

Summer 2018
VOLUME 5, NUMBER 2



Iowa Connections

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



Hosted by:
St. Paul's



From the Bishop

Spring and summer are galloping upon us this year. It seems like the trees have blossomed in a twinkling of an eye. Even with an extended winter, it doesn't take long for nature to catch up with itself. Winter is my most efficient gardener, leveling things off after a disastrous experience of trying to keep up with the garden on my partial, one-day-a-week schedule (and that's assuming I am going to venture out or it is not raining). Nevertheless, there is always new hope that *this* spring and summer will be different. It's not only the possibility of new planting, but also the controlling of the weed invaders.

Two years ago I concentrated particularly on the lawn, with a modicum of success, only to discover that in two key areas in the backyard, the trees have grown too tall and are shadowing out the sun making grass restoration impossible. (That is probably why it went dead in the first place). I was not taking in a large enough perspective. With this summer's travels pending around a new grandson, a son's wedding, and General Convention, that new hope for gardening success this year is shrinking. It is a paradox that the garden's most illustrious year was after my heart attack in 2011 and the three months of forced rehabilitation. A new flower bed was created from an encroaching lawn, and by the fall it even boasted Zinnias larger than my hand. That year winter was not so welcome.

Jesus took descriptions of situations like this and added, "The Kingdom of heaven is like....."

The reality is that life refuses to take a pause, and life's winter is probably not what we look forward to. Yet Native American wisdom would encourage us that we experience the seasons of life in continuous cycle. Even in the winter of our life we experience spring, summer, and fall. That is why I actually take my garden scenario seriously. It tells me a lot about myself even if it simply reveals my stubbornness for refusing to get help, or to

weigh-up sensibly what can and cannot be managed in this current schedule. And that doing what we can as we can is more productive than we may imagine, and always preferable to giving up. Yes, the Kingdom of Heaven is a lot like all these things. By using such everyday metaphors Jesus was indicating that we discover the Kingdom in situations not, in fact, too unlike our everyday life. That is what He may have meant by saying that the Kingdom is not too far from us.



Bishop Alan Scarfe

This may all have come to mind because it is a very productive time in the life of the Diocese. We have numerous projects on our plate. We have held 20 Growing Iowa Leader consults which have all harvested some profoundly transparent mission yearnings and perspectives affecting every congregation. The Growing Iowa Leader Days are exposing us to some of the sharpest thinkers engaged in issues of church identity and mission in the present times. How do we respond or build on the gift of their perspectives? Also, a "Calling Group on Small Churches" has been gathered to focus closely on ministry among our smaller congregations and, in at least two areas, we are in some form of negotiation with the Church-wide body to assist with developing plans for clergy mutual support and congregational redevelopment. It further seems that Iowa's Revival 2017 has captivated the imagination of The Episcopal Church and will be highlighted at General Convention, as may our work as Creation Stewards. The Beloved Community Initiative for racial reconciliation is launching its program this year, and we are upgrading the technological capacity of each congregation in advance of our own Diocesan Convention in October and our intention to stream the Sunday Convention Eucharist with the Presiding Bishop.

continued on page 7

Iowa Connections

Summer 2018 The Rev. Meg Wagner, Editor

Iowa Connections is published quarterly by

The Episcopal Diocese of Iowa

225 37th Street, Des Moines, IA 50312.

515-277-6165. www.iowaepiscopal.org.

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

POSTMASTER: Send change of address to:

Iowa Connections,

PO Box 937 Bellmawr NJ 08099-0937

EJournal@egpp.com

STATEMENT OF OWNERSHIP MANAGEMENT AND CIRCULATION: Title of Publication: Iowa Connections is issued 4 times per year. Location of publication headquarters: 225 37th Street, Des Moines IA 50312. General business office of publisher: Episcopal Diocese of Iowa, 225 37th Street, Des Moines IA 50312. Publisher: Episcopal Diocese of Iowa, 225 37th Street, Des Moines IA 50312. Editor: Meg Wagner, 225 37th Street, Des Moines IA 50312 Owner: Episcopal Diocese of Iowa, 225 37th Street, Des Moines IA 50312. Average number of copies each issue during the preceding 12 months: 2,831. Actual number of copies of single issue published nearest to filing date: 2,813. Average number of copies of each issue sold through dealers and carriers, street vendors, or counter sales during the preceding 12 months: 69. Actual number of copies sold through dealers and carriers, street vendors, or counter sales of single issue published nearest to filing date: 44. Average number of mail and paid subscribers each issue during preceding 12 months: 2,831. Actual number of mail and paid subscribers of single issue published nearest to filing date: 2,788. Average number of copies free distribution each issue during preceding 12 months: 0. Actual number of copies free distribution of single issue published nearest to filing date: 0. Average number of copies each issue total distribution during preceding 12 months: 2,831. Actual number of copies each issue total distribution published nearest to filing date: 2,788. Average number of copies each issue during preceding 12 months for office use, leftover, unaccounted, spoiled after printing: 25. Actual number of copies of single issue published nearest to filing date for office use, leftover, unaccounted, spoiled after printing: 0. Returns from agents: 0. Percent paid circulation during preceding 12 months: 99.117 Percent paid circulation published nearest to filing date: 99.111.



GROWING IOWA LEADERS
CALLED, FED, AND SENT
DIOCESAN CALENDAR

June

- 2, 3 GROWING IOWA LEADERS at St. Alban's, Spirit Lake with Trinity, Emmetsburg
- 9, 10 GROWING IOWA LEADERS at St. Mark's, Des Moines with the Cathedral Church of St. Paul
- 22-24 Summer Ministry School and Retreat, Grinnell

July

- 3-13 General Convention, Austin, Texas
- 18-20 Freedom School 360: Training for Adults, Old Brick, Iowa City
- 21-18 Freedom School 360: For ages 13-18, Old Brick, Iowa City
- 21,22 GROWING IOWA LEADERS at St. John's, Shenandoah with St. John's, Glenwood and St. Paul's, Council Bluffs
- 23-27 EPIC Summer Camp, Pictured Rocks, Monticello

August

- 11, 12 GROWING IOWA LEADERS at St. Michael's, Mount Pleasant with St. John's, Keokuk; Christ, Burlington and St. Luke's, Fort Madison
- 18-19 Happening 45 Staff Training, St. Timothy's, West Des Moines
- 25, 26 GROWING IOWA LEADERS at St. James', Oskaloosa with Trinity, Ottumwa and St. Andrew's, Chariton

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

In This Issue

- 2 From Bishop Scarfe
- 4 Connecting and Learning in the United Kingdom
- 8 International Rural Churches Association Quadrennial Conference,
- 9 Hazlenut Connection
- 10 Another Successful Disaster Rebuild Mission Trip
- 11 Time For Another Prayer Book?
- 12 Supporting Veterans at St. Luke's
- 13 Summer at St. Alban's Spirit Lake, The Black Beauty
- 14 Collaborate for Change: Freedom School 360, Plugging in to General Convention 2018
- 15 Summer Ministry School and Retreat
- 16 School's Out...Except for Episcopalians
- 18 Stewardship Share

COMING SOON TO A CHURCH NEAR YOU

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



A Saturday to build the ministries of ALL

- Locally discerned topics relevant to your context
- Increasing opportunities for service and mission
- Developing the gifts of Iowa Episcopalians
- Collaboration and shared visioning with neighbors

Connecting and Learning in the United Kingdom

by Steve Godfrey

The Diocese of Iowa and Diocese of Brechin, in the Scottish Episcopal Church, have a companionship that goes back 40 years. It has involved exchanges of clergy, visits, and presence at one another's conventions, known as synods in Scotland. In recent years our companionship has been strengthened by our common relationship with the Diocese of Swaziland, with young adult and service trips and visits by individuals. In support of our companionship, Bishop Scarfe sent me to represent the Diocese of Iowa at the Diocese of Brechin 2018 Synod in March, creating an opportunity to research congregational development efforts there and in the Church of England, which has been intentional and somewhat successful at developing ministry in rural contexts.

I started my 12-day trip near Coventry, England where I met with Jerry Marshall and Jill Hopkinson. Jerry and Jill are lay people with a shared passion for strengthening rural ministry. Jerry was the CEO of

Germinate at the Arthur Rank Centre (*germinate.net*) until early April, and also chair of the International Rural Churches Association. Jill is the Rural Ministry Officer for the Church of England, a member of the Germinate staff, and author of *Released for Mission: Growing the Rural Church*. Germinate's mission is to help rural communities flourish through churches. They have produced a number of resources that we might adapt for supporting rural congregations in Iowa and we are exploring collaboration opportunities. My conversations with Jill and Jerry helped me to articulate a focus on three

areas when planning to support rural ministry: the importance of maintaining incarnational presence in local communities, the need for teams of clergy and lay leaders serving groups of congregations with



St. Michael's, Wartnaby, Leicestershire, set for a Prayer Book Communion service

shared resources, and the importance of developing a diversity of spiritual expressions, like family services and Messy Church along with traditional expressions like Prayer Book Eucharists.

My next stop was the Diocese of Hereford in England, where I had been invited to attend their Synod focusing this year on rural church buildings, and to shadow a team vicar in rural Shropshire. But an extremely rare late-winter snowstorm led to cancellations. Fortunately, Morrie Bryant, at St. Andrew's in Des Moines, had put me in touch with Peter Hooper, an area dean in rural Leicestershire, also recommended by Jill Hopkinson. Peter has spent a lot of time in Iowa and used to worship at St. Andrew's when in Des Moines on business with Pioneer, where he worked before going into professional ministry. He and his wife



The Arthur Rank Centre near Coventry, England. Photos: Steve Godfrey

Connecting and Learning, *continued*

Sue graciously welcomed me to stay at their home and Peter organized a day of experiencing rural church life in England. I experienced a traditional Prayer Book Communion service in a hamlet of about 60, a family service in a market town of 3,500, and a service built around the music of Van Morrison in a village of 600. Peter's deanery includes 65 churches organized into 10 Benefices (groups) of 6-7 churches each. Each group is served by a full-time or "house for duty" priest, often in a team with lay readers, each of whom have been trained for leading worship and preaching via a diocesan program. The lay reader at the family service I attended offered an engaging telling of the story of Jesus cleansing the Temple. The full-time stipendiary clergy, in addition to their parochial responsibilities, also work across the Deanery (all 65 churches) offering some form of specialist ministry (e.g. schools focus, mission to the unchurched, development of pastoral visiting teams). Functioning with this matrix approach ensures that different skill sets are available across all parishes within the Deanery. Peter is also working to hire administrative and building maintenance staff to support the Deanery as a whole.

