



Summer 2017
VOLUME 4, NUMBER 2

Iowa Connections



The Sanctuary
Movement

The growing movement to protect and stand with immigrants facing deportation p.4

From the Bishop

Jesus said “Sufficient unto the day is the evil thereof.” I take this to mean, “don’t borrow tomorrow’s trouble today.” It can also be put this way, “Give your entire attention to what God is doing now and don’t get worked up about what may or may not happen tomorrow” (Matthew 6:34, The Message). The night prayer from the New Zealand Prayer Book captures a similar thought in its phrase “It is night after a long day. What has been done has been done; what has not been done has not been done; let it be.” Jesus adds that God will provide for us in whatever hard things come up when the time comes.

It is within this perspective that we engage what it means as Christians to be hospitable and welcoming in a climate of stricter enforcement of federal immigration laws. On the one hand, it is natural for our responses to differ according to whom we know, and how close we are to individuals and families who may find themselves fearful of deportation. When we can put a face to the situation, we are likely to act more vigorously in their defense. On the other hand, there are fundamental Gospel values which urge us to become involved from motivations of compassion, justice, and upholding human dignity. Thus, we find ourselves drawn into defense of strangers “for you yourselves were once foreigners in the land of Egypt” (Exodus 22:21).

The Episcopal Church’s Office of Government Relations underscores that advocating for comprehensive immigration reform remains the most significant work we must keep before us. Our focus is on preserving the unity of families, creating pathways to citizenship, and helping bring people out of the shadows. As a Church we support immigration relief for youth whose parents brought them here as children. We seek alternatives to the creation of detention centers, and the termination of using local law enforcement to carry out federal immigration law. The Episcopal Church works towards these goals ecumenically and through inter-faith coalitions.

These, however, are long term objectives. What about our neighbors who are afraid to answer their doors, or walk their children to school? I like the idea of “pastoral accompaniment.” How can we be a supporting and welcoming presence to those feeling most vulnerable and intimidated? How can we offer ourselves to walk with them?

First, we must be aware that we take our lead from the immigrant community itself. What are we being asked to do? For some of us, offering sanctuary will always mean the action of harboring, or seeking to shelter someone in the church. Providing safety, however, involves a multi-layered possibility. Its range includes offering social

services from our food or clothing centers, or advocacy through keeping the pressure on public officials for a more humane approach, or narrating people’s stories and putting faces before the rhetoric. It extends to education, offering legal clinics and helping families develop preparedness strategies and knowledge of their rights.

And above all it calls for our presence as companions, as observers in rapid respond teams, or in accompanying people to court hearings and check-ins.

One thing this crisis of conscience has brought to mind is that as a diocese we have failed to pay attention to our neighbors from the southern border. Only now are we beginning to create a Latino outreach in a shared Lutheran-Episcopal effort in Western Iowa. And even in that endeavor we are more tempted to seek new members for our Church than be a Jesus presence of love and compassion in their midst. This is a time for us humbly to offer our partnership to those who have paid better attention than we have. There is an opportunity to tap into what is already here in terms of people with ears to the ground, and to partner where we can. It is true that each day has its sufficient amount of troubles. Today, God just happens to have awoken us to this new challenge. And it doesn’t matter how late we may be to the action, God’s work is always in the now. For the promise remains that we are not to be overwhelmed, because God also will “provide for us in whatever hard thing comes up” (Matthew 6:34, The Message).

In the peace and love of Christ,



The Rt. Rev. Alan Scarfe, Bishop of Iowa



Bishop Alan Scarfe

Photo credit: Bill Witt



REVIVAL 2017

& BISHOP'S SCHEDULE

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

June

- 4 Leave-taking of Rector, the Rev. Canon Suzanne Peterson, Trinity, Waterloo, 10:00 a.m.
Renewal of Ministry and Welcoming of Rector, the Rev. Vincent Bete, St. Anne's by the Fields, Ankeny, 4:00 p.m.
- 11 Trinity Cathedral, Davenport 175th Anniversary and Rededication, 10:00 a.m.
- 16 Christ, Clinton with St. Mark's, Macquoketa, at Christ
- 17,18 St. John's, Dubuque
- 18 Ordination of Thomas Early to the Sacred Order of Priests, St. James', Independence, 3:00 p.m.
- 23-25 Summer Ministry School and Retreat
- 25 3rd Annual "Divots for the Bishop" tournament, Grinnell

July

- 10-14 Episcopal Youth Event, Oklahoma
- 15 REVIVAL Orientation, Cathedral Church of St. Paul, Des Moines, 10:00-2:00 p.m.

August

- 4 St. Matthew's by-the-Bridge, Iowa Falls and Grace, Charles City at St. Matthew's
- 5,6 St. John's, Mason City
- 12 Ordination of Joan Farstad to the Sacred Order of Priests, St. Luke's, Cedar Falls, 11:00 a.m.
Breaking Bread REVIVAL at the Iowa State Fair, 5:30 p.m.
- 18 St. Luke's, Des Moines
- 19, 20 St. Andrew's, Des Moines
- 25 St. James', Independence with St. Andrew's, Waverly at St. James'
- 26, 27 Trinity, Waterloo

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

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*Cover photo: Trinity Episcopal Church, Ottumwa, Iowa.
Photo Credit: Meg Wagner*

Iowa Connections

Summer 2017 The Rev. Meg Wagner, Editor

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The Sanctuary Movement and Immigration

by Meg Wagner

In 2007, the Diocese of Iowa resolved to be a Sanctuary Diocese, "committed to granting places of safety for those who have traveled here as immigrants" (Resolution 155-M). The diocesan convention resolution was a response to Immigration and Customs Enforcement (ICE) raids that had occurred in Marshalltown and was revisited after raids in Postville. The policy remains in place, although what "granting places of safety" looked like on the local level was never defined.

After the 2016 election, and in response to the new administration's determination to criminalize, detain, and deport millions of undocumented people, faith communities and cities across the country are discussing what it means to be a "sanctuary," a place of refuge and safety.

On April 6, the Diocese of Iowa hosted an online video conversation for leaders of Episcopal churches on the topic of sanctuary. More than 50 people gathered across Iowa to share their thoughts, ideas, resources, and questions about ministry with immigrants and refugees, and how to be a place of safety.

One of our diocesan chancelors, Linda Neuman, encouraged participants that, "as long as congregations are committed to providing places of safety for ALL God's children—whether immigrant, citizen, documented, or undocumented—there are many ways they might focus on special needs of immigrant populations."

Neuman also cautioned the participants that there are legal risks for congregations and individuals "who confuse granting places of safety for immigrants and others with concealing, hiding or secretly transporting undocumented persons with the intent to hide them. It is against the law to 'harbor,' or 'aid and abet' the harboring of undocumented persons. Violating the law may result in felony convictions for individuals and loss of tax exempt status for churches."

The current Sanctuary Movement in churches has deep roots in our faith tradition's commitment to hospitality to the stranger. Hospitality in ancient

Israel was deeply connected to the understanding of their history as strangers and wanderers who had received God's promise, grace, protection, and blessing. Because the people of Israel had once been aliens, they were required to provide for the aliens in their midst. Strangers could expect to be fed, sheltered, and protected, usually for a brief period of time. In most of the stories in the Old Testament about hospitality, the guests brought their hosts into a special connection with God.

The Old Testament laws provided a structure of support for strangers in their midst in varying degrees. What remained after the harvest was made available to the poor and to travelers. Tithes of grain were set aside for the poor and alien. Jews were forbidden from exploiting alien workers.

Jesus became known for pressing hospitality constantly outward towards those least likely or able to reciprocate and was dependent on the hospitality of others during his ministry. Those who listened to him and followed him found true welcome and the promise of a heavenly home.

In Christine Pohl's book, *Making Room: Recovering Hospitality as a Christian Tradition*, she writes, "For most of the history of the church, hospitality was understood to encompass physical, social and spiritual dimensions of human existence and relationships. It meant response to the physical needs of strangers for food, shelter, and protection, but also a recognition of their worth and common humanity" (Pohl, p. 5-6).

In medieval England, churches offered safe places for people accused of wrongdoing. Before the Civil War in America, churches provided places of hiding for slaves fleeing the South. In the 1980's congregations assisted Central American refugees as they fled their homelands.

In this new phase of U.S. history, the Sanctuary Movement is inspiring churches and communities to seek ways to protect and stand with immigrants in America who are facing deportation.

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

Ways to be involved in the Sanctuary Movement

Information

- Print & make available or distribute 'Know Your Rights' cards, aka. "Red cards"
- Organize/host/participate in an informational forum
- Become more informed on theology and history of civil disobedience
- Attend and listen to immigrant groups' forums and perspectives to counteract likelihood of our making some wrong assumptions
- Look into what unintended consequences could result from different advocacy positions

Collaboration/Partnership

- Join with immigrant groups to avoid doing things on another's behalf without their guidance
- Organize, coordinate with lawyers wanting to do pro bono work to support churches, families offering sanctuary and/or to support immigrants

Advocacy

- Form a rapid response team to witness/video/broadcast raids, etc.
- Write letters to the editor
- Contact government officials (call, write, or visit)
- Participate in public community events, protests, etc.
- Meet with law enforcement in your community to ask about their policies, state your views about how to treat people
- Try to influence public opinion on local policies or positions

Stand-in

- Be available as someone who can, for example, take an immigrant's child to the doctor or ER if the parent is afraid
- Become Power of Attorney for someone
- Sheltering
- Become a 'sanctuary church'
- Coordinate a list of families willing to shelter immigrants in their homes
- Offer home as a place where an immigrant could stay for sanctuary

Source: *The Episcopal Diocese of Fort Worth*

A Place of Safety

Churches across Iowa are exploring how to be safe and welcoming

The Cathedral Church of St. Paul, Des Moines

by Spivey Knapik

In March of this year, the Cathedral Church of St. Paul in downtown Des Moines established a new committee to build relationships in the community in order to partner with them in works of justice. Our first initiative has been to discern our role in the New Sanctuary Movement.

Sanctuary is about providing safety and refuge for our immigrant neighbors, in response to the fear and uncertainty that many immigrant families in our communities are experiencing.

Over the past few months, we have reached out to the local organizers of the movement, involved non-profit groups, and the leaders of various faith groups in the area who have already declared themselves to be sanctuary or supporting congregations. We have hosted one information session so far and are planning to host more (both about sanctuary and about immigration in general, in conjunction with Iowa Sanctuary) over the next few months. We are working on forming a discernment committee to determine the scope of St. Paul's involvement in the movement. Traci Petty (trpetty17@gmail.com) and Spivey Knapik (svspivs@gmail.com) are leading the conversation here and are happy to connect with you and answer any questions you may have.

There is a lot of mobilization happening statewide, and in the Greater Des Moines area in particular. Iowa Sanctuary is organized by a local group of the American Friends Service Committee. They have established a hotline for reporting Immigration and Customs Enforcement (ICE) action, and are connecting the various churches (across the state) to each other and to any other resources they need. They are also working on ways to better inform Iowans about the state of immigration in our country and what people of faith are uniquely equipped to do about it. So

far, one Des Moines church has declared sanctuary, four have declared support, and multiple others are considering their response. The best way to become connected is to visit iowasanctuary.org.

Ms. Spivey Knapik is a parishioner at the Cathedral Church of St. Paul.

Calvary, Sioux City

by Stacey Gerhart

"Living in a constant state of fear, my neighbors come to me for help," was a Calvary, Sioux City parishioner's description of the terror many in our community felt in February of this year. Having emigrated to the U.S. twenty years earlier and now a citizen, our member spoke from experience to raise awareness of the urgency and request support for the Latino community.

"Living in a constant state of fear, my neighbors come to me for help."

- Calvary, Sioux City parishioner

Our first step at Calvary was to listen and to ask for regular updates on the pulse so we could better understand what was happening. Next we supplied information packets in Spanish outlining the rights of undocumented immigrants and instructions and documentation for completing a Durable Power of Attorney. The safest way to avoid drawing attention to those in possible danger was for our parishioner to distribute the packets on an individual basis. Through announcements during the service, prayers, sermons and written material the congregation was educated on Sanctuary Church status.

At the request of members, an open forum was held to discuss the risks and commitments involved in housing

an undocumented immigrant facing imminent detainment and potential deportation, as well as alternative support that Calvary could choose to offer. The opinions in the church ranged from "I'm not comfortable doing something that's illegal" to "This is what Jesus taught us to do—care for our neighbors." After a passionate discussion the decision was made to take a full congregational vote on whether or not Calvary is willing to house an undocumented immigrant/family if the emergent need arises. Calvary's next steps of support are contingent upon the outcome of the vote.

The Rev. Stacey Gerhart is the priest at Calvary, Sioux City.

Señor de la Misericordia, Denison

by Filemon Diaz

In the community of Denison, despite the efforts of the local authorities to provide information and reassure the Latino community in this area, the community is still very fearful that there may be immigration raids in this town since there is a large percentage of immigrants in the area.

While I do not know many of the people's migratory situation, I have noticed that the streets are increasingly empty, the shops are empty during the day and have many people at night.

When I go out to visit them and I touch their doors, nobody wants to open them. When I try to talk to someone on the street in an insecure way, they respond and withdraw with the desire not to be seen for a long time outside. It is a very worrying situation and I think it is because of the tense environment that is being reported in the media (television and newspapers).

The Rev. Filemon Diaz is the new Lutheran/Episcopal Missioner at Señor de la Misericordia in Denison.

A Place of Safety, *continued*

St. Anne's by the Fields, Ankeny

by Andi Baker

For nearly 15 years, St. Anne's Episcopal Church has welcomed immigrants into its small-town Iowa community. Over the years we have received families from the Philippines, United Kingdom, Sudan, China, Guyana, Ghana, and Mexico. Immigrant families come searching for a worship community. Unlike many churches that have separate worship services for the different immigrant populations among them, St. Anne's begins this process with just one worship service, remembering that we are all part of the one body of Christ.

Many of the new families have taken time to teach St. Anne's members about life and customs in their home countries. This has fostered a deepening of relationships, a sense of belonging, and a call to serve beyond the walls of our church and the borders of our state and country.

