Southwest



Photo/from video screen shot

South Dakota Deputy Claire Hussey testifies her dislike of the acronym BIPOC.

Virginia deputy and committee secretary, sparked lively discussion when she asked if the term “BIPOC” or Black, Indigenous and people of color was a preferable term.

The Rev. Leon Sampson, a deputy from Navajoland Area Mission, and others told the meeting that BIPOC leaves out references to Latino and Asian Americans and is considered offensive. “I feel like it takes away from the uniqueness of our history. It takes away from the historical racial ideology that has happened.”

New York Deputy Diane Pollard,

a member of Executive Council, said she found the acronym offensive and exclusionary. “So many of us, who do this work have been working so long to be inclusive. Reducing everyone to five letters for the convenience of society to me, there is something very wrong about that.”

South Dakota Deputy Claire Hussey, the assistant committee secretary, said: “As a young adult, an Asian American, I don’t really appreciate the term BIPOC. That makes it seem like if you are Black, or if you are Indigenous, you are somehow separate from people of color. Then you’re lumping in people like Latina, Latinx, Asian American, anyone else that is not identifying themselves as white into the separate category that’s not as important to recognize as Black or Indigenous. If we switch over to ‘people of color’ ... that makes it sound like we’re all people that are not in that racial majority. And I think that inclusivity is important because it puts all of those ethnicities and a sort of united understanding that no, none of us, are truly in that racial majority.” ■



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Episcopalians help launch national gun buybacks to turn weapons into garden tools

By David Paulsen
Episcopal News Service

Episcopalians in Connecticut, Ohio and California are helping to launch a national ecumenical initiative called Guns to Gardens that will stage numerous gun buyback events on June 11 and turn the weapons into garden tools.

Retired Connecticut Bishop Suffragan James Curry spearheaded the initiative, which builds on his work with Swords to Plowshares Northeast and similar anti-gun violence blacksmithing ministries. Curry and other organizers hope this inaugural Guns to Garden day will become a catalyst for annual buyback events that draw attention to the problem of gun violence and promote gun safety while supporting families and communities that have been affected by gun-related deaths.

“This is just one strategy, one prong in a multipronged approach toward changing the attitude toward gun violence in our community,” Curry told Episcopal News Service. In a nation where Americans are estimated to own nearly 400 million guns, starting conversations about gun safety is as much the goal as getting guns off the street, he said.

On June 11, Curry will bring his blacksmithing forge to a Guns to Gardens buyback in New Haven. The initiative’s other participants include Church

of the Epiphany in Euclid, Ohio, and St. Paul’s Episcopal Church in Oakland, California. They are among the 13 participant sites confirmed as of this week, and Curry said others likely will be added to the official list soon.

The Rev. Rosalind Hughes is leading the effort at Church of the Epiphany, where she serves as rector. The subur-

ban Cleveland congregation will host its gun buyback in the church parking lot from 11 a.m. to 1 p.m., offering gift cards in exchange for the relinquished weapons. Euclid police will be present to help volunteers safely receive the guns, which will be disassembled on the spot. Hughes then plans to begin turning the metal into trowels, using her rudimentary blacksmithing training and a small forge she purchased.

2:30 p.m. to lament the problem of gun violence and recommit to ending it. “We have seen firsthand in Euclid the trend in gun violence that’s going the wrong way in the country right now, and so it’s something that’s on people’s minds locally,” Hughes said.

More than 45,000 people in the United States died from gun-related injuries in 2020 — more than any other year on record, according to data tracked by Pew Research Center. More than half of those deaths were from suicide.

Paula Hawthorn, a longtime parishioner at St. Paul’s in Oakland, is a lead organizer of the Guns to Gardens event in the city. She told ENS she first got involved in local efforts to stop gun violence after a series of shootings in 2011 killed three small children. After those tragedies, she said she prayed for guidance and heard God calling on her to do something. “For me, it’s very spiritually directed.”

She first heard about blacksmithing ministries like Curry’s last year and was eager to coordinate a similar gun buyback in Oakland. St. Paul’s is one of numerous sponsors of the June 11 event, which will be held from 10 a.m. to 2 p.m. in the parking lot of another Oakland church, At Thy Word Ministry.