From Leicestershire I drove to Bradford, in Yorkshire, where Bishop Scarfe grew up. There I met with two leaders of Outworks, a collaboration of a number of churches and faith-based agencies in an inner-city context. This community has grown out of the ministry of St. John's, Bowling, and the leadership of Howard Astin, who was rector there for about 30 years until he recently retired. His approach was to develop cells of church members and to encourage leaders to follow their



A family worship service in Leicestershire, England

visions to try new things. Chris Barnes had been a member of St. John's and had a knack for pastoral leadership, so Howard encouraged him to take on more leadership roles and to develop connections in the community, such as with a special needs school and family support agency. Ultimately Chris was ordained. Recently Chris took on a formerly Methodist church that had

declined and is building it up again. Another leader, who decided not to pursue ordination, has developed multiple new congregations out of things they have tried at St. John's. Meanwhile other congregations and agencies have chosen to align with Outworks for the strength that the partnership offers. Howard is mostly retired now and focusing on mentoring leadership.

Having achieved my research goals in England, albeit with an unexpected change in plans, I took a train to Scotland. After one night in Edinburgh and lunch there with a ministry development colleague I had met at a conference in San Antonio a few years ago, I found my way to Dundee and the Diocese of Brechin. Pat Millar, Companion Dioceses Link Officer, had arranged a wonderful diversity of experiences for me and my interests in congregational development. My host was Fay Lamont, the Priest in Charge of St. Ninian's in Dundee, where I preached

continued on page 6



Sunday Worship at St. Ninian's, Dundee, Scotland

Connecting and Learning, *continued*

on the Sunday that I was there. Fay also serves as the Diocesan Ministry Officer. St. Ninian's is a vibrant, small church in an urban, working-class neighborhood, with a lot of young adults, youth and children. They host a ministry for parents and toddlers two days each week and a Girls' Brigade Company on Wednesday evenings. Many of the young families have come to church through the girls deciding to attend and bringing along parents and siblings. St. Ninian's ministry is partially supported by a grant from the Diocese of Iowa. I enjoyed many conversations there with Fay and lay leader Vina Strachan.

I also experienced a midweek Eucharist at Pat's small church in a suburb of Dundee, and enjoyed conversation with their part-time priest, Kenneth Gibson, who also has experience as a secondary school teacher. There I met Harold Jack, a lay reader from another church, who

was participating in the Eucharist and taking Reserved Sacrament to share in his congregation on Sunday, a fairly common practice now in parts of the Scottish Episcopal Church. The next day I had a tour of three rural churches and conversation with Michael Turner, the priest who serves them and one other congregation. Then I had an afternoon and evening with Joe Morrow and Iain Turnbull, who have spent time in Iowa when Joe was priest at Trinity in Waterloo for several months in the early 80s. Iain is a senior lecturer in social work and a lay reader, serving his church in Dundee and others when needed. Joe is a judge, Lord Lyon King of Arms (Google it!), and the chaplain at Glamis Castle, which typically draws 40 worshippers on Sunday mornings and provided perhaps the best photo opportunities of the trip. Joe has been a bivocational priest for most of his career.

Since Bishop Nigel Peyton retired last summer, the Diocese of Brechin has been searching for a new bishop, so The Synod was chaired by their interim bishop, the Bishop of Edinburgh. There I shared a presentation about the Diocese of Iowa, especially our work with small and rural congregations, including some of the results from "Horton Hears a Small Episcopal Church" by Kim Gee and Holly Scherff in Shenandoah. I also described our year of Revival, our current efforts at Growing Iowa Leaders and my transitions work with congregations. And I shared about St. Andrew's in Des Moines, where I am half-time rector, and our shared leadership and multicultural community. Following the Synod, Kerry Dixon, the priest of St. Luke's in Dundee, showed me how they have transformed that congregation from a traditional church of six to a lively café church with 25 to 40 people



Glamis Castle in Angus, Scotland

Connecting and Learning, *continued*

worshiping on Sundays. Kerry is also the Diocesan Mission Officer and hoping to help other congregations explore new possibilities to connect with people in their communities.

The Diocese of Brechin is a small diocese facing challenges and opportunities very similar to Iowa, though perhaps more acute. Most of the churches are quite small and they struggle to maintain clergy coverage for them. They are striving with very limited resources to encourage ministries like St. Luke's Café Church and St. Ninian's Stay and Play, which are connecting to people who have not been part of the church. They are also committed to maintaining incarnational presence in their small communities and benefiting from the ministry of lay readers and other hard-working lay leaders, along with clergy overseeing multiple churches and covering a lot of miles. We can learn a lot from what they are doing and

I am excited to share some of what I discovered there and in England as I work to support congregations around Iowa.

The Rev. Steve Godfrey serves as Missioner for Congregational Development and Transitions and as Rector of St. Andrew's in Des Moines.



St. Luke's Café Church, Dundee, Scotland

From the Bishop, *continued*

On top of all this we are launching a diocesan campaign GILEAD to raise funds for ministry formation and leadership resourcing of the coming generations.

All of this is upon us, in a twinkling of an eye. This is not a time to be preoccupied with only localized areas and to miss the larger perspective. Nor is it time to be stubborn and go it alone, or let the enormity of things overwhelm us. It is time to find heart in ancient prayers, like the following from the Celtic tradition, who in their own turn wondered to what the Kingdom of Heaven might be likened, and how can they do their part as God's servants.

*Come harvest-time, each one's work will yield what it may yield.
But to be turned with the soil, disrupted, replanted,
to bed down, and then grow with God's seasons, seems to require the softening of the ground with many tears.*

I have learned to abandon my own plans Without complaint, though often my ready smile lay close about the wells of weeping.

*We stretch out our hands and throw, and many, many seed we sow.
Come harvest-time, each one's work Will yield what it may yield.
Let us embody Your ready kindness*

*In our day,
For things will not be
As they were before.**

In the peace and love of Christ,

The Rt. Rev. Alan Scarfe
Bishop of Iowa

**Celtic Daily Prayer Book 2: Farther Up and Further In, Northumbria Community, p 1129.*

International Rural Churches Association Quadrennial Conference

April 15-21, 2018 in Christchurch, New Zealand

by Ellen Bruckner

Raise your hand if you live in rural Iowa. With 55,857 square miles in the state, 35.7% of the population of Iowa is considered rural. Many of our faith communities are in these rural areas and are continuing to find ways of being faithful and vital in these places of shifting resources and demographics.

Networks among the rural churches form connections based on sharing and common interests, helping to ease the sense of isolation that can easily grow in rural areas. The International Rural Churches Association (IRCA) is such a network whose aim is to provide mutually supporting fellowship and share resources from all over the world. This network gathers face-to-face once every four years. This year the conference was held April 15-20 in Christchurch, New Zealand. The purpose of the conference:

- To inspire, encourage and equip rural lay and ordained leaders of churches worldwide in their mission and ministry.
- Provide a forum for the international sharing of rural resources and launch a resource-sharing web site.
- Introduce learning communities as a tool for rural church development and provide materials to participating country groups to be adapted and used in-country.
- To broaden the range of countries involved in IRCA and support existing country groups.
- To raise the profile of the rural church.

• To further build international fellowship and grow international and ecumenical partnerships.

Four Iowa Episcopalians joined 93 others from 14 countries all committed to rural church ministry for a week of sharing stories and dreams. The IRCA network is ecumenical and while we met many who share our Anglican background, we were very much enriched by connections with other Christian denominations whose viewpoints often offer challenges as well as support for the ministries we have in common. Holly Scherff, Jenn Latham, Lydia Bucklin and Ellen Bruckner took the Iowa viewpoints to the IRCA gathering. To our delight we found two other Iowans in Christchurch. Mark and Margaret Yackel-Juleen are members of the ELCA church and live in Elkader, IA. Many of the participants were from Oceania (Australia, New Zealand, and the Pacific Island communities); others were from Europe and Asia.

The theme for the 2018 gathering was "Growing Together." We spent much of our time in country groups dialoguing about the rural church reality in our place, dreaming about the possibilities for rural churches and then putting some action plans

into words. The eight of us from the U.S. committed to meeting via Zoom in May to check in with each other, to begin to clarify how the Rural Church Network might be a resource to more people in the U.S., and to continue to expand the development of an online resource called "Discovering the Uniqueness of the Rural Church," an older resource being updated and brought online by Rev. Dr. Mark Yackel-Juleen from Wartburg Seminary in Dubuque. Together we will meet to begin working on formation for rural ministry mentors and collaborators and the Iowa Episcopalians are committed to planning a small church summit to happen in 2019, using information from the "Horton Hears a Small Episcopal Church" report and from the IRCA gathering. We seem to be moving toward a shift in our current reality of church in rural areas to a new understanding of not only the uniqueness of rural church communities, but their gift to the whole church. There are some paradigms that need to be explored and hopefully the summit in 2019 will help in this journey.

Ministry happening in our rural churches is very much a vital part of our Episcopal Church in Iowa.

Websites to check out:

irca.online/

www.ruralchurchnetwork.org/

wartburgseminary.edu/center-for-theologies-land/



International Rural Churches, *continued*

The issues we deal with are similar to those around the world. In some areas, we in Iowa seem to be further along, and in other areas we still

have much to learn. We are confident that the relationships we have begun to develop will be of great support for our work in Iowa and

we look forward to sharing our work with others.

Ms. Ellen Bruckner serves as the Diocesan Ministry Developer.



Almost 100 people from 14 countries gathered for the International Rural Church Association conference held once every four years. The 2018 gathering was at Lincoln College in Lincoln, New Zealand, and focused on the theme of "Growing Together."

The Hazlenut Connection

by Kathryn Campbell

The Hazlenut Connection, hazlenutconnection.org, is up and running. It is an online educational platform where people who want to learn more about world religions, spirituality, and faith issues gather to converse and learn. And all without being pushed to convert. It is highly interactive.

Visitors are invited to everything in the Public Square, which is open to all and offers multiple chat rooms and forums. Study resources invite browsing and suggestions. We welcome suggestions from everyone and also help people devise their own conversations or courses. Surveys help

people form conversation groups.

Members organize conversations and formal courses aided by numerous resources which are open to all. Participants can claim continuing education credits by using confidential records which describe their work.

The descriptions of all group activities and all suggestions for books, websites, and media, show how difficult they are. From fun and easy to professional level, there are choices for everyone.

Annual memberships are \$120 and free introductory memberships last until July 15, 2018. Early adopters get their first year's membership

for \$90. Religious and community organizations may become affiliates to use Hazlenut's platform for their own programs.