These shared stories also helped St. Anne's begin to see the difficulties that people encounter when coming here from other countries. Finding housing and transportation are very difficult



St. Anne's by the Fields, Ankeny

for people who have no credit rating. Finding work is nearly impossible if English is not the person's first language. Navigating our educational and medical systems also prove to be challenging for immigrants.

St. Anne's members have helped immigrant families get on their feet by providing transitional assistance such as references for housing and jobs, donating vehicles or co-signing loans for transportation; by donating household goods and hosting housewarming showers to help families furnish houses or apartments.

Finally, St. Anne's has incorporated immigrant families into the full life of the church. They serve as lectors, ushers, greeters, coffee-hour providers, lawn care workers, and vestry members. We also take time each year to celebrate our diversity with an annual flag-raising ceremony and worship service where our immigrant families each raise their country's flag on the poles facing 1st Street. Periodically, we have potlucks that celebrate the heritage of all of our families. Visit on that day, and one will enjoy everything from Filipino Pancit, to Italian Lasagna; Swedish meatballs and Greek Dolmathes. As we break bread together, we welcome the stranger, and strangers become friends.

Ms. Andi Baker is a member of St. Anne's, Ankeny.

St. Andrew's, Des Moines

by Katie Walters

St. Andrew's has a long history of interacting with refugees. In 1994 St. Andrew's opened it's doors to the Dinka community of "Lost Boys" who were refugees fleeing civil war in Sudan. In

2008, the Muslim Darfur community from Northern Sudan moved into the St. Andrew's community center to meet and pray.

In the 1990's, St. Andrew's helped furnish and house individuals and families as they arrived in Des Moines, and today, besides sharing space, the three communities get together every year for a whole-church picnic, parades, and interfaith worship services.

St. Andrew's holds English classes every Sunday which have become a safe place for a community of Muslim Darfur women to learn English, learn about our country, and express their fears safely. St. Andrew's also has an interfaith youth group for teen-aged children of refugees, many of whom were born in the United States. The group learns about other religions and serves other refugee communities and families new to Des Moines. St. Andrew's volunteers teach bible lessons to the Christian Dinka children during the Dinka worship service.


One member of the Darfur community, who attends English classes and has a son in the youth group, said of her experience with St. Andrew's, "I feel really comfortable when I am over there. You are my people. We are a part of the church. You don't make a difference between us, just because you are Christian and we are Muslim."

Ali Hassan, a leader in the Darfur community said, "St. Andrew's is making history, telling everybody that there is no difference between religion or color or anything. I think that St. Andrew's should spread what they do to other churches to help people adapt to people like us—to help people find a place to live and worship. That can help many people. We were lucky to find St. Andrew's. I know many groups do not have a place to worship, and they need someone like you."

Ms. Katie Walters is a member of St. Andrew's in Des Moines.

resources available on
lowaShare.org

- **Resources for those in need:** Know your Rights info in several languages, bond information, immigration lawyers, family preparedness plan,
- **Resources for churches and individuals:** FAQ from the ACLU, levels of action, the social policies of The Episcopal Church, Sanctuary Movement Toolkit, legal considerations for parishes, webinar with curriculum on immigration advocacy for Episcopalians, and more.



IOWA SHARE
A MINISTRY OF THE EPISCOPAL CHURCH OF IOWA

The Importance of Advocacy

by Alan Yarborough

The Episcopal Church has long engaged in advocacy to urge Congress to pass comprehensive immigration reform that would bring individuals out of the shadows, focus on family unity, and provide pathways to citizenship. There are currently 11 million undocumented people living in the United States today. The majority of those people are long-term residents and many have family members who are U.S. citizens. Our country's legal immigration system is outdated, as it was last meaningfully updated 27 years ago, and there are currently no long-term solutions or options for the 11 million undocumented people to earn a pathway to citizenship, if they are eligible. As people in our communities are living in fear of deportation, it is time once more to commit ourselves to advocating for bipartisan, comprehensive reforms that will bring lasting solutions to our neighbors and our nation.

In April 2017, more than 1,000 economists signed an open letter to Congress urging that they work to develop smart immigration policies that would serve our national interest. They wrote, "With the proper and necessary safeguards in place, immigration represents an opportunity rather than a threat to our economy and to American

workers." Immigrants are business owners who hire American workers, collectively pay an estimated \$11.74 billion a year in state and local taxes, and fill jobs that an aging U.S. workforce with varied talents is unable to fill. Massive deportation efforts would have a negative effect on our economy—threatening the housing market as "a high percentage of the 2.4 million mortgages held by households with undocumented immigrants would be in peril," and "gross domestic product (GDP) would be reduced by 1.4 percent in the first year, and cumulative GDP would be reduced by \$4.7 trillion over 10 years." Immigrants contribute greatly to our nation's economy, and a reformed system would allow us to more fully harness the capacity for development and innovation that benefits all.

In addition to the economic benefits immigrants bring to our communities, our faith calls us to recognize the great social and spiritual impact immigrants make. And we are called to treat all human beings, no matter their place of birth, with dignity and respect. Policies that ignore individual realities and prioritize enforcement-only approaches will have devastating impacts on our economy and the fabric of our communities which are strengthened by family unity and trust. Episcopalians must call on their members of Congress

to work across the aisle and craft immigration policies that prioritize family unity and offer pathways to citizenship.

You can become an effective advocate by building a relationship with your members of Congress, sharing your concerns about our outdated and broken immigration system, and asking that they work to build comprehensive reforms.

Start by learning who your members of Congress are. The Episcopal Public Policy Network offers a tool to lookup your elected officials by zip code. Do research on their record and public statements on immigration issues, then make a plan to speak with them and their staffs with a group of people from your community on this issue. And if you cannot plan a meeting, make calls to their offices or write a letters to voice your opinion using our toolkit, found at advocacy.episcopalchurch.org.

Our undocumented neighbors and friends are fearful right now. As people of faith, we must come together to speak out for bipartisan policy solutions that strengthen our country and the promise of the American Dream.

Mr. Alan Yarborough serves as the Communications Coordinator and Office Manager of The Office of Government Relations for The Episcopal Church. Visit advocacy.episcopalchurch.org for more information.

Who are undocumented immigrants?

- **DIVERSE:** Not all undocumented immigrants are from Mexico. While most are from the Americas, many parts of the United States are home to immigrants from Asia and the Pacific Islands, Africa and Europe.
- **FAMILIES:** Most families have mixed legal status, such as one parent with legal immigration status, one without documentation.
- **CONTRIBUTORS:** More than 60% have lived in the U.S. for more than a decade. Labor force participation is high and crime rates are lower than that of U.S. born residents.
- **DREAMERS:** Many undocumented immigrants were brought to the United States as children. Dreamers must meet educational requirements and pass an extensive background screening.
- **TAX PAYERS:** They pay state and local taxes, sales and excise taxes, property taxes on homes or indirectly as renters. Best evidence is that 50% of undocumented immigrant households file income tax returns using Individual Tax ID Numbers and many who do not file have taxes deducted from their paychecks.

Source: Undocumented Immigrants' State and Local Tax Contributions: Institute on Taxation and Policy, March 2017.

Iowa's Immigrant Population

- Iowa is home to about 130,000 immigrants
- They are naturalized citizens, refugees, legal permanent residents (green card holders), those with work or student visas, and undocumented immigrants.
- Approximately 4.3% of the Iowa population are immigrants (born outside of the United States).

Source: Immigrants in Iowa: What Iowans Contribute to the State Economy, The Iowa Policy Project, July 2014.

Flood Relief in Louisiana

by Grace Fleming, Tori Thorne, Isabel Hogg

Over spring break, several members of Christ Episcopal Church in Cedar Rapids, as well as people from all around the Diocese, set out on our journey to Louisiana to help with flood relief.



*Tori, Isabel, and Grace on biscuit duty
Photo credit: Jerry Davenport*

Our first stop was in Memphis, Tennessee, where we stayed our first night at St. John's Episcopal Church. The next morning, we went to Calvary Episcopal Church to make and serve breakfast for the homeless. After attending church there, we began the final stretch to St. Francisville, Louisiana where we would be staying the rest of the week.

Once we got there, we went to Grace Episcopal Church, the church that was hosting our stay. There we met their priest, Father Roman, and their youth leader, Miss Meg, who is also in charge of coordinating and organizing flood relief volunteers. Father Roman had



*The Rev. Roman Roldan welcomes the Iowa group
Photo credit: Meg Wagner*

also served in Iowa at Trinity Cathedral in Davenport when he first graduated from seminary.

Over dinner that night, Father Roman and Miss Meg told us what our upcoming week would look like as far as what we would be working on. The next day, we went to Grace to pack our sack lunches that we would take with us to the work site and then headed to Baton Rouge to begin our work. When we arrived, we met the homeowner, Miss Earlean, whose home was destroyed in the flooding last year.

Our job was to put the bottom half of her walls back up. We learned how to sheetrock, or drywall, that day from Jim Meis, a member of our congregation. With no knowledge about how to sheetrock before the trip, we picked it up fairly quickly. We got a lot done that first day, including two bedrooms and the bathroom. The next few days, we continued to work very diligently to finish Miss Earlean's walls. By Thursday, we were putting the finishing touches on the house. We were all sad that we would be leaving soon and that the project was almost done.

Working for Miss Earlean was one of the best experiences that we will remember for the rest of our lives. The sense of community we got from this trip was amazing. We got to meet a lot of new people along the way and at the same time got to know the people in our group and ourselves better. The best part about the trip though, was that we were having so much fun during the week, it just flew by and didn't even seem like work.

But, if you think all we did was work that week, we did actually do a lot of fun touristy activities too! We went to Coffee Call, a coffee shop in Baton Rouge where we tried beignets for the first time, and we went to Myrtle's plantation, one of the most haunted plantations in the US.

On the way home, we went to St. Columba Episcopal Retreat Center, where we did rock climbing



Jim Meis (Christ, Cedar Rapids) and Brad Gipple (All Saints, Indianola) installing drywall. Photo credit: Meg Wagner

and ziplining. That night, we also got together and just reminisced about our past week. We talked about our personal achievements of the week and the ones of others.

During this whole week, we had been doing Compline in the evening, and spent a long time talking about the events of the day. Overall, this trip was an unforgettable experience that we will hold dear in our hearts for the rest of our lives.



*Isabel hard at work
Photo credit: Brad Gipple*

Grace Fleming, Tori Thorne, and Isabel Hogg are high school members of Christ Episcopal Church in Cedar Rapids.

UnHoly Trinity

The Intersection of Racism, Poverty and Gun Violence

by Donna Wong-Gibbons

In April, I had the privilege of attending an inspiring and transformative event in Chicago entitled UnHoly Trinity: The Intersection of Racism, Poverty and Gun Violence. This conference was facilitated by Bishops United Against Gun Violence and included Episcopal bishops (such as our own Bishop Scarfe), priests, deacons, lay people, and people of faith from other denominations, all joined together in prayer, study, and song.

The conference provided those of us who attended with a greater knowledge and understanding of some of the complex and deep-rooted issues that contribute to and perpetuate racism, poverty, and gun violence.

There were opportunities to share our own stories and perspectives and to hear those of others. Workshops offered tangible solutions and strategies for addressing gun violence. Attendees offered resources to be shared while others expressed organizational needs.

One of the highlights of the weekend was a public procession down the streets of southside Chicago and a public liturgy in a nearby public park. By the conclusion of the conference, I was filled with both hope and determination.



Photo credit: Jeanie Smith

The intertwined problems of racism, poverty, and gun violence cannot be solved with a simple, single solution. With more than 43 million Americans living in poverty (based on 2015 estimates) and more than 90 Americans killed by gun violence every day, we face a daunting and seemingly impossible challenge. And yet, as Christians, we know that faith can accomplish miraculous things. Together, we are strengthened by the love and promise of Jesus Christ. And at the end of a somber Lent, we know the joy of the resurrection. We know that in the end, #LoveWins.

If you are interested in learning more about gun violence prevention, please feel free to reach out to me by email or phone. I would welcome an opportunity to share and discuss what we can do together, as Christians and as Episcopalians, to stem the tide of gun violence in America.

Donna Wong-Gibbons is a mom and currently serves as co-Junior Warden and a Sunday School teacher at Trinity Episcopal in Iowa City. She also serves as the Faith Lead for Iowa in the organization Moms Demand Action for Gun Sense. She can be reached at wonggibbons@gmail.com or 319-621-5161.

Christ Church and Trinity Combine for Evensong

by T. Andrew Hicks

The Youth and Adult choirs of Trinity, Iowa City were joined by the choir of Christ Church, Cedar Rapids for Choral Evensong, Sunday May 7, at Trinity. Music included the Smith Responses, Stanford in C, and a West Indian folksong as the Anthem, plus the Psalm appointed for the day and hymnody.

Steve Berg, organist of Christ Church, should be generously thanked for suggesting this service and preparing the Christ Church choir for it. Jean Littlejohn and Andrew Hicks prepared

the Trinity Choirs. The Officiant was Lucy Kaskie, a member of the Trinity Youth Choir.

The evening concluded with a pizza supper for the choirs and their families. Plans are underway for a Evensong at Christ Church on the Day of Pentecost (June 4), with the Trinity Choir joining the Christ Church choir.

Choral Evensong is sung at Trinity on the First Sundays of most months during the academic year; check the Trinity website to confirm dates and times: www.trinityic.org.



Photo credit: Nora Boerner

T. Andrew Hicks serves as the Minister of Music at Trinity Episcopal Church in Iowa City.

The Children's Ark at St. Timothy's



Photo credit: Ken Johnson

by Ken Johnson

On September 13, 2015, St. Timothy's Episcopal Church in West Des Moines celebrated the 20th Anniversary of the creation of the Children's Ark, a Christian formation program for children age three to kindergarten. The celebration started with a ceremony for four children who were graduating from the Ark, followed by a video presentation of the history and present-day activities of the Ark.

When St. Timothy's became a parish, our congregation consisted of many families with small children. The nursery was full of babies and toddlers. Parishioner Ed Wilson felt that three and four year-olds were too old for the nursery, and too young to attend regular church services and started a class for them. "Uncle Ed" had no textbook teaching program, but the children left his class with knowledge of Jesus, prayer and love. Unfortunately, as time passed, less emphasis was placed on Christian education, so the program was dropped.