Hawthorn recruited a local blacksmith to handle the shaping of the guns into garden tools. Oakland police, who will be on hand during the buyback, donated 50 previously confiscated guns, which will be converted to tools in advance and distributed at the buyback to the first 50 people who relinquish their guns. All who give up their guns also will receive donated gift cards.

“This is not ‘one and done.’ It is a ministry which we’re hoping will continue,” Hawthorn said. “We’re trying to turn around the attitude toward guns.”

continued on page K



Photo/David Deutsch

From left, Bishop Jim Curry, Steve Yanovsky and Pina Violano, co-founders of Swords to Plowshares Northeast, hold up some of the garden tools they created from former guns, during a demonstration of the process on Capitol Hill in Washington, D.C. in Nov. 2021.

Hughes said her congregation’s lay leaders and members are excited to be a part of the new Guns to Gardens initiative alongside other faith-based organizations across the United States. “The hope is that this will be the first national event and that it will build on itself from here,” she told ENS.

After the buyback, Epiphany is working with the local group God Before Guns to host an interfaith prayer vigil at

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The guns people relinquish in buybacks are just a tiny fraction of the privately owned guns in the United States, Curry acknowledged, but “every gun off the street is one less gun that can harm somebody.” And for gun owners who keep their guns, Curry uses the buybacks to distribute information on safe gun storage, as well as free gun locks and discounted gun safes.

Curry, a founding member of Bishops United Against Gun Violence, started Swords to Plowshares Northeast in 2017. Since then, he has turned more than 800 weapons into garden tools, art, jewelry and other items. The nonprofit’s ministry is deeply rooted in Connecticut, where lawmakers and Episcopal leaders were moved to action on gun reforms by the December 2012 massacre at Sandy Hook Elementary School in Newtown, which left 20 students and six educators dead.

Swords to Plowshares takes its name from a passage from Isaiah 2:4 — “They

shall beat their swords into plowshares, and their spears into pruning hooks.” The verse’s prophesy is one of physical transformation, though Curry also sees an opportunity for anti-violence evangelism.

“There’s an invitation in that prophecy to really look at the specificities of violence in our culture and our time in history, and for most of the United States, the focus is gun violence,” he said.

In November, Swords to Plowshares organized a demonstration on Capitol Hill in Washington, D.C. The Episcopal Church’s gun-safety advocacy in the nation’s capital is led by the Office of Government Relations. It follows Episcopal policy positions established by General Convention in resolutions dating to 1976 that call for legislation to address the problem of gun violence. The office recently has pushed for passage of legislation that would strengthen and expand background checks for gun purchases. The House passed two such bills this year, but they have since stalled in the Senate.

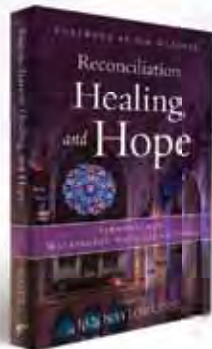
Curry’s nonprofit was inspired by a Mennonite blacksmithing ministry in Colorado called RAWtools, which also is participating in the Guns to Gardens initiative. Curry said he reached out to the leaders of RAWtools with the idea of broadening such efforts to a nationwide campaign, and they helped promote the new initiative to their loosely affiliated network of anti-violence advocates.

June 11 was chosen for the buybacks because the date follows closely after National Gun Violence Awareness Day on June 3. That day initially was created to honor Hadiya Pendleton, a 15-year-old who was shot and killed in Chicago, Illinois, in 2013.

As Guns to Gardens gains momentum, other dates could be added, possibly in December around commemorations of the Sandy Hook massacre, Curry said. This would serve to highlight the range of threats from gun violence that communities face.

“The tears of friends and family are the same, even if the circumstances of the death by gun is different,” he said. ■

Powerful Voices Leading Through Complex Times



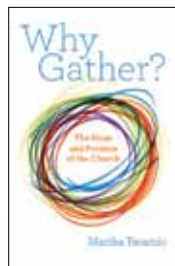
“The cathedral’s message is clear. For the people of God the most important and indeed radical thing we can do is to love and to remember.”