The Rev. Kathryn Campbell, Ph.D., D.Min. President and Executive Coordinator of The Hazlenut Connection and is very grateful to the diocese for the Alleluia grant awarded in 2017.



hazlenutconnection.org

Another Successful Disaster-Rebuild Mission Trip

by Jerry Davenport



Tori Thorne and Grace Fleming prepare to sheetrock



Jerry Davenport and Isabel Hogg hang drywall



Hailey Sullivan and Diane Sullivan prepare food for the Harvest Truck Ministry



From left to right Bottom: Kate Hogg, Jerry Davenport, Isabel Hogg, Tori Thorne, Dave Boyd. Top: Diane Sullivan, Mark Sullivan, Hailey Sullivan, Keanna Davenport, Kay Jahnel, Giselle Redondo, Grace Fleming, Brad Gipple. Not pictured: Bill Higgs

After two successful disaster-rebuild mission trips to Louisiana and Missouri in 2017, the Diocese of Iowa Team had a great format for helping out Hurricane Harvey flood victims in March of this year. Our team of 14 headed to Beaumont, Texas, on March 10th to sheetrock two homes that had taken in more than seven feet of water. The drive was long and we were wonderfully hosted our first night by Christ Episcopal in Tulsa, Oklahoma. We arrived at St. Stephen's Episcopal in Beaumont the following evening to prep for the work ahead. They provided housing, meals, and extra tools and supplies along with great fellowship throughout the next two weeks. Six of our group were youth and had a great experience learning new skills, interacting with our work-site hosts, and exploring the food, culture, and sites of the area.

Most of the group stayed for one week, but four worked the second week to complete the second home. As has been our experience in the past, our work-site hosts were overwhelmed with the team's willingness to travel long distances and work long days in helping them recover from such a widespread natural disaster. The homeowners were extremely appreciative and strong bonds were formed during this incredible experience. Both hosts often provided delicious local cuisine as we daily worked to bring their homes back to pre-flood conditions. We continue to stay in touch, celebrating progress and strengthening our bonds of friendship.

Our mission reached out beyond home repair to working with St. Isidore Episcopal Church's "Harvest Truck Ministry" in The Woodlands, Texas. More than 150 meals were prepared for the homeless as we worked alongside this "church without walls," spreading God's love through 100 percent community ministry. Many in our group traveled on to a tour of NASA and some time at Galveston Bay. All work and no play really exhausts you!

We were all blessed to have been able to share in this ministry of "rebuilding the love." Over the past several years we have worked with the Dioceses of Texas, Louisiana, Missouri and Oklahoma, developing partnerships to assist each other as we encounter new natural disasters that will surely come. Many thanks to all of you for your prayers, financial assistance, and helping hands as we work together in God's Love to lessen the pain and despair of disaster victims. Being prepared for the next disaster will go a long way in lessening the emotional and physical stresses of such events. If you are interested in helping with this planning or jumping in to help out somewhere down the line, just give me a call at 319-360-7155 or email to jldavenport15@gmail.com. Wishing you all many blessings with no disasters.

Mr. Jerry Davenport serves as the diocesan Disaster Relief Coordinator with the Rev. Holly Scherff

Time For Another Prayer Book?

by Lauren Lyon

What? You can't be serious. *The 1979 Book of Common Prayer* doesn't look at day over 25! In fact, it's approaching middle age, celebrating its 40th birthday next year. When our parish churches began to make the transition to using it regularly, it seemed like the 1928 prayer book had been there forever. In fact, it had been only 51 years between the publication of the two revisions. So it's not surprising that we're noting the passage of time since the "new" prayer book appeared in the pew racks.

Way back in 2015 at its most recent meeting, the General Convention directed the Standing Commission on Liturgy and Music [SCLM] to prepare a plan for the comprehensive revision of *The Book of Common Prayer* and present that plan to the subsequent General Convention in 2018. The SCLM's work over the past three years has resulted in four possible options for consideration at that meeting next month:

- Revise *The Book of Common Prayer* (BCP)
- Create Book(s) of Alternative Services, and leave the BCP 1979 alone
- More talking, listening, researching, and discerning
- Deepening our relationship with the 1979 BCP

Things haven't moved quite as far on this question as the 2015 convention might have imagined, but that's not necessarily a bad thing. Those who took part in the preparation of the 1979 version and the transition to its official use know what a big step it is to change the language and order of our prayers. I recall a story my liturgics professor told us about his great-grandmother's burial in 1955. She was laid to rest with a copy of the 1892 prayer book in her right hand—because she wanted nothing to do with that new 1928 book. We feel strongly about the way we pray and sing. Often it's difficult to express those feelings in words. As we saw with the 1979 book, our unexpressed anxiety and discontent can break community and distract us from the church's mission. I doubt anyone is too surprised that the SCLM will not be coming to Austin in July with a fully developed plan for a new prayer book.

There is interest in ongoing discussion about what we do next. It would be easy to disparage this measured approach. On so many occasions over the last half-century, when faced with a big decision about matters of inclusion and justice, the church has repeatedly opted for more research



and discussion. Maybe the plan we need now is how to go about that process effectively and productively.

One of the big issues mentioned when discussing a prayer book revision is gendered language. It may seem odd that the revision released in 1979 didn't incorporate a greater degree of change from masculine imagery and language for God. Eucharistic Prayer C, composed for that prayer book, mentions the patriarchs Abraham, Isaac and Jacob, but none of the women of Israel. But much of the work that went into the 1979 revision took place years before its release in a church whose leadership was still predominately male. The church has made intentional efforts to build diversity in the last four decades. We have many more viewpoints now to contribute ideas to a discussion of prayer book revision.

It's common now for the church to release its widely distributed communications in multiple languages. Any prayer book revision or new worship material is likely to be published in Spanish, French, and French Creole in addition to English, another concrete reflection of the Church's growing diversity.

The marriage liturgy of the 1979 prayer book assumes a couple composed of a man and a woman. The Episcopal Church's teaching and practice with regard to marriage have changed dramatically since those liturgies were developed. New worship materials will need to take those changes into account.

It's a daunting prospect to consider and not surprising that the four options offered by SCLM include the possibility of creating a book of alternative services and leaving the 1979 prayer book as it stands. Our sister churches in England and Canada have done that. Regardless of the end result, it seems like a good time to begin talking about how our prayer reflects our communities as they grow and change and how those prayers shape our lives as God's people.

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

Supporting Veterans at St. Luke's Des Moines

by Jim McLallen

The Rev. Martha Kester, rector of St. Luke's in Des Moines, nominated St. Luke's for recognition as part of the Employer Support of the Guard and Reserve (ESGR). The ESGR awards businesses that go above and beyond in providing support for their employee/guard member.

Rev. Martha deployed to Afghanistan for a year in 2010 and the congregation provided support for her by maintaining her position as rector at St. Luke's, and by providing for spiritual and moral support. While Martha was deployed, members arranged for coverage for services and parishioners led the daily offices.

In November 2015 we held a fundraiser for the Puppy Jake Foundation and the United Service Organization (USO) where we partnered with a Drake fraternity, Theta Chi. The Puppy Jake Foundation selects, trains and places service dogs to assist wounded veterans. The USO is an organization that Theta Chi nationally supports. We agreed to split the proceeds between the USO and the Puppy Jake Foundation. We got \$700 specifically donated for Puppy Jake and then split the \$952 collected at the door, resulting in more than \$1,100 for Puppy Jake.

In April 2015 we presented a Civil War concert at the church to commemorate the 150th Anniversary of the end of the war with a free-will donation to support The Fisher House Foundation. We raised \$2,031 for that organization



From left to right: Mark Hennessy, State Chair for the Iowa Committee ESGR; the Rev. Martha Kester; Dash Kelley, Senior Warden at St Luke's; Major General Timothy Orr, Adjutant General, Iowa National Guard; and Brigadier General Shawn Ford, Deputy Adjutant General-Air National Guard

which supports Veterans and their families when they are facing medical procedures, similar to the support that the Ronald McDonald House provides to families of those in the hospital.

We are currently in the planning stages for a World War I concert likely to be held at the Camp Dodge Chapel on November 11, 2018 to commemorate the 100th Anniversary of the end of that war. Camp Dodge was one of the major training sites for soldiers bound for Europe, with tens of thousands receiving training there. We will again have a free-will offering with all the proceeds going to the Puppy Jake Foundation.

When Martha was called up for State Active Duty in 2017 for the floods in Cedar Rapids, once again St. Luke's stepped up. While she didn't miss a Sunday, parishioners covered the various bible studies that happen each week as well as made sure every daily service was covered. Moreover, there were priests available if there was a pastoral need during her weeks away. Members also made sure her dogs were taken care of during that time.

Martha nominated St. Luke's for the Pro Patria award, which is the highest honor the ESGR organization can bestow. St. Luke's was rated in the top 100 nationally among some 800 applications.

Mr. Jim McLallen is a member at St. Luke's in Des Moines.



Mark Hennessy, State Chair for the Employer Support of the Guard and Reserve made a special trip to St. Luke's to congratulate the congregation for their Pro Patria Award from the ESGR. This is the highest award that ESGR gives and there is only one recipient in the state for each of three categories.

Summer at St. Alban's, Spirit Lake

by John Barrow

St. Alban's in Spirit Lake has long been known as the "summer chapel" of the Diocese of Iowa. If you are visiting the Iowa Great Lakes this summer, please know that we would love to be your church away from home.

On Saturday evenings at 5:00, we have Holy Eucharist with a contemplative atmosphere and no music. This year Saturday services will go from June 9th to August 26th. Sundays at 10:00 am we have Holy Eucharist Rite II with music. After church, members and summer folks love to linger around coffee, pastries, and conversation. This summer, we will offer *Episcopalian 101*, an exploration of the Episcopal Church with an introductory feel, on Sundays from 9:00 to 9:45 am, beginning June 10th.

We also have a lot to offer during the week. Holy Eucharist is offered Tuesday mornings at 9:00 in the chapel, without music and using Rite I. We have Bible Study on Wednesday mornings at 10:00.

Mark your calendars for our two special off-campus services. On Sunday, July 29th, we will ship out on our annual service on the Queen II, a commercial tourist boat on Lake Okoboji. This has been a tradition for 30 years, as we worship while sailing around West Lake Okoboji. Note that this service is at 9:00 am. On Sunday, August 19th, we will hold our annual Outdoor Eucharist at Gull Point State Park. This service is at 10:00 am and is followed by a potluck lunch.

We pray you have a great summer and that some of it can be with us!

For more information about St. Alban's, check out our website at stalbansepiscopalchurch.org, or our Facebook page at facebook.com/stalbansspiritalake. We hope to see you this summer!

Mr. John Barrow is a member at St. Alban's, Spirit Lake.



Exterior of St. Alban's, Spirit Lake. Photos: John Barrow



Interior of St. Alban's, Spirit Lake

The Black Beauty

by Mark Homer

When I was in 8th grade my father and I were wandering around the Montgomery Ward store in our hometown of Moline, Illinois. My eyes spotted a beautiful black bicycle and I fell in love with it. I had been riding a hand-me-down for a few years and since I now had a paper route and delivered most copies on the back of my bike, I thought I ought to get a new one. My dad agreed. I was stunned, however, by the price of the bike. It was \$50, a very handsome sum in 1955.