His daughter, Michelle Campbell, a member of Trinity Church in Ottumwa, also wanted to start a program for their three and four year-old children, and attended a lecture by Sonja Stewart, who co-authored a book titled *Young Children and Worship*, with Fr. Jerome Berryman, an Episcopal priest. Michelle was impressed with the concept. She and her husband Steve then developed

bible stories to meet with children's understanding. They either made or purchased materials to enhance the telling of stories. She prepared materials on how to do the program and offered it to other congregations throughout the Diocese.

In 1994, on a vacation trip, Ed told his wife Dorothy that he was asked to serve again on the Vestry, but said, "You know what I would really like to do? I'd

rather go back and teach the three and four year-olds." Dorothy said "Well, why don't you? I'll help." That following Sunday, as was their usual after church, the Wilsons ate breakfast with Tom and Dottie Carpenter. Dottie told the Wilsons that she was thinking of teaching Sunday School. Then Ed told them that he was thinking the same for a class of three and four year-olds, and asked if they would like to do it all together.

The Wilsons and Carpenters then took a trip to Ottumwa to look at Michelle's program. They also obtained a book written by Genelda Woggon, wife of a former interim priest at St. Timothy's, which outlined a curriculum for a preschool program which had lesson plans for telling Biblical and religious stories to preschoolers. Using both of these resources, the Carpenters and Wilsons together developed a proposal for a preschool program called The Children's Ark, and presented it to the Christian Education Committee and to the Vestry. Although there was some skepticism about the program, the Vestry gave them a month to try it out and see what happened.

Some parishioners offered help and money to get the necessary materials to conduct the Children's Ark program. Figures and props for the stories were developed, an ark and animals for the Noah story were crafted, and another volunteer sewed alter cloths, chasubles, and other items for the altar and ceremonial stories. Books, puzzles, coloring pages, and worksheets were acquired for craft time, and a room was found and furnished

On the first Sunday of Lent in 1995, the excitement began. The program was somewhat based on a church service. They prayed, sang, heard a story, and then made it come to life with a craft. Collecting an offering taught the kids to share, and then delivering it to the altar in the sanctuary, helped them feel less intimidated by the big church. Uncle Ed was a born story teller, as was Tom. Dottie and Dorothy assumed responsibility for the prayer table, music, and crafts.

In the beginning, there were many children between ages three and five, so they had as many children as they could handle in the space allotted. The feedback from parents was wonderful and attendance grew, and subsequently on a given Sunday, there may be as many as 15 children in the Children's Ark.

At present, Tom and Dorothy continue to head the highly successful program.



Photo credit: Ken Johnson

The Children's Ark, *continued*

After their spouses Ed and Dottie died, Tim Goldman, Bev Blaha, Beth Arnold, and I have been recruited to assist, and several teen and pre-teen volunteers help out. The weekly program is much like it was in the beginning.

Usually, Dorothy or Bev conduct the prayers and songs at the beginning of each class. Tim, Tom and Ken share telling stories and parables. And, once a year, Dorothy conducts an overview of the rite of baptism. She has the children help bring out each item used in the baptism, telling them what it is called and how it is used. Then, each child has the opportunity to baptize their child (picking one of three dolls). They are asked to name their baby and then pour water on the child's forehead, saying "In the name of the Father, the Son, and the Holy Spirit."

After the story or program, we all help the children play and color pictures that

follow the story. When it's time then, we herd the children up the stairs to present their offering at the altar in the sanctuary.

About five years ago, we initiated a weekly email to the parents, keeping them informed of what went on in the Ark the past Sunday (along with pictures of the children) and what is planned for the upcoming Sunday.

In the Spring, the children of the Ark trek out to St. Timothy's garden to plant potatoes, and learn how St. Timothy's gives more than 4,000 pounds of fresh vegetables to the Food Pantry each year, helping to feed the hungry.

More than 200 children have now graduated from the Ark. We fall in love with each of the children and it's hard to see them graduate, but seeing



Photo credit: Ken Johnson

what great kids they become warms our hearts with pride and joy.

Mr. Ken Johnson is a member of St. Timothy's, West Des Moines.

New Siouxland Episcopal Presence

by Ellen Bruckner



(From left to right) Linda Yagel, Bob Kistler, Sue Errickson, Jannette Domayer, Sue Berry, Joni Miller, Jocelyn Woods, Jay Denne. (Not pictured) Stacey Gerhart

Congratulations to the Episcopal communities in the Sioux City area. They have committed to forming the Siouxland Episcopal Presence. As part of this new venture, the congregations of St. Thomas and Calvary have identified and asked a group of people to study and lead the work of ministry development for these two congregations.

St. Thomas and Calvary are beginning a journey that will focus on the development of one's giftedness and call to ministry. This team of people have committed to working through a process that will give them tools to help everyone in the congregations reflect on their own gifts for ministry and understand what it means to be an Episcopal faith community as well

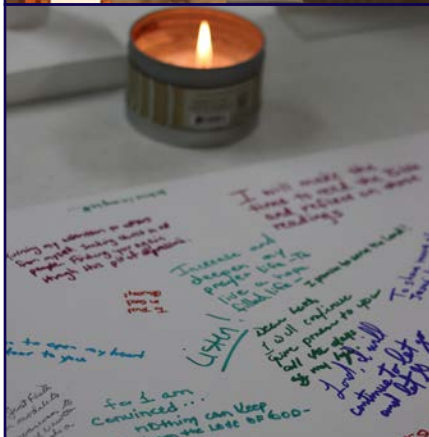
as supporting the congregation's call to mission in the Sioux City area.

The process is the newest edition of the Iowa Curriculum for Ministry Development Teams and while its focus is still the development of the ministry of all the baptized, the format of the curriculum has changed.

The underlying belief guiding this process is that each community has what it needs to thrive and participate in God's mission. Throughout the curriculum, the congregation will be working with the leadership team to recognize those gifts in the congregation and how best to use them.

Congratulations to these two faith communities for making this new commitment to each other and to the wider community of Sioux City. We look forward to keeping up with your progress.

Ms. Ellen Bruckner serves as the Diocesan Ministry Developer.



REVIVAL 2017

THE EPISCOPAL DIOCESE OF IOWA

by Bishop Alan Scarfe

Revival 2017 arrived at its half-way point in Fort Madison on Friday, May 19th. We were met by leaders of the three congregations of St. Michael's, Mount Pleasant, St. John's, Keokuk, and hosts St. Luke's in Fort Madison. They had spent weeks in preparation and imaginative planning for the event, following the forty-day prayer schedule. We thank God for them; for their readiness to make this Revival their own. The new outdoor sign for the Revival announced our initial meeting place in a tent on the church's front yard. The congregations wanted their witness to be public from the outset, though we later went into the church—fittingly “in procession to the hymn “Lift high the cross.”

Our singing was inspired by the music of a local family from Keokuk, who were not Episcopalians but knew the people of St. John's through participation in the annual Christmas music program the church sponsors for the town. The church had some new prayer station ideas—including a beautiful meditation room set up with icons, rosaries, candles, where we added the journaling and prayer coloring stations. Another room off the sanctuary was set up for the bishop's conversation and prayer station. Healing prayer was offered near the front of the small church sanctuary (St. Luke's seats about a snug 80 people). And at the back, by the font, there was the opportunity to renew baptismal vows individually and in groups.

At every Revival we have invited the sharing of ongoing prayer and vocational intentions on a fabric tile. These prayers are being collected as we build up the tiles heading for Convention in October. On this occasion we had forgotten the tiles, leaving them in the Diocesan office! As we scrambled around for newsprint or another way of capturing people's Revival intentions with God, we noticed a wrought iron window propped up at the front of the altar. The organizers had created their own “prayer catcher” and intended to pass it around each congregation in the coming weeks to invite those who couldn't attend to add their prayers and commitments. The tiles were not needed! And we had time to buy new ones for the Revival in Burlington the next evening.

God blessed us with the presence of Bishop Ellinah Wamukoya from our companion diocese of Swaziland. She is visiting the United States to attend the Global Episcopal Mission Network Conference in Alabama with me on May 24-26. We are presenting on the more than 30 years of companion dioceses relationship between us, and with the Diocese of Brechin in Scotland. Bishop Ellinah preached, and we all were able to celebrate her birthday on that same evening.

We don't know how God is working in the lives of the forty or so people who attended. Presiding Bishop Michael Curry believes that the key prayer is for God to bring transformation of our lives and increasing boldness to be servants



Photos (from top): outside St. Luke's in Fort Madison; prayer room at St. Luke's (FM); praying in color at St. Anne's in Ankeny; Bishop Alan in Ankeny; prayer intention tiles; St. Peter's in Bettendorf; St. Paul's in Sioux City.



Capitol Visit

State Senator Rob Hogg (Christ, Cedar Rapids) welcomed the inter-faith youth group from St. Andrew's Episcopal Church in Des Moines to the Capitol on April 29 before the Climate March. He said, "We have so much to teach our young people about what government does and how decisions are made, but we need to do it to renew the spirit of citizenship that will allow us to address the many challenges we face in the 21st Century."

Partner in Service

Members of Drake University's Alpha Phi Omega service fraternity joined with St Luke's Episcopal Church in Des Moines to fill four large bins for delivery to Central Iowa Shelter and Services on Sunday, April 23rd.



Are You Thirsty to Find Deeper Meaning in Your Life? Join us in a Series on the Need for Religion in a Globalized World

Trinity Cathedral hosts
Dr. Miroslav Volf, Yale theologian, for a lecture based on his book *Flourishing*

June 11, 2017
 4 p.m.
 Free to the Public

Trinity will also host
 five Pre-Lecture Sunday
 Discussions at the
 Cathedral beginning
 April 30th
 @ 9:30 am or 4:00 pm

All events held at:
 Trinity Episcopal Cathedral
 121 West 12th Street
 Davenport, IA
www.gctrinity.org

Grounded in Christ
 Inspired by Community

Trinity Episcopal Cathedral
 175 YEARS

Trinity Cathedral Anniversary Event

Rededication of the historic cathedral in Davenport will take place at a combined service on June 11, 2017 at 10:00 am. Iowa's ninth and current Bishop, the Rt. Rev. Alan Scarfe and Iowa's eighth's and retired Bishop, the Rt. Rev. C. Christopher Epting will be present.

Additionally, Trinity Episcopal Cathedral will host Dr. Miroslav Volf, Yale theologian, for a lecture based on his book, *Flourishing*. The lecture is part of Trinity's 175-year celebration as a parish. This anniversary event will take place Sunday, June 11, 2017 at 4:00 pm in the cathedral and is free to the public.

REVIVAL, *continued*

of the movement Jesus is calling us to be. Revivals bring such change.

We try and capture names of everyone present to continue communication in following up from the evening. This will be further pursued into the year after Convention. In the meantime, we invite people to find time to come together informally and continue to share testimony of God's love in their

lives, and to act on those little insights or urges of compassion that you now notice and maybe did not "see" or "feel" before the Revival.

Bishop Ellinah spoke of the dry bones of the exiled Israelites whom God turned into a living army for God's purpose. She reminded us of how Jesus called out to a stinking Lazarus—dead it would seem beyond recall—and yet

the voice of God brought him out of the tomb. Revival is about new birth, renewed vision and sense of purpose, a fresh sense of the living God, and of a revived self—all brought about because God breathes the Spirit on us and calls us by name to step forward into God's light and life.

The Rt. Rev. Alan Scarfe serves as the ninth Bishop of Iowa.

Following the Good Shepherd

by Lori Erickson

If you've listened to enough sermons over the years, you probably think you know quite a bit about sheep. These animals are, after all, pretty common in the Bible. We know sheep like to wander off on their own and get lost. We know they're clueless about potential dangers, even when wolves are in the neighborhood. We know they like to have a shepherd around, but then ignore him when it matters most.

We know, in short, that sheep are not the brightest bulbs in the animal kingdom.

Though I grew up on a farm, my own knowledge of sheep is largely academic. I know quite a bit about dairy cattle and pigs, and I can fake my way pretty convincingly through a conversation about chickens. But sheep are a different story.

So I was pleased to find a book by Phillip Keller called *A Shepherd Looks at Psalm 23*. Keller is uniquely qualified to talk about both sheep herding and theology—an uncommon combination. A devout Christian who was born in East Africa, he worked for many years as a sheep rancher. He also spent a lot of time among the Masai people, whose shepherding practices are similar to those of the ancient Middle East.

From Keller I learned that one of the most common difficulties of a sheep, especially one that has a heavy wool coat, is to tip over and not be able to get back up again. I'm a little surprised, frankly, that Jesus didn't use this fact in one of his parables, because it so naturally lends itself to metaphor.

Think of all the times when we get upended—financially, emotionally, spiritually. We think we're on the right path and then boom—we trip, we tumble off the path, and we end up upside down with our feet waving in the air like a beetle.

That's a pretty good metaphor for the human condition. And this is exactly where the Good Shepherd comes in. For without one, the life of this upended sheep is not going to end well.

Keller's book describes the peculiar qualities of sheep that make them need a good shepherd. Of all domestic animals, they require the most care. For one thing, they're creatures of habit in ways that frequently get them into trouble. Left to their own devices, they'll follow the same trails until they become ruts and graze on the same hillsides until they become deserts. A good shepherd must frequently move his sheep from one pasture to another.

It's interesting to think of the ways in which the church still looks to this metaphor for inspiration. A bishop, for example, carries a crosier, which is another name for a shepherd's crook or staff. When my sons were small, they thought the bishop carried it so that he could reach out and hit anyone who was misbehaving in church (and people who knew my

sons in those years can understand why they were worried about this happening).

But a shepherd's staff is actually used to guide the sheep, not discipline them. A shepherd uses it to pull a sheep out of trouble or tip them upright when they've fallen. And as he walks through a flock, he uses it as a kind of extension of his arm, tapping their backs lightly to reassure them of his presence. Sheep like to know their shepherd is near.

All of these stories make me think of an experience I had several years ago on a trip to Israel. I remember being on a tour of an archeological site in Galilee dating back to the Roman Era. The surrounding landscape was green and lush, for the preceding weeks had been unseasonably rainy. I watched as a few sheep came over the crest of a hill behind the ruins. Within a few moments a shepherd appeared, striding among them with his long staff, followed by many more sheep. I watched as the animals walked beside him, peaceful and content. Their attention was always on him, for they trusted him to lead them on the right path.