—Jon Meacham, from the Foreword

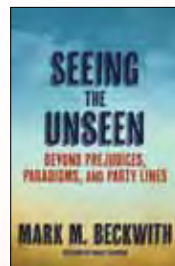
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Artists interpret sacrament and nature

By Linda Brooks

The Episcopal Church & Visual Arts (ECVA) online artists exhibit space (www.ecva.org) has opened its second curated show for 2022 on “Sacrament and Image.” Guest curator Mary Jane Miller, iconographer and author, stated, “Sacraments reflect church community and how we see ourselves through song, praise, image, prayer, and liturgy. Art is an artist’s testament to our care for one another, our communion with Mother Earth, and our stewardship of the planet. The art and artist commentaries are diverse, as they each illustrate versions and aspects of how we think about the seven sacraments and our mother Earth.”

The show includes 38 images from 21 artists and divided into Eucharist, Baptism, Unction, Marriage, Priesthood, Confession, and Confirmation, and how these sacraments are viewed through the artist’s perception of the world around them.

Miller said, “Our artist membership at ECVA is growing. We are diverse in nature and style. It is exciting to see such a diverse interpretation of ancient sacrament. It revived my spirit to see in the work variations that call to mind the seven sacraments in new ways. Let there be peace on the planet and every walk of life.”

Here is a sample of some of the many beautiful pieces exhibited and the artists’ reflections and inspirations. Photos/courtesy of the artists

Claudia Smith

Christ’s presence, although not outwardly visible, is inwardly and spiritually felt and acknowledged through the Holy Spirit. The love and joy that the event and His “felt” presence produces, reveals itself when it transforms us from within.

This wondrous sacrament and transformation is our guide, showing our hearts and souls the way. It is imperative that we listen and follow!

The sacrament of Holy Baptism is visible to us as it occurs. We welcome it, participate in it, embrace and rejoice in it. Its outwardly visible sign is water. Christ’s presence, although not outwardly visible, is inwardly and spiritually felt and acknowledged. The love and joy that the event and His “felt” presence produces, reveals itself when it transforms us from within.

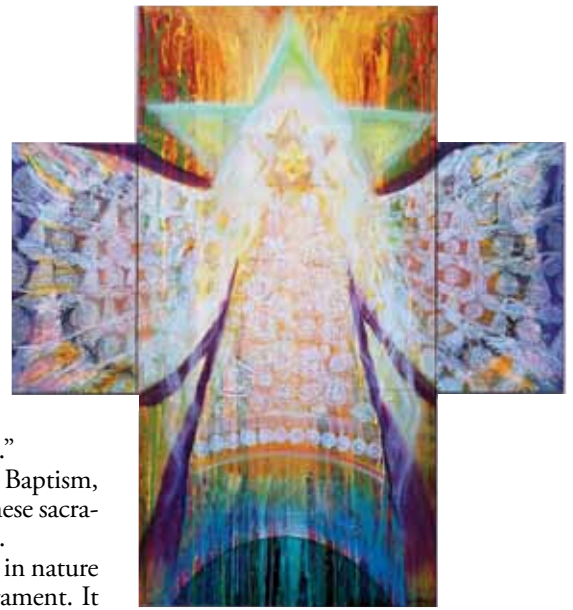
“Baptism” Oil painting 24" x 48"



“Reconciliation of a Penitent,” Digital image, 6" x 6"

Sr. Claire Joy

The rite of Reconciliation takes utter surrender. Not enough to be sorry, although that is important. In the words of the Psalmist: “I sinned against you alone.” In other words, this is nobody’s fault but mine. For me, the sacrament of Reconciliation is one of the most powerful of all the sacraments. It binds the sinner and the forgiver in a beautiful way, and often both are moved to tears.



“Bride of Christ Save the Planet,” Mixed media painting

Anne Cameron Cutri

I created this multi-paneled painting in response to friends and my mother undergoing cancer treatment. And now my younger sister recently passed from stage 4 pancreatic cancer, she was only 51. To me it is symptomatic to the dis-ease of our global health. Loving someone with this horrible disease, one feels helpless. All I could do is create a visual prayer. I took images of cancer cells and collaged them on the center panel and then painted over them while praying for healing of all who have cancer. On the side panels are legions of choiring angels.