I was earning \$5 per week on a route with 87 customers. Since I had a job, my father, the pastor of a thousand-member parish, felt that I should pay for the bicycle out of my earnings. I calculated that it would take me 10 weeks to come up with the cash. My dad reminded me that I

was taking a tithe out of that sum already and might like a bit of spending money. I refigured, 50 cents for the Lord, and no more than a couple of quarters more per week to spend, save the rest and I could get that black beauty in just three months. It was a proud day the bike was parked in our garage.

Ever since I had this first job, I have given at least 10% of my income to the Lord. It comes off the top before any other expense. The lesson that my father and the black beauty taught me is simply this: give your tithe to God first and there will always be sufficient to take care of every need.

The Rev. Mark Holmer serves as the pastor at St. Thomas' Episcopal Church in Algona.

Collaborate for Change: Freedom School 360

by Damita Brown

Midwest Telegraph Media Co-op and Beloved Community Initiative are very pleased to announce our summer program, Freedom School 360 to be held July 21 to July 28 at Old Brick in Iowa City. This week-long program for youth ages 13 to 18 will provide an excellent opportunity to learn about civil rights history and contemporary social justice movements. Ending gun violence, Black Lives Matter, environmental justice, indigenous sovereignty, ending voter suppression and other pressing issues will be engaged. We would like to invite your community to be involved with Freedom School 360.

We would like to invite sponsorship, donations, and collaboration on this project. Becoming a sponsor and a collaborator means your organization will team up with a group of youth enrolled in the school to conduct a community-based project that advances the work you are already doing that intersects with one of the school's themes. Themes include community responses to immigration abuses, voter suppression, mass incarceration, gun violence, community rights activism, and environmental justice. The participants will learn meditation, community journalism, leadership skills, video making, interviewing, public speaking and organizing 101. They will gain the skills they

Plugging in to General Convention 2018

by Meg Wagner

While the 2018 General Convention of the Episcopal Church meets in Austin, Texas, July 3 to 13, people around the world will be able to access live-streaming and on-demand features from the General Convention 2018 Media Hub.

Multiple media feeds will be available at episcopalchurch.org/general-convention-2018-media-hub. Follow along with the many worship opportunities, and watch and listen to deliberations in the House of Deputies and the House of Bishops, in English or Spanish. This year several feeds will be available simultaneously.

One of the highlights this year will be "TEC Talks," or TEConversations—three innovative, inspirational, and informative sessions featuring brief talks, videos, and engaging interludes in the style of the popular TED talks. These talks will be held during the three Joint Sessions of General Convention, each focused on one of the three

FREEDOM SCHOOL 360

For ages 13-18: July 21-28

Training for adults, guides, and mentors:
July 18-20

Register at becomingbelovedcommunity.org

need to join and transform the public conversations that affect their lives.

There is also a three day program for adults July 18 to July 20 which focuses on many of the same themes and skills. Both programs are grounded in mindfulness practices including sitting and walking meditation.

We appreciate the many ways the Episcopal Diocese of Iowa has been involved in social justice issues and strongly believe you all might really enjoy working with us to make sure this much-needed resource is available. For more information on becoming a sponsor or collaborator, email info@becomingbelovedcommunity.org. We hope you will join us.

Dr. Damita Brown is the director for Midwest Telegraph and the creator of Freedom School 360. Thanks to a generous grant and support from the Beloved Community Initiative, Midwest Telegraph is developing this project as an ongoing resource for existing and emerging social justice advocates and organizations.

priorities of General Convention—Racial Reconciliation, Evangelism, and Care of Creation.

Among the TEConversations presenters are the Most Rev. Thabo Makgoba, Archbishop of Cape Town; popular author and priest the Rev. Lauren Winner; Dr. Catherine Meeks, head of the Center for Racial Healing; Mr. Arno Michaelis, author of *My Life After Hate*; and other fascinating leaders and thinkers in and beyond the Episcopal Church. The Rt. Rev. Alan Scarfe has been asked to participate in the TEC Talk on Evangelism on Saturday, July 7 from 2:30 pm to 4 pm central. The talks will be live-streamed and available on-demand.

For coverage of our Iowa deputation at General Convention, make sure to check the Diocese of Iowa Facebook page or follow us on Twitter @IowaEpiscopal.

The Rev. Meg Wagner serves as Missioner for Communications and Reconciliation for the Diocese of Iowa and Priest in Charge at Grace, Cedar Rapids.

Summer Ministry School and Retreat

June 22-24, 2018 Grinnell College

2018 RETREAT SCHEDULE

Friday, June 22, 2018

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

Saturday, June 23, 2018

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

Sunday, June 24, 2018

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

LEARNING TRACKS

- TRACK 1 Exploring Ordained Ministry**
- TRACK 2 Christian Formation and Discipleship from Baptism to Confirmation and Beyond: Forming Episcopal Disciples for Christ**
- TRACK 3 Anglican Social Thought: Some Key Figures**
- TRACK 4 OK2Talk—About Mental Illness**
- TRACK 5 Dismantling Racism: Train the Trainer**
- TRACK 6 Spiritual Practices for a Faithful Life: Stories of Prayer and Spiritual Growth**
- TRACK 7 The Flock Moves Forward: Considering the Road Next Taken**
- TRACK 8 Scarred Body, Bounteous Spirit**
- TRACK 9 Embodying Christ Consciousness**
- TRACK 10 Reality, Grief and Hope: Three Urgent Prophetic Tasks**
- TRACK 11 Using the Gifts of Your Church to Respond to Disasters**
- TRACK 12: Solo Retreat (Self Directed)**

FOR CHILDREN AND YOUTH

- TRACK A: FREE Childcare (birth to entering grade 3)**
 - TRACK B: Youth Track (entering grades 4 to 12)**
- Youth ages 14 to 18 are welcome to register for numbered tracks, if desired.

WAYS TO REGISTER

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

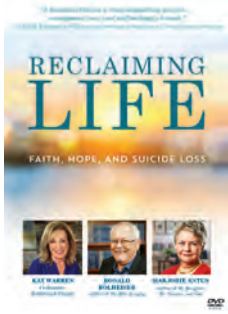
School's Out for Summer...Except for Episcopalians

by Tracey Stark

With the temperatures rising and the sun shining brighter, it's time to prepare for Summer Ministry School and Retreat. The Iowa Religious Media Services (IRMS) staff has reviewed the tracks that will be presented June 22 to 24 at Grinnell College, and we are pleased to offer you suggestions on resources that will give you a jump on the topics you will be addressing. While we have resources that would supplement each of the tracks, we will focus on just a few. If you'd like to learn more about resources that would supplement the remaining tracks, give us a call at 515-277-2920 or email questions@irms.org and we will be happy to help.

Track 4: OK2Talk – About Mental Illness

Reclaiming Life: Faith, Hope, and Suicide Loss (DV1599) looks at the consequences of the more than one million suicide deaths each year. Through powerful first-hand experience, this video offers hope to those who have experienced suicide loss. With thoughtful discussion, this seven-part study will educate people to help those who've lost someone to suicide. (Jr. High-Adult)



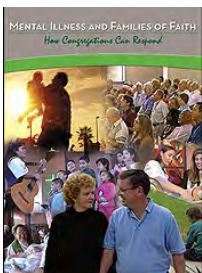
Pack Up Your Sorrows: A Story of Illness, Hope & Transformation

(DV1601) follows the journey of singer/songwriter Meg Hutchinson on her path to a healthy life with Bipolar Disorder. Exploring different aspects of mood disorders, the 95-minute documentary looks at how families try to deal with this illness, the biology of diseases of the brain and the effects of traditional and alternative therapies like medication and meditation. (Sr. High-Adult)



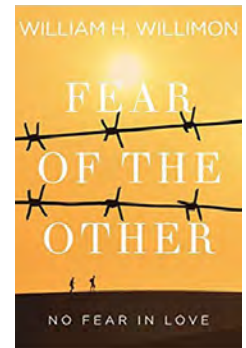
Mental Illness and Families of Faith—How Congregations Can Respond

(DV1200) assures us that through education we can ease the stigma associated with mental illness by providing congregations with examples of how to become supportive and caring communities for those affected. (Young Adult-Adult)



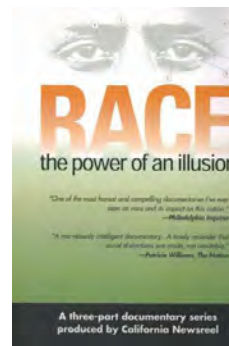
Track 5: Dismantling Racism: Train the Trainer

Fear of the Other: No Fear in Love (DV1566) invokes the Gospel command to love those considered to be "other." This five-session study with Will Willimon encourages an on-the-ground faith that hearkens to a soliciting and revealing God, one who comes to us repeatedly through so-called outsiders, strangers, immigrants and those without status. (Sr. High-Adult)



Race: The Power of an Illusion

(DV1534) questions the very idea of race as innate biology, suggesting that a belief in inborn racial difference is no more sound than believing that the sun revolves around the earth. However, the three 55-minute episodes also illustrate that even though differences in race may not exist in biology, the concept of race is very real, shaping life chances and opportunities. (Adult)

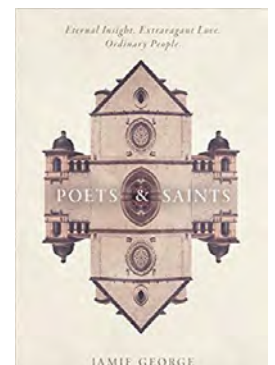


Holding Up Your Corner: Video Stories about Race

(DV1506) is an invitation to address American racism as it was revealed in Ferguson, Missouri. Written by the pastor at the Ferguson Wellspring United Methodist Church, this workshop was designed to help communities explore together the issues of race and injustice. (Sr. High-Adult)

Track 6: Spiritual Practices for a Faithful Life: Stories of Prayer and Spiritual Growth

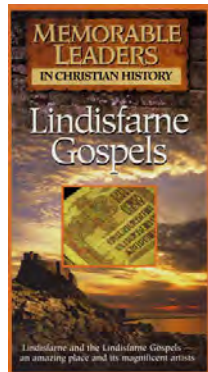
Poets & Saints: A Community Experience (KT364) invites us to take a holistic journey through the history of Christianity through the lives, wisdom, and worship of saints, poets, and "ordinary" Christ-followers. The seven sessions echo the words of the poets and saints including C.S. Lewis, John Newton, Saint Francis, William Cowper, George MacDonald, and many others. (Young Adult-Adult)