Of all my memories of Israel, this is the one I remember best. I've thought of it during times when I felt like a lost sheep unable to find my way and when I've been tumbled upside down by life. I've remembered it as I recited the 23rd Psalm at the bedside of someone who was dying and during funerals for people I loved.

We could take a lesson from sheep. Despite getting so much wrong, they get one thing right: they know where to look for guidance.

The Rev. Lori Erickson is a deacon at New Song Church in Coralville. Her memoir, Holy Rover: Journeys in Search of Mystery, Miracles, and God will be published by Fortress Press in September. Photo credit: U. Leone, Creative Commons CC0



Becoming Beloved Community

The Episcopal Church's long-term commitment to racial healing, reconciliation and justice

Jesus laid out the fundamentals for any who would follow him when he said, “The first [commandment] of all is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself’” (Mark 12:29-31). The Beloved Community is the body within which we promote the fruits of the spirit and grow to recognize our kinship as people who love God and love the image of God that we find in our neighbors, in ourselves, and in creation. It provides a positive, theologically and biblically based ideal toward which we can grow in love, rather than framing our justice and reconciliation efforts as fundamentally “against” (as in antiracism, anti-oppression, etc.).

Beloved Community is the practical image of the world we pray for when we say, “Thy kingdom come, thy will be done, on earth as it is in heaven.” We dream of communities where all people may experience dignity and abundant life, and see themselves and others as beloved children of God. We pray for communities that labor so that the flourishing of every person (and all creation) is seen as the hope of each. Conceived this way, Beloved Community provides a deeply faithful paradigm for transformation, formation, organizing, advocacy, and witness.

Becoming Beloved Community represents not so much a set of programs as a journey, a set of interrelated commitments around which we as Episcopalians may organize our many efforts to respond to racial injustice and grow a community of reconcilers, justice-makers, and healers. As you continue to read about this strategic vision, we encourage you to imagine a labyrinth. On the road toward reconciliation and healing, we move around corners and double back into quadrants we have indeed visited before, each time discovering a fresh revelation or challenge...

There is no single path for every person or even every Episcopalian. People will draw on different resources and experiences and come to diverse answers to similar questions. At the same time, we hope you find it energizing to take up a common spiritual



practice of walking and reflection. As the Kenyan proverb states, we will walk further together than we could apart. Transformation may run deeper and broader if/when we pool our wisdom and resources as the Episcopal branch of the Jesus Movement.

For this reason, we have also identified concrete, church-wide initiatives that we hope will 1) root our journey in the Baptismal Covenant, 2) make real the general practices and questions that encircle the labyrinth, and 3) complement and advance related work already emerging in dioceses, networks, provinces, and congregations.

Some of the concrete initiatives above are already part of the Church's life and will only grow. New initiatives will launch between now and December 2018, in an iterative, flexible process that responds to realities on the ground and the wisdom of partners who share the work. Timelines notwithstanding, (we) recognize that structural racism is centuries old, which means our commitment must last for generations, not triennia. We will always be committed to tell the truth, proclaim the dream, practice the way of love, and repair the breach. The only question is how.

Excerpted from Becoming Beloved Community. The full document is available at episcopalchurch.org. If you are interested in being involved with implementing Becoming Beloved Community initiatives in Iowa, contact mwagner@iowaepiscopal.org



Telling the Truth about the Church and Race

- **Baptismal Promise:** We will persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord.
- **Core Questions:** Who are we? What have we done and left undone, regarding racial justice and healing?
- **Church-wide Initiatives:**
 - Census of the Church
 - Racial Justice Audit of Episcopal Structures and Systems



Proclaiming the Dream of Beloved Community

- **Baptismal Promise:** We will proclaim by word and example the Good News of God in Christ.
- **Core Questions:** How can we publicly acknowledge things done and left undone? What does Beloved Community look like? What behaviors and commitments foster healing, reconciliation and justice?
- **Church-wide Initiatives:**
 - Regional, Public Sacred Listening and Learning Engagements



Practicing the Way of Love

- **Baptismal Promise:** We will seek and serve Christ in all persons, loving our neighbors as ourselves.
- **Core Questions:** How will we grow as reconcilers, healers and justice-bearers? How will we actively grow relationship across dividing walls and seek Christ in the other?
- **Church-wide Initiatives:**
 - Beloved Community Story-sharing Campaign
 - Reconciliation and Justice Pilgrimages
 - Multi-lingual Formation and Training
 - Liturgical Resources for Healing, Reconciliation and Justice



Repairing the Breach in Society and Institutions

- **Baptismal Promise:** We will strive for justice and peace among all people, and respect the dignity of every human being.
- **Core Questions:** What institutions and systems are broken? How will we participate in the repair, restoration and healing of people, institutions and systems?
- **Church-wide Initiatives:**
 - Criminal Justice Reform
 - Re-Entry Collaboratives with Formerly Incarcerated People Returning to Community
 - Partnership with Episcopal Historically Black Colleges and Universities (HBCUs)

Summer Ministry School and Retreat

June 23-25 at Grinnell College

LEARNING TRACKS

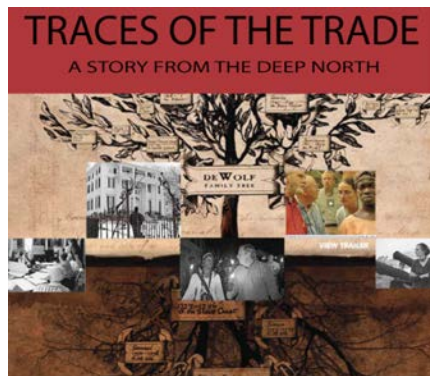
- Track 1: Exploring Whiteness Through the Lens of Love
- Track 2: Bishop's Track
- Track 3: Spreading the Good News: Evangelism for Today
- Track 4: Religion and Violence
- Track 5: Jesus the Jew
- Track 6: Art Developed Through Companionship with the Holy Spirit
- Track 7: Sacred Movement for the Curious Christian
- Track 8: Effective Communications for Churches
- Track 9: On Holy Ground
- Track 10: Leadership and Baptismal Communities of Practice
- Track 11: Christian Living and Political Activism
- Track 12: Solo Retreat (Self Directed)

CHILDREN & YOUTH

- Track A: FREE Childcare (birth-entering grade 3)
- Track B: Youth Track (entering grades 4-12)

For complete track descriptions visit iowaepiscopal.org

FREE SCREENING



2017 RETREAT SCHEDULE

Friday, June 23

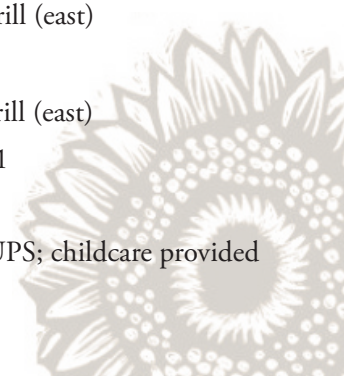
- 10:30-2:00 Board of Directors meeting
- 1:30-3:00 EARLY CHECK-IN for adults & families at JRC; childcare opens
- 2:00-6:00 CHECK-IN for youth at St. Paul's Church
- 2:30-5:00 Preview of changes to Church Pension Fund and online Diocesan Directory JRC 101
- 3:00-6:45 CHECK-IN for adults & families at Lazier Hall Lobby
- 5:15-6:00 Optional Dinner @ JRC (reservation required)
- 6:15-8:15 Movie: *TRACES OF THE TRADE* JRC room 101
- 8:15-9:00 Discussion with director, Katrina Browne JRC room 101
- 9:00 -9:15 Compline JRC room 101
- 9:15 Night Owl Social time JRC Grill (east)

Saturday, June 24, 2017

- 6:30-7:30 Early Bird Social Time JRC Grill (east)
- 7:30-8:00 Morning Prayer JRC Courtyard
- 8:00-8:45 Breakfast
- 9:00-11:30 GATHER IN TRACK GROUPS; childcare provided
- 11:30-11:50 Noonday prayer with your track group
- 12:00-12:45 Lunch
- 12:45-3:15 FREE TIME
- 3:15-5:45 GATHER IN TRACK GROUPS; childcare provided
- 6:00-6:45 Dinner
- 7:00-8:15 GATHER IN TRACK GROUPS; childcare provided
- 8:15-8:50 Choral Evensong JRC room 101
- 9:00 Night Owl Social time JRC Grill (east)

Sunday, June 25, 2017

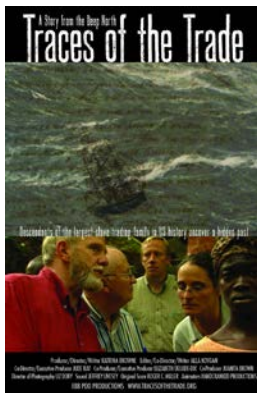
- 6:30-7:30 Early Bird Social Time JRC Grill (east)
- 7:30-8:00 Morning Prayer JRC room 101
- 8:00-8:45 Breakfast and Check Out
- 9:00-10:30 GATHER IN TRACK GROUPS; childcare provided
- 10:45-12:00 Holy Eucharist
- 12:00-12:45 Lunch



Optimize your Summer Ministry School Experience with IRMS resources

by Tracey Stark

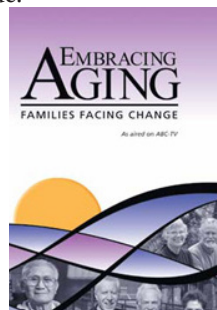
As you look forward to the opportunity to refresh, re-energize, refocus and renew at the Summer Ministry School and Retreat, Iowa Religious Media Service (IRMS) offers some ideas to help you prepare for this unique weekend of development. From the special screening of the film, *Traces of the Trade: A Story from the Deep North* (DV1522) on Friday evening to the concentrated track you choose to pursue, we have just the right resources to enhance your experience.



Traces of the Trade: A Story from the Deep North (DV1522) shares the familial story of producer/director Katrina Browne as she embarks on the surprising journey to discover the history of her slave-trading Northern ancestors. Browne and her family face a daunting task: What do we do now? First, the family must answer the questions: What is the legacy of slavery? Who owes what to whom for the sins of our fathers? What history do we inherit as individuals and

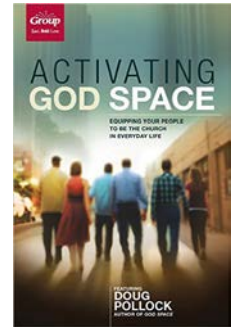
as citizens? How does Northern complicity change the equation? What would repair, both spiritual and material, really look like? Newly added to the IRMS collection, this resource includes an 86-minute full-length version of the film, a 56-minute abridged version, related short films, specifically, *Repairing the Breach: The Episcopal Church & Slavery Atonement*, and a discussion guide.

The Bishop's track will explore resources that address our aging population and the specific needs of that demographic. *Embracing Aging: Families Facing Change* (DV684) is a 58-minute documentary that introduces us to families a lot like our own. With as much courage and grace as they can muster, they find themselves facing the challenges that come with the process of aging. *Peege* (DV36) is the story of an aged, blind, stroke-afflicted grandmother in a nursing home. When her family comes to visit her at Christmastime, they try to make bright, innocuous, superficial conversation while struggling with their own deep feelings. The eldest grandson is from time to time overwhelmed with memories of his relationship with Peege through the years. In a touching



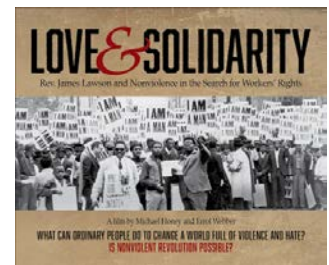
scene at the close of the 28-minute film, he is finally able to communicate his love to her. This classic, award-winning film is a meaningful example of how to connect with older adults.

If you plan to invest your time in Track 3, Spreading the Good News: Evangelism for Today, IRMS suggests *Activating God Space: Equipping Your People to Be the Church in Everyday Life* (DV1414). This six-session resource is designed to elevate your church or ministry's vision for outward focused living, providing insights and practices necessary to produce an outward focused culture.



Track 4, Religion and Violence calls for a review of *Violence Divine: Overcoming the Bible's Betrayal of Its Non-Violent God* (DV1501). This intellectually challenging eight-session study, produced by Living the Questions and featuring John Dominic Crossan, looks closely at the greatest of Christian treasons: that everlasting peace can only be achieved through the onslaught of divine violence.

The IRMS collection has grown exponentially in the area of Christian Living & Political Activism, the subject of Track 11. *Love & Solidarity: Rev. James Lawson & Nonviolence in the Search for Workers' Rights* (DV1490) is of special interest. In this 35-minute documentary, acclaimed labor and civil rights historian Michael Honey and award-winning filmmaker Errol Webber use interviews and historical documents, to put Rev. James Lawson's discourse on nonviolent direct action on the front burner of today's struggles against economic inequality, racism and violence, and for human rights, peace, and economic justice.



Whether to prepare for your upcoming Summer School weekend or to follow up on the topics you encounter, IRMS is able to provide resources that speak directly to the remaining six tracks, as well. Call us at 515-277-2920 or email questions@irms.org and speak to one of our library associates to get more suggestions to round out your weekend and make the most of the time you invest in this year's Summer Ministry School and Retreat.

Ms. Tracey Stark is the Library Manager at Iowa Religious Media Services.

Transitions

The Rev. Dr. Marilyn van Duffelen



The Rev. Dr. Marilyn van Duffelen is now serving as the priest at St. Paul's Indian Mission in Sioux City.

The Rev. Dr.

van Duffelen came to Iowa after serving as an Anglican priest in Eastmain, Quebec, a coastal community of about 650 people. Community members in Eastmain appreciated the efforts that van Duffelen made to incorporate traditional Cree healing practices into the life and worship of St. Mark's Anglican Church. When possible, she participated in traditional activities such as Pow Wows and had been learning traditional craft making from the elders.