The Bride of Christ is also in reference to Revelation 21:1 — Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; 4 he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” 5 And the one who was seated on the throne said, “See, I am making all things new.”

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ECVA continued from page L



“I Have a Confession,” acrylic, alcohol ink, permanent marker, and gold film on illustration board

Alisa E. Clark

I have a confession to make. I fear I have turned away. I have walked away from organized religion. I believe in the Bible but not Biblical inerrancy. Christian music often sounds trite when it once always moved me. Politics mixed with religion has driven me away from the traditions I once embraced. I’m not “clicking” with the people in my church: there is a disconnect. I feel lost. Then, I look at myself in this painting, and I am less afraid. She is beautiful. She glows. She is what’s left of me, and she’s doing her best to find her way back. I know I am making mistakes that grieve God. Still, there’s something beautiful in it all that I am reaching for.

Jack Pachuta

I composed this painting of “The Last Supper” in 2020. I put in a host instead of a loaf of bread and a radiating cup of wine. People asked me which Apostle was Judas. He’s the one in the upper right corner with the fading halo, I said. The gospels say Judas was present for the Passover meal but it’s not clear if he left before the distribution of the Eucharist. Many believe Jesus offered it to him. Many believe his suicide was not despair but a sign of his repentance. *“Eucharist,” painting*



Michael Prettyman

We wake up together. Even if what we wake up to is on fire, remember that in some important ways we chose this, and each other. It is better to be awake than asleep, especially if the hillside is on fire, and when things go sideways it’s better to not be all alone.

In this painting there are two sequoias on fire, two red giants, intertwined. They grew up from seeds together, and today they are going out together. The fire that consumes their trunks is the fire that will roughen the rough coating protecting their seeds and, in a few months, create new sequoias.

How do we understand our participation in this? We have used the resilience of the natural world toward

our own ends for too long now. Enough already. We must turn and see, we must change our lives or have them changed for us. My wife once said to me, “What’s really burning down is your selfishness.” If only!

What’s real here though is this: catastrophes, whether personal or environmental, are worsened by selfishness and fear. If we set it burning then we can put it out.



“Sandy Eyed We Slept,” Oil on canvas, 2021, 40" x 30"

Sally Brower

One of my favorite bible verses is Psalm 84:3, “Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young — a place near your altar, Lord Almighty, my King and my God.” When I discovered the stork nests on the many church towers of Spain and Portugal, I was reminded of this verse. In early Christianity, the stork symbolizes innocence, modesty, kindness and loyalty. In early Catholic understanding, it was associated with the image of the Virgin Mary, no doubt related to its being a symbol of motherly love. Storks fiercely guard their nests, the largest of all birds’ nests. Storks are also a symbol of birth and new life. In the Orient, the stork symbolizes immortality and in ancient Egypt storks were revered as a symbol of the soul. I did not know all that it symbolized when I first encountered the beautiful storks and their nests, but I took photographs of nests in church tower after church tower, and as I approached one, a stork feather dropped down to me, reminding me that my heart always seeks a place beside the Lord’s altar. ■



“By Your Altars, O Lord,” Photograph

Episcopal leaders step up advocacy of Indigenous issues, including at United Nations forum

By David Paulsen
Episcopal News Service

Episcopal leaders have been increasingly focused this spring on highlighting Indigenous issues, particularly the Episcopal Church's past involvement in the federal Indigenous boarding schools system, as the church prepares to consider acting on those issues in July at the 80th General Convention.

Episcopal engagement with Indigenous issues is occurring both within the church and with ecumenical and global partners, including at the recently concluded United Nations Permanent Forum on Indigenous Issues. A small Episcopal delegation attended the annual forum in New York and online April 25 to May 6. The theme of this year's forum was "Indigenous peoples, business, autonomy and the human rights principles of due diligence including free, prior and informed consent."

The Rev. Bradley Hauff, the Episcopal Church's missionary for Indigenous ministries, told Episcopal News Service that the U.N. forum's emphasis on "free, prior and informed consent" resonated with him and the other Episcopalians who participated. It underscored for them the importance of tribal autonomy and self-determination, both of which European settlers and later the United State government so often took from Native Americans.