School's Out, *cont.*

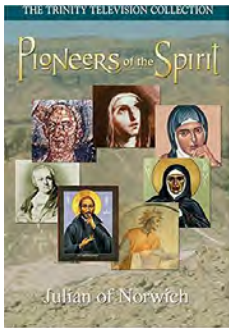
Memorable Leaders in Christian History (DV1317)

presents the lives of outstanding Christians from previous eras, whose influence and significance have endured and continue to speak to us today. Titles included in this series include: *Lindisfarne Gospels* (DV1323), *Aidan* (DV1317), *Bede* (DV1318), *Cuthbert* (DV1319), *Hild* (DV1320), *Oswald* (DV1321), *Wilfrid* (DV1322). (Jr. High-Adult)



Pioneers of the Spirit (DV1296)

uses excerpts from personal writings, dramatic visuals, commentary and narration to produce profiles of remarkable individuals who have felt a spiritual longing so profound that nothing could satisfy their hunger. Titles in the series are: *Julian of Norwich* (DV1296), *Augustine of Hippo* (DV1297), *Dante Alighieri* (DV1298), *Hildegard of Bingen* (DV1299), *Ignatius of Loyola* (DV1300), *Teresa of Avila* (DV1301) and *William Blake* (DV1302). (Jr. High-Adult)

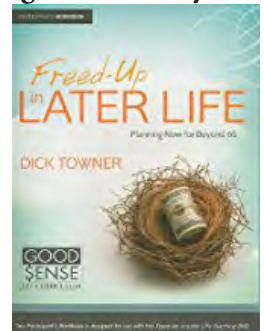


Track 7: The Flock Moves Forward: Considering the Road Next Taken

View from the Inside: Older Adults (DV1497) captures the essence of what it truly means to be "old." This positive video focuses on the majority of older adults living happy, healthy, and independent lives, and challenges us to rethink our attitudes and beliefs about growing old, while not ignoring such realities of aging as declining health and loneliness. (Jr. High-Adult)

Freed-Up in Later Life – Planning Now for Beyond

66 (DV1198) is designed to help us think through what later life might and should look like, teaching biblical principles related to retirement, and providing the tools to develop a plan to prepare for later life and make the plan a reality. (Adult)



Embracing Aging: Families Facing Change (DV684)

provides an exploration of aging in America, introducing us to families who are probably a lot like yours, facing with grace and courage the changes that come in the aging process. (Adult)

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



Iowa Religious Media Services

Phone: 515-277-2920

Email: questions@irms.org

Website: irms.org

IRMS is an ecumenical lending library with over 10,000 DVD, VHS, audio, book, and other resources available for use by subscribers and renters. We are committed to providing religious media resources to assist with faith formation and growth of the whole person, including exploration of the Bible and religious issues.

2018 Stewardship Share

January-March 2018

City	Church	Stewardship Share	2018 Pledge	Due to Date	Received to Date	(Over) Under
Algona	St. Thomas	2,943	3,600	900	900	0
Ames	St. John's	53,918	53,918	13,480	8,986	4,493
Anamosa	St. Mark's	500	1,500	375	0	375
Ankeny	St Anne's	14,988	6,505	1,626	1,628	(1)
Bettendorf	St Peter's	17,384	17,384	4,346	4,346	0
Boone	Grace	550	550	137	92	46
Burlington	Christ	20,408	20,408	5,102	3,401	1,701
Carroll	Trinity	500	1,000	250	1,000	(750)
Cedar Falls	St. Luke's	35,993	35,993	8,998	8,998	0
Cedar Rapids	Christ	51,772	51,772	12,943	8,629	4,314
Cedar Rapids	Grace	7,434	7,434	1,859	1,239	620
Chariton	St Andrew's	3,392	3,392	848	3,392	(2,544)
Charles City	Grace	2,171	2,171	543	543	0
Clermont	Saviour	1,792	<i>pledge not received</i>		0	0
Clinton	Christ	788	788	197	131	66
Coralville	New Song	21,067	21,067	5,267	5,267	0
Council Bluffs	St Paul's	3,689	3,690	923	615	308
Davenport	St Alban's	7,201	6,743	1,686	1,686	0
Davenport	Trinity	111,133	88,906	22,226	22,226	0
Decorah	Grace	6,765	6,765	1,691	1,691	0
Denison	Trinity	550	550	137	137	0
Des Moines	St. Andrew's	32,586	32,586	8,147	5,431	2,716
Des Moines	St Luke's	30,913	14,448	3,612	3,612	0
Des Moines	St. Mark's	5,423	3,500	875	875	0
Des Moines	St. Paul's	67,466	67,466	16,867	11,244	5,622
Dubuque	St John's	10,117	<i>pledge not received</i>		0	0
Durant	St Paul's	5,795	5,795	1,449	1,449	0
Emmetsburg	Trinity	2,490	2,490	623	623	0
Fort Dodge	St. Mark's	27,919	27,919	6,980	6,980	0
Fort Madison	St Luke's	4,400	4,800	1,200	1,200	0
Glenwood	St John's	709	709	177	177	0
Grinnell	St. Paul's	4,686	4,686	1,172	781	391
Harlan	St Paul's	550	300	75	0	75
Independence	St James	2,693	2,500	625	625	0
Indianola	All Saints'	1,970	1,970	493	328	164
Iowa City	Trinity	91,935	63,700	15,925	15,925	0
Iowa Falls	St. Matthew's	3,795	3,795	949	943	6
Keokuk	St. John's	11,432	6,600	1,650	1,148	502
LeMars	St George's	500	<i>pledge not received</i>		0	0
Maquoketa	St Mark's	2,916	1,200	300	300	0
Marshalltown	St Paul's	12,565	12,565	3,141	2,094	1,047
Mason City	St John's	17,251	17,251	4,313	4,313	0
Mount Pleasant	St Michael's	5,126	4,200	1,050	1,050	0
Muscatine	Trinity	16,429	16,429	4,107	4,107	0
Newton	St Stephen's	6,149	7,590	1,898	1,055	843
Orange City	Savior	1,187	600	150	0	150
Oskaloosa	St James'	9,909	9,909	2,477	2,477	0
Ottumwa	Trinity	10,751	5,000	1,250	1,243	7
Perry	St. Martin's	8,081	5,500	1,375	0	1,375
Shenandoah	St John's	550	550	137	550	(413)
Sioux City	Calvary	1,904	1,920	480	480	0
Sioux City	St Paul's	2,842	2,584	646	0	646
Sioux City	St Thomas'	18,145	9,740	2,435	885	1,550
Spirit Lake	St Alban's	8,525	8,525	2,131	1,421	710
Storm Lake	All Saints'	2,288	2,288	572	381	191
Waterloo	Trinity	13,164	13,164	3,291	3,291	0
Waverly	St Andrew's	5,532	2,800	700	233	467
Webster City	Good Shepherd	7,660	7,660	1,915	1,915	0
West Des Moines	St Timothy's	<u>55,779</u>	<u>48,000</u>	<u>12,000</u>	<u>12,000</u>	<u>0</u>
TOTAL		877,070	754,875	188,719	164,044	24,677

Episcopal JOURNAL

QUARTERLY EDITION

SUMMER 2018

Executive Council wraps up its triennial work, looks to General Convention

By Mary Frances Schjonberg
Episcopal News Service

Tying up loose ends, moving the mission and ministry of the church forward and saying good-bye to half of its members, Executive Council on April 23 wrapped up its triennial work.

In its last official act of the 2016-2018 triennium, the council spent 45 minutes in executive session at its meeting in Austin, Texas, reviewing its work during the last three years.

At a news conference after the council adjourned, Presiding Bishop Michael Curry said it had concluded its work “with laughter, a sense of joy and a sense of accomplishment.”

House of Deputies President the Rev. Gay Clark Jennings said that the council and the church’s executive leadership team had clarified their roles and responsibilities, as well as their obligations to each other and the wider church.

“I think we’ve grown immensely in our respect for one another,” she said. “We trust one another. We don’t always agree with each other, but we seem to be able to just keep at it. When we don’t agree or when we have an issue, my experience has been that we speak the truth in love.”

The Episcopal Church has a tradition of calling leaders who bring wisdom, spiritual centeredness and deep experience, said the Rev. Michael Barlowe, executive officer of General Convention and secretary of the council. Curry and Jennings, he said, embody that tradition.

Both Jennings and Curry said they were looking forward to returning to Austin for the 79th meeting of General Convention in July. “The ‘Jesus Movement’ is beginning to grow roots,” Jennings said, adding that she was excited to discover what new ideas would bubble up at convention. Curry agreed, saying he anticipated that this meeting of convention would “be going deeper.”

On April 23, the outgoing chairs of the council’s five committees gave their final reports. Some included exhortations



Photo/Mary Frances Schjonberg/ENS

Presiding Bishop Michael Curry, right, and House of Deputies President the Rev. Gay Clark Jennings preside at a dinner honoring departing Executive Council members.

about the future work of the council as leaders in the Episcopal Church. Anita George, chair of the council’s Joint Standing Committee on Advocacy and Networking, said that her committee was charged with “giving voice and connecting Episcopalians for the purpose of advancing the work of joining in God’s mission of justice, peace, reconciliation and transformation.”

Achieving that goal begins with each Episcopalian, including the church’s leaders, George said. During this meeting, Advocacy and Networking members “engaged in lengthy deliberations regarding the ongoing and critical need for Executive Council and the Episcopal Church to engage in deep training and discussions around racism and racial reconciliation,” she said.

Committee members discussed the fact that “many examples of incidents within and without the church remind us that the work is far from over,” George said.

continued on page B



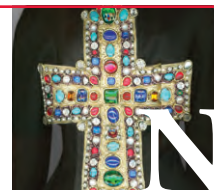
NEWS

Curry’s sermon lights up royal wedding



FEATURE

Former officer turns to prison ministry



ARTS

Designers interpret vestments and accessories



COUNCIL continued from page A

The committee “urges the church to require all leaders of the Episcopal Church, including Executive Council, to engage in antiracism training and deep conversations around race,” George said. “It further encourages the church to engage in discussion to explore the use and power of potentially harmful language when interacting with the wide and diverse groups that comprise our beloved church.”

The committee said church leaders must recognize that “even with the best intentions we may insult or harm others without sensitivity to inappropriate language when we are engaged with good works,” George said.

As she departs the council, George said, she leaves with “high hopes and very, very high expectations of this body. I challenge you, I challenge you, to remember the faces of God who are not here and who depend on you to continue to make space for them and their voices in the beloved community. I implore you, and I love you.”

She returned to her seat amid a standing ovation.