The Rev. Thomas Early

The Rev. Thomas Early has been called to be Priest in Charge at St. Alban's in Spirit Lake beginning in July. Tom has completed his



studies at the School of Theology at the University of the South in Sewanee, Tennessee. He will be ordained to the priesthood on June 18th at St James' in Independence at 3:00 p.m.

Tom and his wife Sara are both from Iowa; Tom from Harlan, Sara from Iowa City. They met while studying at the University of Northern Iowa and were married on June 6th, 2013 at St James', Independence.

Tom has been active in the Diocese of Iowa, including serving on the Commission on Ministry, attending General Convention in 2012 as a deputy, and going to our companion diocese in Brechin in 2016 where he also met people from our other companion diocese in Swaziland. He has worked as an intern at St. Thomas, Sioux City, in the diocesan office, and as a youth minister at Trinity, Waterloo.

Send transition updates for your church to: communications@iowaepiscopal.org

2017 Stewardship Share

January-March

2017 STEWARDSHIP SHARE January-March 2017

City	Church	Stewardship Share	2017 Pledge	Due to Date	Received to Date	(Over) Under
Algona	St. Thomas	4,422	4,500	1,125	1,125	0
Ames	St. John's	51,644	36,644	9,161	9,161	0
Anamosa	St. Mark's	500	1,500	375	1,500	(1,125)
Ankeny	St Anne's	16,820	10,000	2,500	1,720	780
Bettendorf	St Peter's	20,800	20,800	5,200	5,200	0
Boone	Grace	500	500	125	125	0
Burlington	Christ	18,553	18,553	4,638	4,638	0
Carroll	Trinity	1,119	1,119	280	1,119	(839)
Cedar Falls	St. Luke's	32,721	32,721	8,180	8,180	0
Cedar Rapids	Christ	59,455	59,455	14,864	9,909	4,955
Cedar Rapids	Grace	6,758	6,758	1,690	1,690	0
Chariton	St Andrew's	3,084	3,084	771	3,084	(2,313)
Charles City	Grace	2,346	2,346	587	587	0
Clermont	Saviour	1,629	1,680	420	420	0
Clinton	Christ	15,376	13,900	3,475	2,317	1,158
Coralville	New Song	19,152	19,152	4,788	4,788	0
Council Bluffs	St Paul's	3,354	3,354	839	839	(0)
Davenport	St Alban's	6,546	6,546	1,637	1,637	0
Davenport	Trinity	103,645	80,000	20,000	20,000	0
Decorah	Grace	6,508	6,508	1,627	1,627	0
Denison	Trinity	500	660	165	0	165
Des Moines	St. Andrew's	29,624	29,624	7,406	7,406	0
Des Moines	St Luke's	28,183	14,301	3,575	3,575	0
Des Moines	St. Mark's	7,250	3,500	875	875	0
Des Moines	St. Paul's	70,781	70,781	17,695	17,695	0
* Dubuque	St John's	15,476	15,000	3,750	0	3,750
Durant	St Paul's	6,630	6,069	1,517	0	1,517
Emmetsburg	Trinity	3,425	3,425	856	571	285
Fort Dodge	St. Mark's	25,381	25,381	6,345	6,345	0
Fort Madison	St Luke's	5,098	5,000	1,250	1,251	(1)
Glenwood	St John's	1,035	1,035	259	259	0
Grinnell	St. Paul's	4,260	4,260	1,065	1,065	0
Harlan	St Paul's	500	200	50	200	(150)
Independence	St James	2,785	2,400	600	600	0
Indianola	All Saints'	1,791	1,791	448	1,791	(1,343)
Iowa City	Trinity	95,597	81,474	20,369	20,369	0
Iowa Falls	St. Matthew's	3,532	3,532	883	883	(0)
Keokuk	St. John's	11,107	6,000	1,500	2,000	(500)
* LeMars	St George's	500	250	62	0	62
Maquoketa	St Mark's	3,880	1,200	300	500	(200)
Marshalltown	St Paul's	11,423	11,423	2,856	2,856	0
Mason City	St John's	15,683	15,683	3,921	3,921	0
Mount Pleasant	St Michael's	5,800	4,200	1,050	1,400	(350)
Muscatine	Trinity	14,935	15,000	3,750	3,750	0
Newton	St Stephen's	5,590	5,590	1,397	1,390	8
Orange City	Savior	1,381	650	163	650	(487)
Oskaloosa	St James'	9,008	9,008	2,252	2,252	0
Ottumwa	Trinity	9,774	2,500	625	833	(208)
* Perry	St. Martin's	7,346	6,000	1,500	0	1,500
Shenandoah	St John's	500	500	125	500	(375)
Sioux City	Calvary	1,949	1,980	495	330	165
Sioux City	St Paul's	2,584	2,584	646	431	215
Sioux City	St Thomas'	26,664	9,470	2,368	1,635	732
Spirit Lake	St Alban's	15,584	15,584	3,896	2,597	1,299
Storm Lake	All Saints'	2,080	2,080	520	347	173
Waterloo	Trinity	11,967	11,967	2,992	0	2,992
Waverly	St Andrew's	5,029	5,029	1,257	1,257	0
Webster City	Good Shepherd	6,964	6,964	1,741	1,741	0
West Des Moines	St Timothy's	60,955	45,000	11,250	15,000	(3,750)
TOTAL		907,483	776,215	194,054	185,939	8,114

* 2017 pledge not received; estimate is used

Episcopal JOURNAL

QUARTERLY EDITION

SUMMER 2017

Church leaders fast to protest projected budget cuts

By *Episcopal Journal*

Presiding Bishop Michael Curry joined with Presiding Bishop Elizabeth Eaton of the Evangelical Lutheran Church in America in a three-day fast May 21-23 and issued a churchwide call for prayer, fasting and advocacy for the next seven months.

The two leaders said they would challenge any federal government proposals to eliminate or defund proven anti-poverty programs that give vital assistance to people both at home and abroad.

In a signed statement, “For Such a Time as This: A Call to Prayer, Fasting, and Advocacy,” they called upon all Episcopalians and Lutherans to join them in a fast on the 21st of each month until the 115th Congress concludes in December.

“We are coming together as leaders to oppose deep cuts to programs that are vital to hungry people struggling with poverty,” they stated. The 21st of each month was chosen, they said, because it is the time when many American families experience a food crisis.

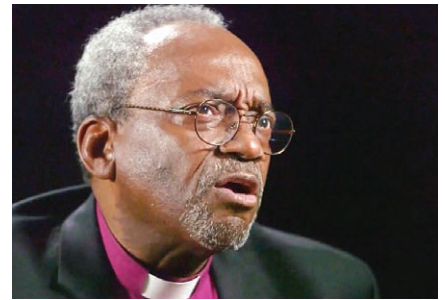
“By that time each month, 90 percent of SNAP benefits (formerly the food stamp program) have been used,

thereby causing the last week of the month as the hungry week in America,” the statement said.

Domestically, Americans throughout the country struggle with poverty, and many government-funded programs allow them to care for and feed their families, the bishops said.

The two leaders, whose churches are members of the World Council of Churches, also highlighted the importance of government assistance and humanitarian relief to other countries.

continued on page B



Photo/ENS

Presiding Bishop Michael Curry announces the fast in a video posted on www.episcopalchurch.org.

Supreme Court justice honors Thurgood Marshall

By Keith Griffith
Episcopal News Service

Supreme Court Justice Stephen Breyer made an appeal for the importance of courts and the rule of law at an event honoring the late Thurgood Marshall. Breyer spoke on May 13 at St. Philip’s Church in New York, addressing a crowd of several hundred on the 10th annual Thurgood Marshall Law Day, which honors the former Supreme Court justice who once served

on the Harlem church’s vestry.

Marshall, the first African-American to serve on the Supreme Court, lived in New York while serving as an attorney for the NAACP and joined the historically black St. Philip’s in 1938. He retired from the high court in 1991 and died at age 84 in 1993.

The Episcopal feast day honoring his life and work, May 17, is the day he won his most famous Supreme Court argument, *Brown vs. Board of Education of Topeka, Kan.*

continued on page C



NEWS

Indianapolis marks historic episcopal consecration



NEWS

New York bishop finds heart in a Harley



ARTS

Faith takes center stage in two plays

FAST from page A

“As we look overseas, we must acknowledge that foreign assistance and humanitarian relief can help to address regions confronting famine and food insecurity, including [in] South Sudan, Somalia, Yemen and Lake Chad Basin,” they said.

Other churches and organizations, such as Bread for the World, have pledged to join the program throughout the 115th Congress, during which time some elected representatives have indicated they would make deep budget cuts to food-assistance programs.

“We fast to fortify our advocacy in solidarity with families who are

struggling with hunger. We fast to be in solidarity with neighbors who suffer famine, who have been displaced and who are vulnerable to conflict and climate change,” the Episcopal and Lutheran presiding bishops stated.

“We fast with immigrants who are trying to make a better future for their families and now face the risk of deportation. We fast in solidarity with families on SNAP, who often run out of food by the last week of the month.”

Curry and Eaton underlined the importance of prayer. “Prayer accompanies and undergirds the disciplines of fasting and advocacy. It roots our actions in our total reliance on God’s loving grace and mercy,” they



Photo/ELCA

Presiding Bishop Elizabeth Eaton of the Evangelical Lutheran Church in America talked about the fast in a video posted on www.elca.org.

said. “Turning to God in prayer shapes our advocacy and informs our fasting, grounding our actions in God’s call to love and serve our neighbor.”

Individuals and congregations who participate in the fast can receive prayer and advocacy opportunities by signing up for information from the Episcopal Public Policy Network at advocacy.episcopalchurch.org. ■

Atlanta walk raises funds to fight hunger

The Episcopal Community Foundation for Middle and North Georgia has announced \$26,000 in anti-hunger grants from proceeds of its 33rd Annual Hunger Walk/Run, held in partnership with the Atlanta Community Food Bank and local faith organizations.

More than 450 Episcopalians walked, ran or volunteered for the Diocese of Atlanta on March 5, with 34 teams formed in support of the foundation. Before the 5K, more than 120 youth and adults attended a Eucharist at nearby Emmaus House.

“The need is great,” said Lindsey Hardegree, foundation executive director. “More than 25 percent of

Georgia children face food insecurity, and Georgia is seventh in the nation for senior citizens facing hunger.”

— Diocese of Atlanta



Photo/courtesy Diocese of Atlanta

Churches throughout the diocese participate in the drive to raise funds for anti-hunger programs.

Food Insecurity in America

- 1 in 8 households was food insecure in 2015.
- 7 million households in which at least one member missed meals because of lack of resources to buy food.
- SNAP benefits do not sustain families nutritional requirements through the end of the month.
- 27% increase in hospital admissions at the end of the month compared to start of the month because of low-blood sugar in low income adults.



- Children receiving SNAP benefits show diminished performance on standardized tests at the end of the month.

Source: White House Council of Economic Advisers, World Hunger Education Service

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MARSHALL from page A

The program began with Evensong led by the Rev. Patrick Williams, St. Philip's interim rector. Bishop of New York Andrew Dietsche offered a blessing to kick off the speaking program.

Clutching a biography of Marshall stuffed with leaves of paper scrawled with handwritten notes, Breyer discussed the legacy of *Brown vs. Board of Education*, the 1954 case in which the court found that state laws establishing separate schools for black and white students were unconstitutional.

Marshall, arguing before the court in that case, "didn't discover some part of the law that everybody didn't know full well, it's here in this Constitution," said Breyer. "Either you believe in this document or you don't; you believe in that equality or you don't."

Breyer went on to describe a recent visit he'd received from the chief justice of Ghana, who was curious about the power of law in American democracy and asked Breyer, "Why do people do what you say?"

"You want the rule of law in Ghana, you don't have to convince the judges. The people you have to convince are the people who are not judges or lawyers," Breyer said.

"Of course, it helped America by producing integration, but it helped America in other ways, too, that are just as important," Breyer said of the court's ruling in *Brown*.

While the 1954 case was the "most important" Supreme Court ruling, *Cooper v. Aaron*, a follow-up case that also dealt with school integration, was his "favorite," Breyer said. The court's ruling in *Cooper* held that states had to follow the orders of the Supreme Court and desegregate schools, even if they disagreed.

Breyer pointed out that the *Cooper* decision was signed by all nine justices, which was "unusual." (*Brown* also was a unanimous decision.)

The consensus that the judiciary must be respected, even when its rulings are disagreeable or outright wrong, is vital to society, Breyer said.

As an example, he brought up *Bush v. Gore*, the 2000 ruling that halted a recount in the presidential election and effectively allowed George W. Bush to assume the presidency.



Photo/Keith Griffith

Supreme Court Justice Stephen Breyer speaks during an event in the New York neighborhood of Harlem honoring the late Justice Thurgood Marshall.

"I dissented very strongly, I thought it was wrong," Breyer said of the decision. "But people didn't have riots or kill each other in the streets ... Turn on the television set and see what happens in the countries that try to settle things that way."

Following the talk, attendees gathered for a reception.

"Today was a historic event, so we were very proud," said parishioner Mark G. Barksdale, who works for Newark as director of the Department of Economic and Housing Development. "It was a great honor for the church and the diocese."

Barksdale, a lifelong member of St. Philip's, was a child when Marshall was on the church's vestry. He reminisced with the co-chair of the church's Cultural Committee, Beverly Brown, about when Marshall coordinated the annual St. Philip's Day celebrations in the room where they now stood.

"We were running around in the undercroft with the other kids, while the adults were doing what we're doing now," said Brown, laughing.

Senior Warden Charles Williams III said that it was important for the church to host speakers from outside the Episcopal community, such as Breyer, who is Jewish.

"The church is supposed to spread its word and bring the outside in," said Williams. "We've always had the idea to bring, quote, 'non-religious' people in because we are part of the community and the community is part of us. And you never know, some people may hear something that they connect with."

St. Philip's does have a connection with Breyer, as his daughter Rev. Chloe Breyer is an associate priest for the congregation.

"It's not often you get a Supreme Court Justice, especially in a church," Williams said, noting that Marshall intentionally became less involved in church life after taking his place on the high court, to avoid any potential sense of bias.

John W. Watkins, an attorney with the Brooklyn District Attorney's office, helped plan the event, which drew a large student contingent from the John Jay College of Criminal Justice.