Nowhere was the violation of free, prior and informed consent more apparent, Hauff said, than in the forced assimilation at boarding schools — "when you have children taken from their homes and forced into an educational process where they don't know what they're getting into ... when they have everything about them that's Indigenous taken away."

Hauff, a member of the Oglala Sioux tribe, was joined at the U.N. forum by Ronald Braman from the Diocese of Idaho, who is Shoshone, as well as Lynnaia Main, the church's U.N. representative. The Rev. Tina Campbell, Cherokee from Northern California, and Melissa Skin-

ner, Standing Rock Sioux from South Dakota, participated in some of the online discussions.

The Permanent Forum on Indigenous Issues was formed by U.N. resolution in 2000 to focus on Indigenous issues related to economic and social development, culture, the environment, education, health and human rights. Its first meeting was held in 2002. It has continued to offer opportunities each year for Indig-



Photo/Lynnaia Main via Facebook

The Rev. Bradley Hauff, The Episcopal Church's missionary for Indigenous ministries, left, and Ronald Braman from the Diocese of Idaho pose for a photo inside the United Nations building in New York during the Permanent Forum on Indigenous Issues from April 25 to May 6.

enous peoples to provide expert advice to global leaders through the U.N.'s Economic and Social Council, or ECOSOC, and to inform U.N. agencies working on a variety of international issues, from human rights to the environment.

Because the Episcopal Church is an ECOSOC-accredited nongovernmental organization, the Episcopal delegation was able to submit two official statements to this year's Permanent Forum. One called attention to the problem of missing and murdered Indigenous women as a human rights crisis. The other stressed the importance of preserving Indigenous languages, including through liturgies and songs at Episcopal worship services.

The delegation also helped organize a faith-based conversation on Indigenous issues in the United Nations' chapel on May 4, followed by an interfaith worship service led by Hauff.

"There is a hunger and desire within the faith-based community to organize,

to talk to each other about these issues," Main said in an interview with ENS. Many religious denominations that participate in the U.N. forum have Indigenous members, maintain ministries that work with Indigenous peoples or advocate for policy reforms that affect them.

Main added that it was "enormously important" to return to an in-person gathering, even though the U.N. only allowed each organization three registered participants. "If we want to try and engage with member states who are the decision-makers, we're not going to get anywhere with them just by sending emails or asking them to set up a Zoom meeting," she said.

The issue of Indigenous boarding schools provided some context for the discussions but wasn't addressed directly as part of the U.N. forum, Hauff said. Five days after the forum ended, however, the Department of Interior shined a new spotlight on schools when it released its May 11 report from the first part of a federal investigation into the system.

In the report investigators said they had identified 408 such schools across 37 states or territories from 1819 to 1969. Marked or unmarked burial sites have been found at 53 of the schools so far.

"The consequences of federal Indian boarding school policies — including the intergenerational trauma caused by the family separation and cultural eradication inflicted upon generations of children as young as 4 years old — are heartbreaking and undeniable," Secretary Deb Haaland said in announcing the report. "We continue to see the evidence of this attempt to forcibly assimilate Indigenous people in the disparities that communities face."

Although the report doesn't go into details about the schools run by The Episcopal Church and other religious denominations, Hauff told ENS that it sheds new light on the coordination between churches and the federal government.

The report "did an excellent job of
continued on page Q



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Boo-boo E

Summers can be full of fun, but also bites, and blisters. E

God, bless and heal me. Amen

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Bishop in Europe describes Ukrainian ‘catastrophe’

By Neva Rae Fox
The Living Church

“This is a catastrophe in a humanitarian way,” said Bishop Mark Edington, describing the current Ukrainian refugee situation. “We are the front line of what is becoming a really difficult humanitarian situation in Europe.”

Edington, bishop of the Convocation of Episcopal Churches in Europe, said people are also leaving Russia and moving into such places as Georgia, the home of a Convocation church in Tbilisi. “Georgia is afraid that they may be next” to be invaded, he said.