Here are some of the actions that the council took on the last day of its three-day meeting:

- The members agreed to provide financial assistance to 13 dioceses and one area mission that have said they need help covering the costs of attending General Convention. All of the enti-



Photo/Mary Frances Schjonberg/ENS

Diocese of Texas Bishop Andy Doyle tells members of Executive Council and the churchwide staff that the diocese is looking forward to hosting General Convention in Austin this July.

ties already receive block grants from the churchwide budget. Bishop of Honduras Lloyd Allen, a council member, called the assistance “a dream come true. We have cried, we have asked, we have begged.”

Although each entity will receive \$1,200, which another council member noted amounts to about \$150 per deputy, Allen said the biggest concern had been about help in covering the registration cost, “which has prevented our delegation from being complete at General Convention.”

Each bishop, deputy and alternate deputy must pay a \$600 registration fee, in addition to lodging and transportation costs.

The Rev. Nathaniel Pierce, outgoing council member, noted that the council had passed a similar resolution, albeit for a smaller amount, early in 2015 to help cover such costs for the last Gen-

eral Convention. The council needs to consider “the systemic issues” that will continue to prompt this stop-gap funding, he said. “I, for one, am ashamed that folks have to beg for this money.”

The Rev. Jabriel Ballentine, continuing Executive Council member, said that block-grant recipients do great work with that money, “and so to say that we should force people who are doing great ministry to decide between using those limited resources to do ministry or holding onto those resources in order to come to the table [General Convention] is a false dichotomy.”

Outgoing council member Nancy Koonce said that the Joint Standing Committee on Finances for Mission (FFM) had urged its successors to consider this dilemma.

Barlowe agreed that, while those entities have been “gracious” in asking for this money, “we shouldn’t constantly have to rely on their graciousness.” The issue, he said, goes to the root of the church’s polity about broad participation in policymaking bodies. He said the council’s executive committee would consider the issue between the end of the upcoming General Convention and the beginning of the council’s next meeting in October.

- Council members heard that a small group of people who have been involved in the church’s triennial budgeting process will convene before the start of General Convention to consider how to improve that process. A goal, according to outgoing FFM Chair Tess Judge, would be to establish a process “that allows early involvement by PB&F [the Joint Standing Committee on Program, Budget and Finance], as well as more time for FFM to deal with other matters related to the financial status of the church.” ■



GEMN
Global Episcopal Mission Network

CELEBRATING THE GLOBAL JESUS MOVEMENT
drop-in global mission reception

July 4, 4-6:30 pm
Uncle Julio’s Mexican Restaurant
301 Brazos St, Austin
(around the corner from the convention center)

VISIT GEMN DURING CONVENTION AT BOOTH 1003

PROCLAIM, INSPIRE, IGNITE THE JOY OF GOD’S MISSION

Presiding bishop cites ‘the power of love’ in royal wedding sermon

By Matthew Davies and Lynette Wilson
Episcopal News Service

When millions of people around the world tuned in on May 19 to witness and celebrate the royal wedding of Great Britain’s Prince Harry and American Meghan Markle, they also heard the dynamic preaching of Presiding Bishop Michael Curry.

Curry, the first African-American presiding bishop of the U.S.-based Episcopal Church, spoke passionately for about 13 minutes about the power of love.

“The late Dr. Martin Luther King once said, and I quote, ‘We must discover the power of love, the redemptive power of love, and when we do that we will make of this old world a new world. For love is the only way.’

“Anyone who has ever fallen in love knows what I mean. But think about love in any form or experience of it. It actually feels good to be loved and to express love,” Curry said.

“Love, love is the only way. There’s power in love. Don’t underestimate it. Don’t even over-sentimentalize it. There’s power in love. If you don’t believe me, think about a time when you first fell in love. The whole world seemed to center around you and your beloved.

“There’s power in love, not in just its romantic form, but any form, in any shape of love. There’s a certain sense that when you are in love and you know it, when someone cares for you and you know it, when you love and you show it, it actually feels right, there’s something right about it. And there’s a reason for it. The reason has to do with the source. We were made by a power of love, and our lives ... are meant to be lived in that love. That’s why we are here.

“Ultimately, the source of love is God himself. Where true love is found, God himself is there. ... There’s power in love to help and heal when nothing else can. There’s power in love to lift up and liberate when nothing else will, there’s power



Photo/Owen Humphreys/Pool via REUTERS

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

in love to show us the way to live.

“But love is not only about a young couple ... it’s not just about a young couple we celebrate and rejoice with.”

From there, the presiding bishop referenced what he calls the “Jesus Movement.”

“Jesus began the most revolutionary movement in all of human history; a movement grounded in the unconditional love of God and for the world and a movement mandating people to

live and love, and, in so doing, to change not only their lives, but the very life of the world itself. I’m talking about power, real power to change the world.”

He went on to talk about redemption and unselfish, sacrificial love.

“Jesus sacrificed his life for the good of the other, for the well-being of the world. For us. That’s what love is. Love is not selfish or self-centered, love can be sacrificial – and in so doing becomes redemptive. That way of unselfish, sacrificial redemptive love changes lives. And it can change this world. ... Think and imagine a world where love is the way. Imagine

our homes and families, where love is the way. Imagine neighborhoods and communities where love is the way. Imagine governments and nations where love is the way. Imagine business and commerce when love is the way. Imagine this tired old world when love is the way ... unselfish, sacrificial, redemptive.

“Then no child would go to bed hungry in this world ever again. When love is the way we will let justice roll down like a

continued on page E

Dedicated to the preservation and dissemination of information on the history of the Episcopal Church and its antecedents.



Publishing *Anglican and Episcopal History*, publishing partner of *The Historiographer*, making grants to scholars and researchers, supporting the African American Episcopal Historical Collection, coordinating a multi-organizational history conference, providing networking opportunities.

Join us in preserving our Episcopal heritage.

Join today at HSEC.US

Bishops invite reflections on #MeToo and the church

Responses will help inform General Convention listening session

By Mary Frances Schjonberg
Episcopal News Service

The House of Bishops is inviting Episcopalians to “share reflections on sexual harassment, abuse and exploitation” ahead of a planned General Convention listening session titled “Pastoral Response to #MeToo.”

A selection of the reflections, with no names attached, will be read as part of the liturgy included in the sessions, Presiding Bishop Michael Curry and Bishop Mary Gray-Reeves of El Camino Real, vice president of the House of Bishops, said in a May 4 letter to the church.

The #MeToo movement has meant that “the curtain of silence has been drawn back to reveal the pervasive misuse of power, cutting across all races, socio-economic strata, ages and locations, including our own context,” they wrote. “In the Episcopal Church, our practices have not always reflected the values we say we hold. We do not always practice the reconciliation we proclaim.”

The House of Bishops’ Pastoral Response “will focus on listening, liturgy and steps for healing,” according to the press release issued with the letter. It will take place July 4 from 5:15 to 7 p.m. CDT. Those not attending the General Convention in Austin, Texas, will be able to participate remotely via a live webcast.

Reflections may be submitted confidentially “by anyone in our church for sharing anonymously in this liturgical setting of repentance, prayer and worship, pledging a way forward for healing, reconciliation and transformation of ourselves and our church,” the bishops said. A member of the reading team will contact people when their reflections have been read and reviewed.

Confidential reflections can be sent to pastoralresponse@episcopalchurch.org or House of Bishops’ Pastoral Response, 815 Second Ave., New York, NY 10017.

“We imagine a variety of responses: reflections that speak to the culture of harassment, abuse and exploitation, in-

cluding insensitive comments, micro-aggressions and other insensitivities,” Curry and Gray-Reeves wrote.

Their letter notes that the session is a “liturgical and pastoral offering,” not a clergy discipline, or Title IV, hearing. “During the balance of General Convention, there will be resources available for individual pastoral care and Title IV consultations in separate spaces of the Convention Center as people may find the need and desire for continued support and assistance,” the bishops said.

The letter also says that some submitted reflections “might raise the possibility of a Title IV action” and that Bishop Todd Ousley of the presiding bishop’s Office of Pastoral Development will communicate with the author directly

in those cases.

The roots of the session are in a Jan. 22 letter to the church from Curry and the Rev. Gay Clark Jennings, president of the House of Deputies, calling on Episcopalians to spend Lent and beyond examining the church’s history and its handling or mishandling of cases of sexual harassment, exploitation and abuse.

Curry and Jennings said in the letter that they wanted General Convention to discuss these issues because they wanted “to hear the voice of the wider church as we determine how to proceed in both atoning for the church’s past and shaping a more just future.”

They called for an Ash Wednesday Day of Prayer on Feb. 14, during which Episcopalians should meditate on how

continued on page 1

#ME TOO

Card has Curry watchers shouting ‘bingo’

By Sharon Sheridan

In the days leading up to Presiding Bishop Michael Curry’s sermon at Britain’s royal wedding, the Diocese of Fort Worth released a bingo card featuring some of the top words and phrases listeners might hear him say.

Curry “is known throughout the Episcopal Church as an energetic, charismatic, inspiring preacher,” the diocesan website said. “Will Curry share themes that are familiar to us in the Diocese of Fort Worth and to others who’ve heard him preach?”

The bingo card (available at <https://episcopaldiocesefortworth.org/assets/michael-curry-print-bingo-com.pdf>) includes squares for phrases ranging from “Balm in Gilead” to “If it’s not about love, it’s not about God!” and “I’m not going to be up here long.”

While created for the wedding, the bingo card should have staying power as long as Curry keeps

preaching. Perhaps they’ll even inspire worship-time bingo parties at General Convention this summer. That would be in keeping with a lighthearted tradition dating from General Convention 2012, when youth members created an online game called “Bonnie ball” in honor of then-House of Deputies President Bonnie Anderson. Those addressing the house earned points for such behavior as trying to speak to the same issue more than once (2 points), wearing something strange on their heads while speaking (5 points) or mentioning “Bonnie ball” while addressing the chair (15 points). ■

B	I	N	G	O
Beloved child/children of God	Jesus Movement	Bonded in Christ	Working to end suffering	Beloved
The Spirit	God love you, God bless you, & _____	Called to follow Jesus	I’m not going to be up here long.	One more thing and then I’m going to sit down.
If it’s not about love, it’s not about God!	Good News	*	A new way	Jesus of Nazareth
Crazy Christians	Following in the footsteps of Jesus	If you’re breathing, God’s calling!	We have a God! And that God raised Jesus from the dead.	Kingdom come
God didn’t put _____		Let my people	Loving, liberating, _____	There is balm in Gilead

WEDDING continued from page C

mighty stream and righteousness like an ever-flowing brook.”

Meanwhile, an estimated 150,000 well-wishers thronged the streets of Windsor, watching the ceremony broadcast live on their phones and on large screens stationed along the whole procession route. They appeared captivated by Curry’s message about Jesus’ love for the world and his words of encouragement for the newly married couple, named just before the wedding as the duke and duchess of Sussex.