"The message the justice gave was really on point," Watkins said. "He really helped redirect my feelings about the current state of things from rage to reason." ■

Keith Griffith is a New York-based freelance journalist. He is a member of St. Mary's Episcopal Church in Harlem.

Church organist arrested in post-election vandalism

By David Paulsen
Episcopal News Service

A staff organist was arrested for vandalizing an Episcopal church in Indiana after the presidential election, county prosecutors said. The incident generated national headlines in November as a possible case of politically motivated hate speech, but prosecutors now say it instead was the act of someone hoping to mobilize others disappointed with the election results.

Nathan Stang, 26, faces a misdemeanor count of institutional criminal mischief for the damage to St. David's Episcopal Church, the congregation in Bean Blossom, Ind., 50 miles south of Indianapolis, where he serves as organist. He was arrested May 3, three days after Presiding Bishop Michael Curry came to St. David's to preside and preach at the Sunday Eucharist.

The church announced that Stang's employment had been terminated as of May 12.

It also said that on May 15, 2017, clergy met with Stang to discuss a reconciliation and restitution process. Stang agreed to participate and was "grateful for the possibility of re-employment but at this time does not believe it is the right path forward for him," the church said.

The process is "an effort to overcome the grief, pain and anger experienced over the past 6 months," the church said.

"St. David's believes in God's love and forgiveness for all people. We hope God's message shines forth during this entire process," the statement added.

The congregation feels "like we had the rug pulled out from underneath us," the Rev. Kelsey Hutto, priest-in-charge at St. David's, told Episcopal News Service.

Earlier in the day, Hutto released a statement on the church's website saying, "Nathan is a member of our St. David's family, and naturally there is a certain amount of betrayal with this act."

"Over the coming weeks and days, we will process our emotions regarding



Photo/via Facebook

"Heil Trump" was spray-painted on the exterior of St. David's Episcopal Church in Bean Blossom, Ind., around Nov. 12.

this hurtful act. I ask that we remember what we have stood for over the past few months – love and forgiveness," she said.

St. David's was one of at least two Episcopal congregations targeted with graffiti on the weekend after Donald Trump was elected president. The graffiti at St. David's included the words "Heil Trump," a gay slur and a swastika.

Stang reported the vandalism at St. David's to Hutto on Nov. 13, saying he discovered it when he arrived that Sunday morning to prepare for services.

A statement released by Brown County Prosecuting Attorney Theodore F. Adams

said Stang, when confronted with results of the nearly six-month investigation, confessed to spray-painting the graffiti himself.

"Stang stated that he wanted to mobilize a movement after being disappointed in and fearful of the outcome of the national election," Adams said, adding that investigators concluded this was not a hate crime. "Stang denied that his actions were motivated by any anti-Christian or anti-gay motivations."

Stang was arrested about a half hour west of the church, in Bloomington, Ind., and brought to Nashville, Ind., to

be booked into the Brown County Jail, the Herald Times newspaper reported. He was released after posting a \$155 bond, the paper reported. The charge carries a maximum potential sentence of one year in jail and a fine of up to \$5,000.

The vandalism thrust the Episcopal congregation into the national spotlight, along with Church of Our Savior in Silver Spring, Md., where a sign was found defaced with the words "Trump Nation Whites Only" on the same day.

Hutto told ENS in November that her congregation was trying to respond to the vandalism with a message of love and welcome.

Stang has served for about a year in the paid position of organist while he attends Indiana University in Bloomington.

Hutto told ENS that she was unaware he was a suspect in the vandalism until the morning of his arrest.

Hutto also confirmed that Stang played the organ at the April 30 Sunday service, when the presiding bishop visited after presiding at the ordination and consecration of Indianapolis Bishop Jennifer Baskerville-Burrows, the Episcopal Church's first black female diocesan bishop.

Stang had confessed to police two

continued on page E



Stang

EDS to collaborate with Union seminary

Episcopal Divinity School (EDS) in Cambridge, Mass., and Union Theological Seminary have signed an agreement that will allow EDS to continue as an Episcopal seminary through a collaboration with Union at its campus in New York. Beginning in the fall of 2018, students who enroll in the EDS program at Union will earn graduate degrees from Union and also fulfill requirements for ordination in the Episcopal Church.

The two seminaries began negotiations in February after Union was chosen from among nine potential candidates that expressed interest in an alliance with EDS. The EDS board, spurred by



Photo/Washington National Cathedral

The Rev. Kelly Brown Douglas will be the first dean of EDS at Union.

financial challenges that were depleting the school's endowment, voted in 2016 to cease granting degrees in May 2017 and to explore options for EDS's future.

"We had three goals when we began to plan this new phase in EDS's life," said the Rev. Gary Hall, EDS board chair, in the May 19 announcement of the collaboration. "We wanted to continue providing Episcopal theological education within an accredited, degree-granting program, deepen our historic commitment to gospel-centered justice and provide financial strength and stability for EDS's future."

EDS appointed the Rev. Kelly Brown Douglas, Susan D. Morgan professor of religion at Goucher College in Maryland and canon theologian at Washington National Cathedral in Washington,

D.C., as the first dean of EDS at Union. Douglas also will join the Union faculty as a professor.

"Kelly Brown Douglas is one of the most distinguished religious thinkers, teachers, ministers, and activists in the nation," said the Rev. Serene Jones, Union faculty president and Johnston family professor of religion and democracy.

Ordained as an Episcopal priest in 1983, Douglas holds a master's degree in theology and a Ph.D. in systematic theology from Union. Her academic work focuses on womanist theology, sexuality and the black church. She is the author of five books, including "Stand Your Ground: Black Bodies and the Justice of God," written in response to the killing of Trayvon Martin.

EDS plans to purchase a floor in a new office building being constructed at Union. The EDS campus in Cambridge will be sold after operations there cease in July, and the proceeds will be added to the school's endowment, currently valued at \$53 million.

The initial term of the EDS-Union affiliation agreement is 11 years, and both schools have the option to agree to extensions beyond that time. EDS will remain its own legal entity with its own board of trustees.

— Episcopal Divinity School

ORGANIST continued from page D

days earlier, according to court documents, which reveal that police identified the organist as a suspect early in their investigation by tracing his location through cell phone records.

On April 28, he told a Brown County sheriff's detective that he "felt scared and alone because of the election results," the court documents say. He said he wanted to "mobilize a movement" but had not expected the intense media attention that the vandalism generated, the documents say. He later told police he regretted his actions, they say.

"I suppose I wanted to give local people a reason to fight for good," he said in a written statement to police. "I, of course, realize now that this was *not* the way to go about inspiring activism."

Baskerville-Burrows issued a statement May 3 saying the news saddened her.

"This was a hurtful, dishonest and profoundly misguided action that stands against the values of the people of this diocese and the Episcopal Church, and we will continue to cooperate with the authorities who are pursuing this case," she said. "We are living now in a political climate that is so divisive and highly charged that people from all across the political spectrum are making thoughtless and hurtful choices that they believe are justified by the righteousness of their causes. As people who follow Jesus, we must find a different way." ■

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First black female diocesan bishop consecrated

The Rev. Jennifer Baskerville-Burrows was ordained and consecrated the 11th bishop of Indianapolis April 29, making her the first black woman to lead a diocese and the first woman to succeed another woman as diocesan bishop in the history of the Episcopal Church.

Presiding Bishop Michael Curry led the service as chief consecrator and was joined by more than 40 bishops in the service at Clowes Hall on the campus of Butler University, where more than 1,400 people participated. Diocese of Chicago Jeffrey D. Lee preached. From 2012 until her election as bishop, Baskerville-Burrows served on Lee's staff as director of networking.

"Indianapolis, you have called a strong, loving and wise pastor to be your bishop," said Lee, in a sermon that was interrupted by applause several times. "She will love you, challenge you, tell you the truth as she sees it and invite you to tell it as you do. She will pray with you at the drop of a hat and care for you

in ways that will not diminish your own agency. She will empower you. She will lead. Count on it."

Among the co-consecrators was the Rt. Rev. Barbara Harris, the first female bishop in the Anglican Communion. Before the consecration, Baskerville-Burrows told the Indianapolis Star, "The first thing that comes to mind is how grateful I am to the women that have come before. Barbara Harris will be at my consecration, and when I think about what she's done for me and how I've even encountered little girls saying, 'Oh my gosh. One day, may I discern such a call?', that is just everything."

Harris retired in 2003 as suffragan bishop of Massachusetts and was succeeded by the Bishop Gayle Harris (no relation), another co-consecrator of Baskerville-Burrows. The other co-consecrators were Bishop Catherine Waynick (her predecessor), Northern



Baskerville-Burrows

Indiana Bishop Douglas Sparks, Atlanta Bishop Robert Wright and Evangelical Lutheran Church in American Indiana-Kentucky Synod Bishop William Gafkjen.

She was seated the next day in Christ Church Cathedral in Indianapolis.

Baskerville-Burrows was elected in October to lead nearly 10,000 Episcopalians in 48 congregations in central and southern Indiana. She succeeds Waynick, who led the diocese for 20 years and was one of the first female bishops in the Episcopal Church.

"Sitting at the crossroads of America, this diocese has a special call to bring healing, hope and love to a world that is too often fearful, hurting and polarized," Baskerville-Burrows said before her election. "I see the Diocese of Indianapolis as an inclusive community of hope bearing the light of Jesus Christ to central and southern Indiana and the world."

Before her work in Chicago, Baskerville-Burrows was rector of Grace Episcopal Church in Syracuse, New York, where she also served as Episcopal chap-

continued on page J



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Bishops file briefs supporting immigrants

Attorneys representing Episcopal bishops filed two friend-of-the-court briefs in support of immigrants and refugees, and in affirmation of two U.S. district court rulings, one in Hawaii and one in Maryland, in opposition to President Donald Trump's executive order restricting immigration and suspending the federal refugee-resettlement program. On March 15, a federal judge in Hawaii halted Trump's revised executive order that would have suspended the U.S. refugee program, and on March 16, a federal judge in Maryland issued an injunction saying the president's revised travel ban was intended to discriminate against Muslims. Sixteen bishops signed onto one or both of the briefs.

— ENS

Barron Trump to attend Episcopal school

Barron Trump, President Donald Trump's youngest child, will attend St. Andrew's Episcopal School in Pottomac, Md., this fall.

Barron, 11, will move to Washington, D.C., from New York with his mother, first lady Melania Trump, after he finishes the current school year at Columbia Grammar and Preparatory School on Manhattan's Upper West Side. He is believed to be in fifth grade.

St. Andrew's Head of School Robert Kosasky and Rodney Glasgow, head of the middle school and chief diversity officer, wrote a letter to St. Andrew's families confirming that the young Trump will become a member of the Class of 2024, CNN reported.

The Washington Post reported that the White House wanted to announce the news after St. Andrew's ended the academic year, in part out of concern that the school might become a site of protest. However, parents started to ask questions when rumors began to circulate, and the school decided to confirm Barron's enrollment. CNN reported that the school had the Trump family's permission to do so.

Melania Trump said in a statement after the announcement that the family was "very excited" to have Barron Trump attend a school "known for its diverse community and commitment to academic excellence." She said the school's mission "to know and inspire each child in an inclusive community dedicated to exceptional teaching, learning and service" appealed to the family.

Donald Trump was raised Presbyterian. Barron was baptized in December 2006 at the Episcopal Church of Bethesda-by-the-Sea in Palm Beach, Fla., where his parents married on Jan. 22, 2005.

St. Andrew's, about 20 miles north of the White House, was founded in 1978 and has 580 students in grades six through 12. It has a median class size of 15 and a 7:1 student to teacher ratio, according to the school's website. Tuition is just less than \$40,000 for students in grades six through eight.

The school maintains a Center for Transformative Teaching and Learning, which says its priority is to "ensure that 100 percent of St. Andrew's pre-school through 12th-grade teachers receive training and ongoing professional development (every school year) in mind, brain, and education science, the most innovative thinking being applied to enhancing teacher quality and student achievement today." — Episcopal News Service



Photo/Barry Bahler/Dept. of Homeland Security/Wikimedia Commons

Barron Trump waves during the presidential inauguration parade.

'Beloved Community' materials released

Following a year of listening, consulting and reflection, Presiding Bishop Michael Curry and House of Deputies President the Rev. Gay Clark Jennings and officers of the House of Bishops and House of Deputies are inviting Episcopalians to study and commit to using "Becoming Beloved Community: The Episcopal Church's Long-term Commitment to Racial Healing, Reconciliation and Justice."

"You're not looking at a set of programs," Curry said. "You're looking at a path for how we, as the Episcopal branch of the 'Jesus Movement,' can more fully and prayerfully embody the loving, liberating, life-giving way of Jesus in our relationships with each other."

"Becoming Beloved Community" stems from a 2015 General Convention calling on the church to create a vision for addressing racial injustice. Church leaders say it is designed as a strategic path through distinct phases that lead to personal and structural transformation:

1. Telling the Truth about the Church and Race, via a census to determine church demographics and a racial-justice audit to study the impact of racism on the church's leadership, organizations and bodies.

2. Proclaiming the Dream of Beloved Community, via a series of regional public listening and learning engagements, starting with a partnership at Washington National Cathedral.

3. Practicing the Way of Love, via a churchwide story-sharing campaign, multilingual and multigenerational formation and training, pilgrimages and liturgical resources.

4. Repairing the Breach in Institutions and Society, via advocacy for criminal-justice reform, re-entry collaboratives shaped by people moving from prison back to community, and partnership with Saint Augustine's University and Voorhees College (the historically black university and college associated with the Episcopal Church).

For more information, contact Heidi Kim, staff officer for racial reconciliation, at hkim@episcopalchurch.org or 206-399-7771; the Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and creation, at sspellers@episcopalchurch.org or 212-716-6086; or the Rev. Charles "Chuck" Wynder, staff officer for social justice and advocacy engagement, at cwynder@episcopalchurch.org or 646-584-8112. — Episcopal Church Public Affairs Office

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New York bishop finds her spiritual center atop a motorcycle

By David Paulsen
Episcopal News Service

Central New York Bishop DeDe Duncan-Probe isn't the kind of Harley-Davidson rider who publicly promotes her love of motorcycles. Riding, for her, is like a form of personal prayer, not a Sunday sermon. But on a recent ride through upstate New York, she had stopped for water at a store, and some men walked in and asked whose cool, new motorcycle was parked outside.