Presenting to the Province II Synod

on May 5, Edington cited stats from the United Nations High Commission on Refugees (UNHCR) that from February 24, when the Russian invasion of Ukraine started, to May 1, the adjoining countries have sheltered more than 5.5 million refugees, with more fleeing every day. His presentation is available online as part of the recording of the online synod meeting, starting at 1:42:07.

Edington presented an impassioned overview of the Russian invasion. “What’s happening in Ukraine is not really about Ukraine, at least it’s not only about Ukraine,” he explained. “It is really about the objective of Russia and its government to change the map of the post-Cold War settlement in Europe.”



Photo/screen capture from video

Bishop Mark Edington addresses the Province II Synod on May 5.

He continued, “Russia would prefer to see Europe return to a sort of 19th-century era of spheres of influence, where America is sort of stuck to its home and Russia had much more influence on the continent of Europe.”

Expanding on the major concern, he said, “What we’re very worried about is that Russia is trying to drive this conflict into what we speak of as an Article 5 confrontation” which calls for an attack on one NATO member to be treated as an attack on all members.

“Russia is trying to drive our country into a very difficult choice about whether we would risk a nuclear confrontation with the government of Russia over an attack on, say, Estonia, or Latvia, or a country in the Baltics, or even maybe Poland.” He said a failure to respond would destroy NATO.

Edington spoke of the longtime ministry to refugee work in Europe. As home to the Joel Nafuma Refugee Center in Rome, which serves 10,000 refugees a year, “The convocation has a historic commitment to ministry with refugees and migrants.” Edington said that plans call for expansion of the center.

Assistance can be offered through Episcopal Relief & Development as the convocation partners with them.

He concluded, “This is a very, very dangerous moment in history. It is a difficult moment in the church.”

Edington grew up in Michigan, and before entering ministry pursued a career in international relations. He is a life member of the Council on Foreign Relations. He was consecrated in 2019 as the 26th Bishop of the Convocation of Episcopal Churches in Europe, but only the second elected bishop. ■

Supporting humanitarian response to Ukraine

Episcopal Relief & Development (ER&D) is partnering with the Convocation of Episcopal Churches in Europe to help local congregations throughout Europe provide assistance to Ukrainian refugees.

The Convocation of Episcopal Churches in Europe, the European presence of the Episcopal Church, has a long history of ministry to refugees dating back to before World War I. Since the late 1980s, the Joel Nafuma Refugee Center (JNRC) — based at Saint Paul’s Within the Walls in Rome — has provided direct service to refugees from countless countries, helping them rebuild shattered lives.

ER&D is working with the Convocation to strengthen and expand the capacity of all Episcopal congregations across Europe to respond to the refugee emer-

gency caused by the violence in Ukraine. The Convocation is creating a fund to support local congregations’ refugee response and will pair those grants with training from JNRC staff. This assistance will vary depending on the needs of the specific refugee groups but will likely include food, shelter, emergency supplies and trauma counseling. Additionally, JNRC plans to increase its staffing levels, allowing it to provide aid to more people.

“The Convocation of Episcopal Churches in Europe is reporting refugees in their congregations throughout Europe,” said Nagulan Nesiiah, ER&D senior program officer. “Through this partnership, we are taking steps to equip congregations to welcome these refugees and connect them to ongoing humanitarian initiatives.”

— Episcopal Relief & Development

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CONVENTION continued from page A

and Executive Council will meet, allowing the presiding officers to formalize the new plan for General Convention.

“While these plans will not be official until the first week in June, we have every confidence that our colleagues in leadership will receive them well,” Curry and Jennings wrote. “We give thanks for those who are working tirelessly to make this General Convention safer for everyone who will attend and everyone who will receive us in Baltimore. As the United States marks the grim milestone of 1 million deaths from COVID-19, we ask you to pray for all those whose lives have been lost and all those whose lives will never be the same.” ■

BUFFALO continued from page C

her way home from visiting her husband, who lives in a nursing home. “That day was like any other day for my mom,” son Garnell Whitfield said at a family news conference May 16. “She encountered this evil, hateful — she didn’t deserve that. She didn’t deserve that. Nobody deserves that.”