The service began at noon local time at St. George’s Chapel in Windsor Castle, 21 miles west of London. In many ways, the day’s celebrations were a typical royal display of British pageantry, but some elements, including Curry’s pivotal role and the choice of wedding cake, departed from tradition.

Preachers at royal weddings usually are senior clergy in the Church of England.

The bride processed to “Eternal Source of Light Divine” by Handel, sung by Welsh soprano Elin Manahan Thomas, and was escorted down the aisle by Prince Harry’s father, Prince Charles. The bride’s mother Doria Ragland looked on in tears.

Celebrity guests included Elton John, David and Victoria Beckham, George and Amal Clooney, Serena Williams and Alexis Ohanian, and Carey Mulligan and Marcus Mumford. The bride wore a dress designed by Clare Waight Keller for Givenchy. Instead of the traditional fruitcake expected at a royal wedding, the couple selected American pastry chef Claire Ptak to create a lemon elderflower cake, covered with buttercream and decorated with fresh flowers.

Following the service, Curry and his wife, Sharon, joined the couple and 600 other guests at St. George’s Hall in Windsor Castle for a reception hosted by Queen Elizabeth II.

St. George’s Chapel has hosted royal weddings for centuries. The chapel is known as a “royal peculiar,” a place of worship that falls directly under the jurisdiction of the British monarch, rather than a bishop.

Bishop David Conner, chapel dean, conducted the service according to a 1966 version of the liturgy of matrimo-



Photo/Reuters/Jonathan Brady

Prince Harry and Meghan Markle in St. George’s Chapel at Windsor Castle during their wedding.

ny from the Anglican Book of Common Prayer, while Archbishop of Canterbury Justin Welby, as head of the Church of England, presided over the royal wedding and solemnized the marriage.

Markle was baptized by Welby and then confirmed in a private ceremony in March.

The queen is the supreme governor of the Church of England, which is part of the Anglican Communion, and members of the royal family are expected to be active members in the church.

Choral music at the service was performed by the choir of St. George’s Chapel, under the direction of James

Vivian, the organist and master of the choristers.

Other musicians included 19-year-old cellist Sheku Kanneh-Mason and the Kingdom Choir, a Christian gospel group conducted by Karen Gibson. Christopher Warren-Green conducted the orchestra, which included musicians from the BBC National Orchestra of Wales, the English Chamber Orchestra and the Philharmonia Orchestra.

Soprano Elin Manahan Thomas, trumpeter David Blackadder and organist Luke Bond joined the orchestra. State trumpeters drawn from all ranks of the Band of the Household Cavalry provided ceremonial support.

Voices and trumpets ushered in the bride to C. Hubert Parry’s anthem, “I Was Glad,” composed for the coronation of Edward VII, Prince Harry’s great-great-great-grandfather. Hymns sung during the service included “Lord of All Hopefulness” and “Guide Me, O Thou Great Redeemer.”

Following the ceremony, the couple left Windsor Castle in an Ascot Landau carriage for a procession through the streets of Windsor.

As the streets came alive with celebrations, the royal wedding festivities stretched far beyond Windsor Castle and its surrounding areas. ■



Saint Francis was founded for children at risk who needed a safe, loving place to call home.

Today, we continue our mission to support Saint Francis Community Services in providing healing and hope to children and families.



We look forward to sharing our story with you at General Convention, Booth #501.

TheSaintFrancisFoundation.org | 1-800-898-4896

Episcopalians, Muslims join to break Ramadan fasts at iftar dinners

By David Paulsen
Episcopal News Service

The Muslim holy month of Ramadan started the third week of May, and Episcopal congregations across the country were encouraged to participate in an interfaith outpouring of support, including by hosting or joining the dinners at which Muslims break their daily fast.

The meals, called iftars, are served every evening after sundown during Ramadan, which started this year on May 16. Iftars often are festive community gatherings, sometimes held in homes, sometimes in mosques — and sometimes in Christian churches, in an effort to bridge divides across faith traditions.

Ramadan is considered the holiest month of the year for Muslims, who abstain from food and drink during daytime hours as they heighten their focus on spiritual rejuvenation. The iftar, which means “breaking the fast,” commences at sunset.

“Inviting guests to break the fast or going to someone’s house for iftar is very common in Ramadan,” the Islamic Networks Group, or ING, says on its website. “Many mosques also host open houses for their friends and neighbors of other faiths to join them for their fast-breaking dinner or iftar at the end of the fasting day.”

ING, an organization whose mission is to build interfaith alliances and dispel stereotypes about Muslims, is one of the supporting partners, along with the Episcopal Church, behind a campaign during Ramadan to connect people of different faiths around the iftar. The campaign, The United States of Love Over Hate, is led by the ecumenical organization Shoulder to Shoulder, of which the Episcopal Church is a member.

“The primary goal of this effort is to identify, support and connect people to iftars open to interfaith guests across the

United States, in order to help facilitate local relationship building among Muslim and non-Muslim communities,” Shoulder to Shoulder says on its website. “Additionally, houses of worship are invited to display ‘Love – Your Neighbors’ signs outside their buildings during the month of Ramadan to show their commitment to standing with and getting to know their neighbors.”

That mission was taken up by the



Photo/St. James, via Facebook

Muslims join Episcopalians in June 2017 for an iftar meal hosted by St. James Episcopal Church in Columbus, Ohio. The church’s 15th annual iftar was scheduled for May 31.

Episcopal Church’s Office of Ecumenical and Interreligious Relations and is being carried out by congregations like St. James Episcopal Church in Columbus, Ohio, and St. John’s Episcopal Church in Cold Spring Harbor, N.Y. Iftars previously have been hosted at Episcopal churches across the nation, including in Miami and Houston.

The iftar at St. James was started in response to episodes of Islamophobia after the Sept. 11, 2001, terror attacks, Bailey said. Part of the goal was to educate parishioners about the Muslim faith, though the congregation also wanted to promote a spirit of welcome.

“It’s probably more to let them know here are Christians that are welcoming them to basically our church home and to show that we are no different than them, as far as our likes, our goals in life and wanting to live peacefully,” Bailey said.

The church’s first iftar drew a few dozen guests, and it has grown steadily each year. Most of those attending are Muslim, though the iftars also draw members of St. James and two other Episcopal churches in the area.

The meals at St. James have become so popular that the church has to take reservations and cap attendance at 150. Lead organizer Janet Bailey called the meal the church’s gift to its Muslim neighbors, “to let them know that we care and that we’re not afraid and that this is a safe environment for them.”

On May 31 at sundown, around 9 p.m., guests planned to gather in the downstairs of the St. James parish hall to break the fast with dates and water. They next would go upstairs, where prayer rugs were laid out, to participate in prayers led by an imam. Then they would return downstairs for a potluck meal prepared according to Muslim halal guidelines.

Given the popularity of the iftars, St. James has worked with All Saints Episcopal Church in New Albany, Ohio, and St. Matthew’s Episcopal Church in Westerville to host their own iftars later in Ramadan, Bailey said.

This year, St. John’s gathered a group of parishioners to attend a community iftar hosted by a local Muslim organization. Teens specifically were invited as part of a broader interfaith response to an incident last year involving hate speech at a local high school.

“Very few of our parishioners or our teens have ever been to a mosque or an Islamic center,” said the Rev. Gideon L.K. Pollach, rector. “This is part of a larger effort in our region to work together on issues of common cause.”

Pollach said he never been to an iftar, though he worked as a seminarian in the Office of Ecumenical and Interreligious Relations under Presiding Bishop Frank Griswold.

continued on page 1

Celebrating ‘gifts’ of Pentecost and Shavuot

By Kimberly Winston
Religion News Service

The May 19-20 weekend marked the observance of Pentecost and Shavuot, holy days to Christians and Jews respectively. And both involve certain “gifts” that don’t come with wrapping and bows.

What is Pentecost?

Pentecost Sunday (May 20 this year) marks the day most Christians believe the Holy Spirit descended on the followers of Jesus after his death, resurrection and ascension. The story comes from the Book of Acts: “Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” Jesus’ followers were amazed — they could speak languages they never knew before. The Apostle Peter stood up and preached his first sermon — so many Christians think of this holiday as the “birthday” of the church.

What does that have to do with Shavuot?

A lot! Shavuot is called the “Festival of Weeks” because it is held seven weeks (and one day) after the second night of Passover. Originally tied to an ancient grain festival, it eventually became the holiday that marks God’s giving of the Torah to Moses on Mount Sinai.

The link between the two holidays lies in their names. “Pentecost” comes from the Greek word “pentekostos,” which means 50. Pentecost comes 50 days after Easter, when Christians believe Jesus rose from the dead. And 50 days also represents the gap between Passover’s second day and Shavuot. Some scholars believe Pentecost owes its name to Jesus’ Jewish



Photo/courtesy of Creative Commons

A depiction of Pentecost in the Cathedral of Our Lady of the Annunciation in Jerusalem.

followers, who were gathered together to observe the festival of Shavuot.

What do these two holidays mean to contemporary Christians and Jews?

This is where the idea of “gifts” comes in. On Shavuot, which started this year on the evening of May 19, Jews mark not just the giving of the Torah by God but also their acceptance of the Torah. Some Jewish writers have compared the exchange to a marriage or other sacred covenant. One way the holiday is observed is through the reading of the Book of Ruth, the story of a woman who converts to Judaism and accepts the Torah.

The gifts of the first Pentecost have different meanings to different Christians. Some interpret them as the spiritual benefits of accepting Jesus that bring a more meaningful earthly life. Others — especially those Christians known as Pentecostals — believe the first Pentecost gave all followers of Jesus “the gifts of the Spirit” — speaking in and interpreting tongues, the ability to prophesy, the power to heal by touch, the ability to discern spirits. Pentecostals believe those things are available to all Christians and that only those who accept them are able to fulfill the work and destiny that God has laid out for them.

I like gifts. What did you get me for Pentecost and Shavuot?

Sorry, neither Christians nor Jews

exchange presents on Pentecost or Shavuot. Nor do they eat cake. Some Jews mark Shavuot by decorating their homes with spring flowers; others stay up during the first night of the festival — this year from sundown on Saturday to sundown on Monday — to read the Torah. They go to synagogue, where the Ten Commandments — the foundational laws they believe were given to Moses on Sinai — are read aloud. Christians generally mark Pentecost by a reading from Acts, often in multiple languages. Some wear all white or all red. In medieval Britain, Pentecost was sometimes called “White Sunday” — or Whitsunday — for the custom of wearing white. ■

Visit
Oberammergau
to witness the world renowned
decennial Passion Play
depicting the life and death of
Jesus Christ.