"That's mine", she said, striking up a conversation with the men. Eventually, their questions turn to what she does for a living.

So she told them: "Bishop of the Episcopal Diocese of Central New York." Much to her delight, the conversation turned to the topic of faith, a discussion as lively as the one about the Harley Softail Slim. Her motorcycle had become

a tool for evangelism.



Duncan-Probe

"It's given me opportunities to share the love of Christ in ways that are wonderful and include other people," Duncan-Probe told ENS. "I've just been blessed with conversations that wouldn't have happened otherwise."

Duncan-Probe, 55, planned to drive home the power of two-wheeled evangelism on May 13 when she presided over the annual Blessing of the Bikes event at Christ Episcopal Church in Jordan, a town to the west of Syracuse. Weather permitting, she then planned to hop on her Harley to participate in a group ride.

Duncan-Probe became the first female bishop of the diocese in 2016. When asked during her "walkabouts" how she stays spiritually centered, she described the spiritual feeling she gets riding a motorcycle down country high-



Photo/Diocese of Central New York.

Bishop DeDe Duncan-Probe of the Diocese of Central New York prepares to ride her new Harley-Davidson Softail Slim.

ways with the wind hitting her face.

"When I get out on the motorcycle, I feel in touch with God in a way," she told ENS. "It's very centering. It's just a real sense of renewal for me."

After just a few minutes on the bike, she added, she feels like she's 15 again.

That's how old she was when she first started riding motorcycles in her hometown of Fort Worth, Texas. Her brothers offered to let her ride behind them on a Yamaha 100, but her father insisted that she learn to ride on her own. She earned a motorcycle license before she learned how to drive a car.

She rode motorcycles off and on through high school and college. But when she moved to California to pursue graduate studies, she mostly gave up riding.

About five or six years ago, after being ordained an Episcopal priest and while serving as a rector at St. Peter's in the Wood Church in Fairfax, Va., she was at the church one Sunday morning in May when she heard a low rumble.

"The windows of the church were open. It was a nice day, and you could hear the motorcycles go by," she said. It was the annual Rolling Thunder ride, when hundreds of thousands of Harley riders converge on the Capital region to honor military veterans and those lost at

war. The sound made her think about how much she missed riding.

She and her husband, Chris Probe, who rode dirt bikes in his youth, decided to take a motorcycle-safety class with their oldest son. Then, a few years ago, Duncan-Probe bought a used Harley. This spring, her husband bought her a new Harley, the Softail, for her birthday.

They are mindful of safety precautions, riding only during daylight hours and avoiding rainy days, she said, and she prefers the country roads outside of Syra-

cuse to city streets or freeways. There is a "prayerfulness" to those rides, she said, something she missed during the years she had given up riding regularly.

She also feels drawn to the community of riders, she said. "It has opened up an opportunity for connecting with people I wouldn't normally have connected with."

On a trip to a local Harley dealership to pick up a part, she encountered a large group of riders and was struck by how they all came from different backgrounds but were united in their love of motorcycles, she recalled. "As we started talking there was such hospitality and community and life, and I found it very humbling, because they welcomed me as I was."

She sees parallels with the Episcopal Church, she said. "God welcomes all of us as we are and into this community of faith."

Now that her passion has become more public, she's not interested in being known as the "biker bishop," she said. Rather, she encourages all Episcopalians to embrace what centers them in their faith — "those things that really connect us with God" — whether it be prayer, meditation, gardening, hiking or riding a Harley Softail along the scenic shores of New York's Finger Lakes. ■

Episcopal-Methodist group releases full-communion proposal

By Mary Frances Schjonberg
Episcopal News Service

A group of Episcopalians and Methodists has released its proposal for full communion between the two denominations.

Full implementation of the proposal will take at least three years. General Convention and the United Methodist Church General Conference must approve the agreement, which culminates 15 years of exploration and more than 50 years of formal dialogue between the two churches. General Convention next meets in July 2018 in Austin, Texas. The General Conference's next meeting is in 2020.

The 10-page proposal, titled "A Gift to the World, Co-Laborers for the Healing of Brokenness," says it "is an effort to bring our churches into closer partnership in the mission and witness to the love of God and thus labor together for the healing of divisions among Christians and for the well-being of all."

Montana Bishop Frank Brookhart, Episcopal co-chair of the dialogue, and Bishop Gregory V. Palmer, United Methodist co-chair, wrote in a recent letter that "the relationship formed over these years of dialogue, and the recognition that there are no theological impediments to unity, pave the way for this current draft proposal."

In the coming months, there will be opportunities for feedback, regional gatherings and discussions on the proposal, according to a press release.

"We encourage you to reach across denominational lines to establish new relationships and deepen existing relationships by shared study of these materials and mutual prayer for the unity our churches," Brookhart and Palmer

wrote. "We believe that this proposal represents a significant witness of unity and reconciliation in an increasingly divided world and pray that you will join us in carrying this work."

The Episcopal Church defines "full communion" to mean "a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith." The churches "become interdependent while remaining autonomous," the church has said.

churches, and the historic concrete steps towards an interchangeable ministry.

The Episcopal-United Methodist full-communion proposal acknowledges that the United Methodist Church "is one of several expressions of Methodism" and notes that both denominations have been in dialogue with the historically African American Methodist churches for nearly 40 years. They also have worked with African Methodist Episcopal Church, African Methodist Episcopal Church Zion, and Christian Methodist Episcopal Church in various ecumenical groups.

The Episcopal Church and the United Methodist Church have taken interim steps toward full communion in recent years. In 2006, they entered into Interim Eucharistic Sharing, allowing clergy of the two churches to share in the celebration of the Lord's Supper under certain guidelines. In 2010, the dialogue group issued a summary of its theological work called "A Theological Foundation for Full Communion between The Episcopal Church and The United Methodist Church."

The proposal for full communion outlines agreements on the understanding of each order of ministry. The ministries of laity, deacons, Episcopal priests and United Methodist elders or presbyters (elder is the English translation of presbyter) would all be seen as interchangeable yet governed by the "standards and polity of each church."

Both churches have somewhat similar understandings of bishops, according to the proposal, which says, "We recognize the ministries of our bishops as fully valid and authentic."

The denominations would pledge that future consecrations of bishops would include participation and laying on of hands by at least three bishops

continued on page P



Photo/Mary Frances Schjonberg

The Episcopal Church-United Methodist Dialogue Committee gathers to work on a proposed agreement between the two churches.

The Episcopal Church-United Methodist Dialogue Committee, which developed the proposed agreement, says the two denominations are not seeking a merger but that they are "grounded in sufficient agreement in the essentials of Christian faith and order" to allow for the interchangeability of ordained ministries, among other things.

The Episcopal-Methodist proposal also benefited from the fact that Anglicans across the communion and Methodists elsewhere in the world have an ongoing dialogue, the group said. The dialogue launched a report in 2015, "Into All the World: Being and Becoming Apostolic Churches," describing its progress. The launch highlighted a then-new relationship of full communion between Irish Anglican and Methodists

Cathedral repairs begin

Saint Mark's Episcopal Cathedral in Seattle began a \$10 million construction project in April to secure its structural integrity and to improve accessibility. The building's exterior walls will be sealed and clad with limestone. The project also will replace all the cathedral windows with energy-efficient models designed to match the old ones in style and color; repair the roof; create a more-inviting east façade and entry; and install an elevator.

Construction of St. Mark's began in 1928 but was halted after the stock market crash of 1929, and never fully completed. The enormous concrete walls were never meant to be exposed to the elements, and the cheap Depression-era glass windows were not meant to be permanent. In 2012, chunks of concrete began to break away from the exterior walls, posing a safety risk, and it became urgent for Saint Mark's Cathedral to address the deteriorating state of the walls and windows.

Saint Mark's began a capital campaign for this project in fall 2014, and has raised more than \$8.2 million for the project. The cathedral held a ceremonial ground-breaking for this phase of the construction, expected to be completed in December, at a May 13 Cathedral Day celebration.

— St. Mark's Cathedral



Photo/Wikimedia Commons

Interior of St. Mark's Cathedral nave.

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New primate elected for Jerusalem diocese

Archbishop Suheil Dawani of the Diocese of Jerusalem has been elected as the next primate of the Province of Jerusalem and the Middle East. He succeeds Archbishop Mouneer Hanna Anis, who has held the post since 2007. Dawani will serve for two and a half years. Bishop Michael Lewis of the Diocese of Cyprus and the Gulf will succeed him for a term of the same length, ending in May 2022.



Dawani

The Synod of the Province of Jerusalem and the Middle East decided on the changes during a two-day meeting in Amman, Jordan.

— Anglican Communion News Service

BURROWS continued from page F

lain at Syracuse University. She holds a bachelor's degree from Smith College, a master's degree in historic preservation planning from Cornell University and a master of divinity from Church Divin-

ity School of the Pacific in Berkeley, Calif. She and her husband, Harrison, met at her ordination to the priesthood in 1998 and married in 2003. Their son, Timothy, 6, is a kindergartener at St. Richard's Episcopal School in Indianapolis.

— Diocese of Indianapolis

A wry look at aging

Review by Shelley Crook

“When Did Everybody Else Get So Old?” is ostensibly a memoir of middle-age, more specifically the arc of the author’s life between the ages of roughly 40 and 50, and yet it is far more than a predictable foray into sagging, eyeglasses and illness. I was bracing for the usual, lame mid-life jokes, (“Whoops, there goes the colonoscopy wand!”) and yet, to my great relief, Jennifer Grant does not succumb to the usual pitfalls and clichés of the topic. Rather, she takes us on her personal journey with unflinching honesty, teasing out universal wisdom along the way. This is a sometimes funny, sometimes painful book, but it is always radiant.

While Grant does indeed delve fearlessly into the “indignities, compromises and the unexpected grace of midlife,” she does much more. The terrain is de-

liciously unpredictable. There are the expected stopping-off points of marriage, motherhood, empty-nest syndrome, sickness and death, but also detours into art, flight attendants and the spiritual potential of time spent on jury duty. Grant moves between dark and light, the religious and the secular, the tragic and the hilarious (I laughed out loud in several places; I cried in two) and yet the shifts in gear are always smooth. On one page she segues seamlessly from sex to Karl Barth to paid employment.

Grant is at her most compelling when she is tackling the most difficult topics. In the essay “Coyotes and Shadow Selves,” she muses on a shocking real-world event — an incident of child abuse — and, after some tortured self-reflection, comes

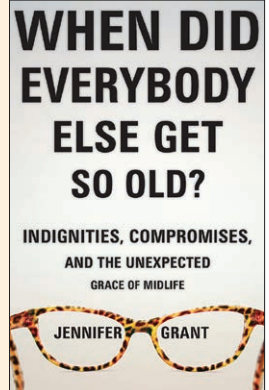
out at a place of mercy, rooted in her baptismal covenant. Similarly, two essays that illuminate the troubled life and death of her sister manage to be shockingly honest, yet full of grace. Reading this book is like spending an evening in conversation with your most honest, witty and wise friend, whose wisdom and kindness is ultimately rooted in faith.

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When Did Everybody Else Get So Old? Indignities, Compromises, and the Unexpected Grace of Midlife

By Jennifer Grant

Herald Press
192 pp., \$29.50



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Congregation's play aims to bolster support for recovery

By David Paulsen
Episcopal News Service

St. Luke's Episcopal Church in Jamestown, N.Y., wanted to help to combat the prevalence of opioid addiction and overdose deaths in Western New York, but the congregation was wary of duplicating the work of well-established health and social service organizations.

So, St. Luke's, which has a theater ministry, chose to support the cause by staging a play.

"Least Resistance" is based on dozens of interviews conducted with people in the Jamestown area affected by drugs addiction, from an injured war veteran to grandparents forced to take custody of their grandchildren. The congregation's hope is that, by revealing the humanity behind the headlines, the production will pull the community together in support of neighbors who are recovering from similar crises, said the rector, the Rev. Luke Fodor.

"This is a way to tell the story in a positive way ... that recovery is possible, that the community has all these people who are working hard," said Fodor. "We need to own that story."

The play, which debuted in late April and was performed over two weekends, grew out of conversations Fodor had with local religious and civic leaders after he arrived at St. Luke's about three years ago. Drug addiction was a common topic as Jamestown and Chautauqua County lost more and more residents to drug overdoses.

It is a trend that has caused alarm around the country. Opioids, including heroin, fentanyl and some prescription painkillers, are now blamed for more than six out of 10 drug overdose deaths in the United States, and the numbers of opioid overdoses has quadrupled since 1999, according to the Centers for Disease Control and Prevention.

New York state reported 2,754 drug-overdose deaths in 2015. In Chautauqua County, with a population of about 135,000, the most recent state data show 15 opioid overdose deaths that year, as well as 88 emergency-department visits or hospitalizations related to opioids.

At St. Luke's, several parishioners had



Photo/Danica Olson-Walter

Sean Jones and Willow Fodor play grandparents who adopt their granddaughter after she's been abandoned by her drug-addicted mother in St. Luke's Episcopal Church's production of "Least Resistance" in Jamestown, N.Y.

theater backgrounds and about five years ago had formed the Winged Ox Players, named for the traditional symbol of St. Luke, Fodor said. The productions typically focused on a thought-provoking work or social issue, with proceeds donated to a related cause.

Fodor and Players Artistic Director Steven Cobb had started looking for a play that addressed the drug addiction after Cobb, a recovering addict, shared his own story during a Sunday service at Fodor's request.

"I had always kind of known the power of recovery stories," said Cobb, 51, citing his experience with 12-step programs. Cobb grew up in Jamestown but left to attend college in New York, where he got hooked on crystal meth, he said. The addiction eventually left him homeless and jobless, and he decided to move back to Jamestown to improve his chances of staying clean, he said. He has been in and out of recovery for more than 15 years and sober the last seven, he said.

Telling his story brought the reality of addiction and recovery to people in the congregation who had no personal experience with that struggle, and it helped remove the stigma of addiction, Cobb said.

That, too, is part of the mission of "Least Resistance," the title of which re-

fers to an addict's successful path to recovery.