Whitfield, a former Buffalo police commissioner, issued an emotional, impassioned plea for solutions to the continued threat of racist violence like the attack that killed his mother. “What are we going to do to change it?” he said. “This is our mother; this is our lives! We need help. We’re asking you to help us. Help us change this. This can’t keep happening.”

The Rev. Steve Lane, priest-in-charge at St. Philip’s, serves as a chaplain for Buffalo police officers and responded to the shooting site later in the day May 14. About half of the department was on the scene by then, but the victims’ families had left, Lane told Episcopal News Service. He praised the officers for their ability to “provide a calm presence in the middle of a crazy crisis.”

Lane also acknowledged his unusual role as a white priest of a historically Black congregation. Since the attack, he has reached out to members of St. Philip’s. “I have some parishioners who shop there, and we have parishioners who knew people who were shot there,” Lane said, but no one from the congregation was at Tops when the shooting happened. ■

INDIGENOUS continued from page N

explaining how Indigenous boarding schools fit into the whole systematic agenda of assimilating Indigenous people into America culture,” Hauff said. “And it’s a history that unfortunately a lot of Americans are unfamiliar with.”

At least eight schools were thought to have Episcopal Church connections, though the dearth of churchwide records has made it difficult to fully account for the church’s role.

Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies, have pledged to “make right relationships with our Indigenous siblings an important focus” of General Convention’s upcoming work. In a joint statement last year, they acknowledged the church’s past complicity in the federal boarding school system.

Executive Council, in a vote at its April 2022 meeting, affirmed the church’s commitment to researching and confronting that history, and it ordered the creation of a Committee for Indigenous Boarding Schools and Advocacy. The 15-member committee will be asked to gather information on boarding schools with Episcopal ties, to tell the story of the schools’ impact and legacy and to develop a plan for storytelling and advocacy centered on unequal treatment of Native Americans in the past and present.

Questions asked by the committee will include how many boarding schools had

Episcopal ties, how many students attended, how many were sick or died there far from their homes, which church institutions founded and funded the schools and what is the current status of the schools?

Hauff said Executive Council’s action lays the foundation for additional discussion and response by General Convention. To further minimize the risk of COVID-19 transmission the dates, duration and scope of the July meeting of the church’s triennial governing body are still being finalized, though church leaders have identified Indigenous boarding schools a priority as they determine what gets taken up at the meeting in Baltimore, Maryland, and which issues will be put on hold until the 81st General Convention in 2024.

Dioceses also are engaging in Indigenous issues in new ways this year. The Diocese of Northern Michigan, for example, announced on May 17 that it had named Miskopwaaganikwe Leora Tadjerson as director of diversity, equity and inclusion, with responsibilities that include promoting the diocese’s truth-telling and racial reconciliation efforts.

And on May 5, at an online budget hearing held by General Convention’s Joint Standing Committee on Program, Budget and Finance, the bishops in Alaska, Navajoland, North Dakota and South Dakota urged church leaders to renew and even increase the block grants the dioceses receive to support their growing Indigenous ministries. ■



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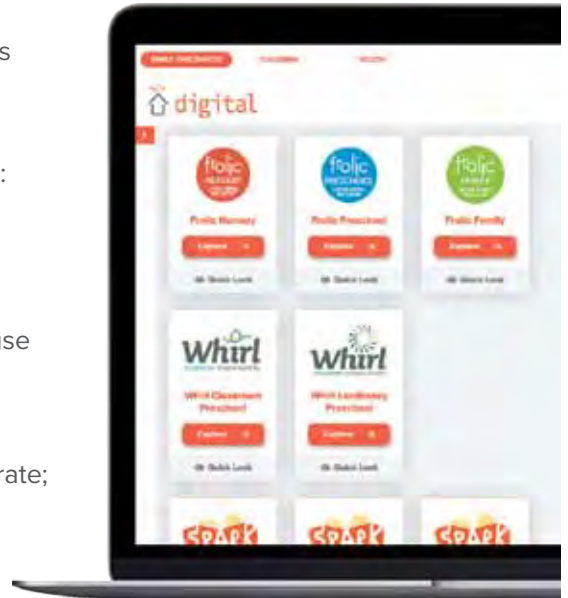
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