"What we need to do is create a safe space where people in recovery can feel normal in their recovery," Fodor said.

Searching for an appropriate play, they found works that glamorized drugs, seemed out of date or simply weren't appropriate for a family audience. Then they met Richard Olson-Walter.

Olson-Walter, 32, a native of Great Britain, had moved to Jamestown in 2015 after marrying his wife, an American woman who worked as director of youth and children's ministries at St. Luke's. Though he was working for a technology firm, Olson-Walter had experience writing plays. Fodor and Cobb drafted him to write for Winged Ox Players.

Because Olson-Walter had no experience with addiction and recovery, Cobb, who works as associate director of Mental Health Association of Chautauqua County, helped arrange for him to interview local people affected by the drug epidemic.

More than 30 interviews later, "Least Resistance" was born. The play features 14 scenes over two acts, a mix of monologues and staged conversations, as well as a few scenes intended primarily to provide information on addiction. Twenty-

continued on page M

One preacher's kid plays another in 'Crusade'

Interview by Christian Paolino

God, gays, and guns collide in "The Crusade of Connor Stephens," a play written and produced by Dewey Moss that will premiere off-Broadway in June after an award-winning workshop run last summer. I caught up with former Dell computer pitchman Ben Curtis, who will reprise his role as Jim Jr., a gay man whose adopted daughter's death puts him at odds with his firebrand minister father "Big Jim" and thrusts the family into the media spotlight. Curtis hails from Chattanooga, Tenn., where his father was rector of Grace Church from 1979-1994. Besides acting, he operates a yoga and wellness practice with his fiancée and performs in various musical groups.

Q: I was proud to hear you identify as an Episcopalian in your recent interview with ESPN. Given your work helping others with their own health and spiritual journeys, how does the church fit into who you are and what you believe?

A: Well it certainly formed some of my earliest beliefs as a Christian and my roots in spirituality. The church provided education, structure and community that I needed as a young wild rebellious PK [preacher's kid]. It also helped me develop my early ideas of faith. Our parish and the Episcopal Church in general [are] so open-minded and accepting of all people, so that really instilled my core feelings as a child that



Photo/Russ Rowland. All rights reserved. Used with permission.

The cast of "The Crusade of Connor Stephens" by Dewey Moss.

all people are equal and all are loved by God. I still believe that today, and my father, while he was the rector of our parish, walked the walk.

Q: How did growing up as a "preacher's kid" help you portray Jim Jr.?

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RECOVERY PLAY continued from page L

one actors brought the characters to life.

Some of the characters are based on individuals Olson-Walter interviewed, with their names changed, while other characters are composites of multiple people. All the scenes incorporate real-life examples, with some dialogue taken word for word from the experiences shared by Jamestown residents.

One character is an Army veteran who, after being wounded in Afghanistan, was prescribed powerful painkillers. When he returned home, he realized he was addicted. Another scene portrays grandparents who have taken custody of a granddaughter abandoned by a drug-addicted mother. That scene draws on the experiences of multiple grandparents interviewed.

"We wanted to try and make sure we could show as many viewpoints as possible," Olson-Walter said.

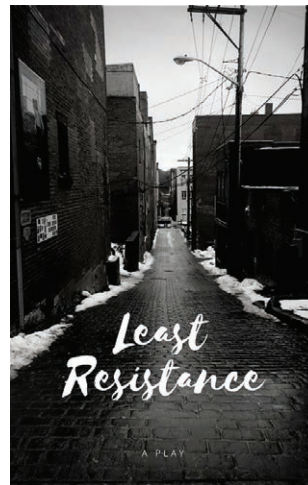
The play also features a character based on Cobb's story of addiction and recovery.

"I've worked very hard to accept my

story and understand my story," Cobb said. Seeing a version of himself on stage helped him confront his own lingering discomfort and even shame about his past, he said. He added that he hoped the play would be helpful and cathartic for other recovering addicts, some of whom attended the first weekend's performances.

"I've noticed they have been very happy to know that their story is being told to the wider community, so that the community knows of the struggles and knows of the hope," Cobb said. "It seems to be validating to the people in recovery that the larger community is getting an honest and accurate point of view."

After the show concluded its local run, the congregation has been in talks to stage the production in the Buffalo area later this year. Excerpts were to be performed May 16 at an annual event



A poster advertises the play "Least Resistance."

in the Jamestown area called Hope & Healing for Chautauqua. Money raised through the play will be used to support United Christian Advocacy Network City Mission, which provides transitional housing to homeless people and those dealing with substance abuse.

Churches in Georgia and Connecticut also have contacted the congregation about staging their own productions of "Least Resistance," Fodor said. In that way, the play can grow and evolve organically, with each production incorporating some of its own community's stories of addiction into the work, he said. "My hope is the play itself becomes a tool, that people can utilize it as a springboard to launch them in to more research on the matter." ■

INTERVIEW continued from page N

A: Well, it certainly helped me understand the pressures of being in the spotlight of the church. I was a satisfied customer of the Episcopal Church, so I was involved as an acolyte or in the choir. Nevertheless, if I made a mistake or got in trouble, you can be certain that everyone knew about it. However, unlike Jim Jr., my father did not force me to think one way nor tell me that I was going to hell if I thought a different way.

Q: The Episcopal Church has been vocal about LGBT justice, as well as gun violence, both themes that the play explores. How did being an Episcopalian help shape how you see these issues?

A: I feel blessed to have grown up in a church very different from the one that Jim Jr. did, which sounds very oppressive. I have friends who grew up in churches like that and who were put in conversion therapy, which of course is never effective.

I am very grateful to have grown up in such an accepting environment that allowed me to form my own ideas of

God and spirituality. I feel sorry for people who are told by their church or pastor that being a Christian is black-and-white: “You’re either saved or you ain’t.” I believe our God is a loving God and Jesus was a great prophet. We can learn a lot from his stories and how he treated other people, *especially* the outcasts or those “different” from him.

Q: How do you relate believably to an on-stage “family” whose values contrast so starkly with your character’s?

A: It’s not hard. I don’t believe in their “Christian morals” as a person, so it’s fairly easy to be disgusted by them on stage. Furthermore, they’re brilliant actors, so the tension on stage is quite palpable. That, and when your stakes and intentions are clear as an actor, the rest tends to work itself out.

Q: If Dewey told you that you had

‘I’ve played lots of “complicated” and “awful” characters. Each character wants something’



— Ben Curtis

to play Big Jim tomorrow, could you do it? What would you do to get into that character?

A: Absolutely! I’ve played lots of “complicated” and “awful” characters. Each character wants something. If you know what yours wants, then that’s your job on stage: to listen and to get what you want, or at least try. This script is also well-crafted, so the words guide you. No matter what kind of character I play, I always find and play the truth and the humanity. Even Big Jim is quite human. ■

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Trump policies force reduction of refugee-resettlement network



By Mary Frances Schjorberg
 Episcopal News Service

Episcopal Migration Ministries (EMM) will cut its 31-member affiliate network by six in 2018 because of changing U.S. policy that will reduce the number of refugees to be resettled in this country annually by more than half. The planned closings are a painful but strategically necessary move, the Rev. Canon E. Mark Stevenson, EMM’s director, told Episcopal News Service. They follow two other recent decisions to shrink EMM’s footprint, one directly related to the government’s changing refugee policy and one not. “It’s painful, it’s horrific, but we hope — we pray — that we have made the right decisions for the health of the overall network and for the well-being of the refugees,” he said. “That

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‘Soul of a Musician’ series mixes songs and faith

Christine Havens

On Sunday mornings, music at St. Matthew’s Episcopal Church in Austin, Texas, involves a traditional organ, choir and hymns. But on Sunday nights, Rector Merrill Wade heads for a Tex-Mex restaurant to explore the intersection of blues, rock, country — and faith.

Five years ago, led by his and the St. Matthew’s community’s combined passion for music, Wade started a series called “Soul of a Musician.” It aimed “to support and appreciate musicians and all they mean to Austin and to the church,” according to Soul’s mission statement.

The program runs September to December and March to June, turning the lounge at Iron Cactus North into a relaxed, welcoming space where the secular and the spiritual connect through music and fellowship.

There’s no shortage of acts in Austin, home to the state legislature, the University of Texas and a legendary music scene that spans every genre.

Wade books the artists for the series, looking for a wide variety. The current season has hosted Latin-inspired indie rock, honky-tonk, blues and old-school 1970s soul. St. Matthew’s pays the musicians and promotes the shows. The outreach is supported by the parishioners, supplemented a couple of seasons by grant money from the Diocese of Texas.

Iron Cactus North also got into the spirit, providing space for the shows and free meals for the musicians.

The family-friendly, free shows begin at 6:30 p.m. and last for about an hour. Wade



Photo/Christine Havens

Audience members listen to Warren Hood, left, and Marshall Hood play a lively instrumental at the “Soul of a Musician” series in Austin, Texas.

and Associate Rector Christian Hawley hold faith-based conversations with the musicians at the midpoint of the show, asking about one or two of the songs performed. Audience members get to ask questions, too. The artists then play a few more songs before the show wraps up with the opportunity for audience members to thank the artists personally and to buy CDs or other merchandise.

One evening, Los Angeles-based singer/songwriter Johanna Chase sang a poignant song grounded in “God’s love — agape,” as she explained to Hawley afterward. An audience member asked her about the connection for her between creativity and spirituality. Chase said that she considered her music “very much a spiritual practice — sharing music with people everywhere, farmer’s markets in L.A. to clubs.” Chase added, “Music is a space for people to find themselves.”

Frank and Jane Baxter

Lynn attended the early Soul Series shows and are now active members of St. Matthew’s and regular audience members. They also serve as greeters of sorts at Iron Cactus North. “The sense of community at both Soul and St. Matt’s hits you in

the face,” Jane Lynn said. “Some folks come who are not members, but have their own churches, yet spread the word about St. Matt’s.”

Laura Lucas, a regular at the shows for two years, is not a churchgoer, rather

continued on page P



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Pentecost, for young people

Rebekah Hutto, a Presbyterian minister, seeks to introduce this often overlooked Christian observance to children and their families.

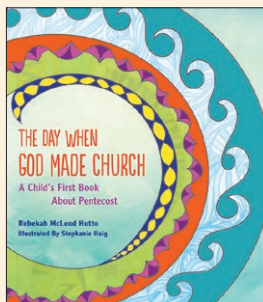
This book celebrates the miraculous events that occurred on Pentecost and how the Holy Spirit shaped, and continues to shape, the people of God's church. In this book, children can learn the story of Pentecost: the sights, the sounds and the people that began the community of the church. They can discover who the Holy Spirit is and how God calls each of us to follow Jesus.

At the end, parents, educators, and ministers can brainstorm to discover ways to celebrate Pentecost with their children in their own churches and families. ■

The Day When God Made Church: A Child's Book about Pentecost

By Rebekah McLeod Hutto

Paraclete Press
32 pp.,
\$15.99



METHODISTS continued from page 1

drawn from each other's churches and from the full-communion partners they hold in common, the Moravian Church and the Evangelical Lutheran Church in America.

The Episcopal Church is in full communion with the Evangelical Lutheran Church in America; the Mar Thoma Syrian Church of Malabar, India; the Old Catholic Churches of the Union of Utrecht; the Philippine Independent Church; the Church of Sweden; and the Northern and Southern Provinces of the Moravian Church. It also is engaged in formal bilateral talks with the Presbyterian Church (U.S.A.) and the Roman Catholic Church via the U.S. Conference of Bishops. ■

AGING continued from page K

Ah yes, faith. Grant loves Ecclesiastes and references it often. Too often. Such a heavy reliance on that least "religious" of texts, which barely chafes against secular culture, feels like a cop out. Grant is a self-proclaimed practicing Episcopalian; I wanted the Gospels! And when she does dare to engage with the New Testament, as in the essay "The Bridesmaids and the Oil," she may be slightly less sure-footed, but she still writes en-

gagingly and convincingly on Scripture. I was left wishing she'd tethered her own narrative to the grander Christian narrative more often; the book as a whole would have been the richer for it.

"When Did Everybody Else Get So Old?" would make for a perfect book-club selection — and it's not just for the gray and paunchy. It would be a waste if this book only reached the 40-to-50 set. It provides fertile ground for discussion on many themes. Plus, as Grant handily indexes a varied and robust group of writ-

ers and thinkers from David Sedaris to Jung, it provides a plethora of jumping-off points for further reading.

I hope Jennifer Grant continues to write on faith, as the church needs honest, intelligent, lay voices such as hers. Despite the title, what she brings to the table here is more than an entertaining memoir on aging; her voice and her wisdom are, in fact, ageless. ■

Shelley Crook is a New York-based writer.

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SOUL continued from page O

describing herself as "inter-spiritual." She loves coming to Soul and often brings friends, she said, because "the format is unusual and incredible, tying the creative arts with the spiritual."

The artists who perform are largely from Texas and have a relatively small fan base compared to big names like Willie Nelson.

"The dream used to be the Grammys and the big tour buses," said Warren Hood, an indie country-rock performer who plays fiddle and recently performed at Soul. But having seen that lonely life, he said, all he wants is to "play enough gigs to make a living in Austin and have a family life."

This might mean 40 gigs a month in small, noisy venues where people are talking and drinking, not paying attention to the performers. At Soul, he said,

he appreciates the opportunity to "be in a place where folks are engaged — talking and listening."

R&B singer-songwriter Ray Prim, who has been making music for 25 years, posted on Soul of a Musician's Facebook page after the April 2 show: "Man, I had a great time at Merrill Wade's Soul of a Musician Series tonight. Loved the format, and the crowd was actually there to enjoy the music. Thanks to Nikki [a series newcomer] for buying 25 CDs and giving them out to the rest of the audience. Amazing! Definitely go check out one of the shows if you get a chance. I think you'll love it!"

Christine Havens is the communications coordinator at St. Matthew's Church, Austin, Texas.

To learn more about the *Soul of a Musician* series, go to www.stmattsaustin.org/Music/4soul-of-a-musician-series.html. ■

On May 6, 60 Episcopalians from the Diocese of Iowa traveled to Awakening the Spirit in Kansas City. For more pictures of the event, visit tinyurl.com/IowaAwakening



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