This world famous play is only performed every 10 years.
Now available from
May 16 - October 3, 2020
Choose from 6
different itineraries,
with prices starting at \$3,598.00

Journeys Unlimited

Contact us today: 800-486-8359
or visit
www.Journeys-unlimited.com/Oberammergau

Police officer-turned-antiques dealer discovers heart for prison ministry

By Sharon Sheridan
Episcopal News Service

For 20 years, Jon Felz helped send people to prison as a New York police officer. Today, he's volunteering his time to help those behind bars as a member of the Episcopal Diocese of Newark's Prison Ministry.

"I have over 1,200 felony arrests," he said. "But when you lock somebody up, you spend three hours with them processing them, and then you rarely see them again unless the case goes to trial. Ninety percent of the cases don't go to trial. You don't get to focus on them as human beings."

But Felz's faith journey has lent him new perspective and purpose. Now an antiques dealer and certified appraiser, Felz led an "Antiques Roadshow"-style event on April 21 at the Episcopal Church of St. James in Upper Montclair, N.J., to raise money for the diocese's programs for inmates and their families. Looking ahead, he hopes to join ministry members in leading Bible studies for inmates.

"When God opens your heart, you really take this stuff to heart," he said.

Felz, 60, began his New York police career during the "drug wars" of the 1980s. At age 22, he was assigned to the Manhattan neighborhood of Washington Heights, which set a precinct record with 137 homicides in 1984. During his career, he survived three gun battles and engaged in New York-to-New Jersey car chases to arrest suspected drug dealers.

"As I got older, I started to study the Bible — first from a historical point of view, because I love history," said Felz, the son of an antiques dealer. His retirement from police work to enter the antiques business in 2001 gave him more time to reflect. "The years went by; my faith started to get stronger."



Photo/Sharon Sheridan

Antiques dealer Jon Felz, center, appraises an icon for Joanne and Sal Torrisi during an April 21 fundraiser for Diocese of Newark Prison Ministry programs, held at St. James Episcopal Church in Upper Montclair, N.J.

A lifelong member of St. Paul's Episcopal Church in Montvale, N.J., Felz began bringing donated pastries each Sunday to the men's shelter located at St. Paul's Episcopal Church in Paterson. Then he began bringing men's clothing and toiletries from estate sales he ran and donations from members of his church. He started to get to know the shelter's men, some of them just out of prison.

"I saw that even [with] the toughest ex-con ... there is a bond," Felz said. "When I go there Sunday, they know my name."

He began thinking about the circumstances that led people to commit crimes. "I'm not making excuses for them," he said, but "I look at them as victims."

Reflecting on the people he'd helped lock up, he said, "I felt that I didn't help anyone. These are human beings. They're not just numbers."

And when he heard about the diocesan prison ministry, he thought: "Maybe I could go in and give hope."

He wants to join diocese members who lead Bible studies in the state prison in Newark and in jails in Hudson and Essex counties. First, however, he will need to complete the institutions' required paperwork and background checks.

For more than three decades, the diocese also has supported children and their incarcerated parents through the PATCH (Parents and Their Children) program. PATCH transports children for monthly visits with their parents at the Essex County Correctional Facility in Newark and provides camp scholarships, school supplies and annual Christmas parties for the children. PATCH previously included a mentoring component for children, which the diocesan prison ministry would like to restart.

Other programs include a pen-pal program and a holiday choir that leads a carol service at a county jail.

The ministry makes PATCH a priority because "our children are an at-risk population for prison, mental health issues, dropping out of school," said the Rev. Pamela Bakal, prison ministry president and rector of Grace Episcopal Church, Nutley. The program costs more than \$22,000 annually because of transportation, insurance and other costs — a funding need that prompted Felz to donate his antique-appraisal skills for the April 21 event.

His police days showed him the impoverished circumstances that led some into lives of crime.

"When these young guys are

continued on page 1

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700 (Cell)

www.custommovers.net • skip@custommovers.net

"Moving Episcopal clergy to new ministries since 1982."

- Clergy discounts
- Only one survey/3 estimates
- Major van lines represented
- Full value protection plans
- 24/7 cell phone contact to assure your peace of mind
- Single-contact Relocation Coordinator provided
- Certain late pick-up/delivery penalties apply*

CUSTOM MOVERS - FHWA Lic. # MC370752

*Certain Restrictions Apply.

DEALER continued from page H



Jon Felz in his New York Police Department days.

in the street ... if you're getting high every day or drunk ... you're not thinking straight, and you're going to do stupid things," he said. "The sad thing is, a lot of these guys do such stupid things, their life is over. If someone could

tell them that their life isn't over, that there is a God ... that loves them, that cares about them."

"It has nothing to do with liberal or conservative," he adds. "Some poor kids have nothing. ... It's not a political issue. It's a human being issue. Now it becomes our job to show them the love that they never had." ■

Sharon Sheridan is a postulant in the Diocese of Newark and a member of the Diocese of Newark Prison Ministry.

METOO continued from page D

the church had "failed to stand with women and other victims of abuse and harassment."

Jennings went on to organize a Lenten series of reflections, essays and meditations, some of them explicit in their descriptions, about sexual harassment and exploitation in the church that were posted on the House of Deputies web-

IFTAR continued from page F

"In general, learning more about people of different faiths and cultures adds context and depth to our understanding of our own culture," he said.

Christians, Muslims and Jews in his community on Long Island have been working together in recent years to tackle shared challenges, most notably the opioid epidemic. Their work gained an added sense of urgency in August when swastikas and hate speech were found spray-painted on walls at Syosset High School. Five students were arrested in

site. In early March, she also appointed a special House of Deputies committee on resolutions regarding sexual harassment and exploitation. The committee is drafting General Convention resolutions on inclusive theology and language; disparities in pay, hiring, leave and pensions; changes to the Title IV disciplinary process and training; truth and reconciliation; and systemic social justice beyond the church. ■

connection with the graffiti.

Teens and worshipers of all faiths were invited to the iftar on May 22 at the Islamic Center of Long Island in Westbury, and Pollach planned to bring a group of eight to 10 members of his church.

"I'm just looking forward to it," he said. "The ecumenical community has been working really hard to develop a greater depth of understanding across the communities ... to try and build relationships, not just around religious things but also around social and cultural issues." ■

GODLY PLAY® AND CHURCH PUBLISHING

nurturing the spiritual lives of children and families

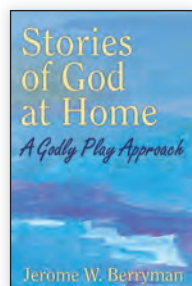


Using Godly Play® methods, Jerome W. Berryman offers families a way to reclaim this important aspect of nourishing faith in the family while supporting children's spiritual growth through the practice of "storying", our most ancient way of making meaning.

Godly Play® is an imaginative approach to working with children, an approach that supports, challenges, nourishes, and guides their spiritual quest. It is more akin to spiritual direction guidance than to what we generally think of as religious education.

The Complete Guide to Godly Play, Revised and Expanded editions
Jerome W. Berryman, with Cheryl V. Minor and Rosemary Beales

Volume 2 9780819233592 | \$32.95
 Volume 3 9780898690835 | \$32.95
 Volume 4 9780898690866 | \$32.95



Stories of God at Home
A Godly Play Approach
 by Jerome W. Berryman

9780898690491
 \$18.95



Visit Church Publishing, booth #617, at General Convention to experience Godly Play in collaboration with the Godly Play Foundation and General Convention Children's Program.

Follow us on



Church Publishing products can be ordered by calling **1.800.242.1918**, online at churchpublishing.org, or through any Episcopal, religious, secular bookstore, or through any online bookseller.

Navajoland envisions new uses for old hospital

By David Paulsen
Episcopal News Service

The Navajoland Area Mission is committed to fixing up one of its historic buildings in Farmington, N.M. It would be easier and cheaper simply to demolish the 1922 structure, but this is no ordinary building.

It served as an Episcopal hospital catering to the Navajo until it closed about 50 years ago. The hospital's chapel remained in use until about a decade ago, when it, too, was closed out of safety concerns.

Because of the building's deteriorating condition, saving it is a herculean task. But through Episcopal Church grants, additional fundraising efforts and the dedication of Navajoland officials, a two-year restoration project advanced enough to reopen the chapel in time for it to be re-consecrated and blessed during Presiding Bishop Michael Curry's visit to Navajoland in late April.

"We put things on hyper-overdrive to get the chapel ready for the presiding bishop's visit," said the Rev. Chan Osborn de Anaya, canon to the ordinary for Navajoland Bishop Dave Bailey. Osborn de Anaya called Hozho Chapel "the heart of the body of Christ in that old hospital."

"The rest of the building will be finished, hopefully, in the fall," she said. The chapel will share the second floor with a new women's wellness center, while the ground floor will become the home of Cheii's Web Development, a startup enterprise created by Navajoland to teach young people coding skills and create jobs in web design.

"I'm very excited," said G.J. Gordy, manager and web developer with Cheii's. "We're going to start teaching web development and basic computer skills, and teaching has been a passion of mine, especially helping Navajo children."

A lot of work remains, however, before the former hospital can become a fully



Photos/Dick Snyder

The Rev. Michael Hunn, left, canon for the presiding bishop, and Presiding Bishop Michael Curry listen to a presentation about Navajo culture from the Rev. Cathy Plummer. They are inside a hogan located on the grounds of St. Mary's in the Moonlight in Monument Valley, Utah. Plummer is the widow of Bishop Steven Plummer, the first Navajo elected bishop of Navajoland.

functioning space again.

The building, about 6,000 square feet, had been mostly abandoned until Navajoland launched its restoration project in 2016 with Osborn de Anaya as project manager, drawing on her past experience as a real estate broker. Navajoland received \$325,000 for the project from the Episcopal Church that year through a grant to support indigenous ministries.

But when contractors began their work, they discovered that much of the plumbing and wiring needed to be replaced. At some point, a load-bearing wall had been removed, so new supports had to be installed. Those and other needed upgrades added about \$150,000 to the cost of the project.

"Every day, I go in and it's a new challenge, and somehow my spirit is holding," Osborn de Anaya said.

The Episcopal Church's ministry on the 27,000-square-mile Navajo reservation dates back more than a century to medical

missions established in Fort Defiance, Ariz.; Farmington, N.M.; and Bluff, Utah. In 1978, the Episcopal Church carved out sections of the dioceses of Rio Grande, Arizona and Utah to create the Navajoland Area Mission. Since Bailey was assigned to Navajoland in 2010, he has emphasized the goals of financial sustainability and raising up Native church leaders.

Despite the extensive repairs needed, Navajoland leaders wouldn't think of tearing down the old hospital building. Many people in the local white community may not be aware of its significance, Osborn de Anaya said, but the hospital still holds treasured memories for many of the native residents.

To ensure the building will be preserved, Navajoland is seeking financial support from local businesses and institutions, in addition to casting a wider net with the help of the Episcopal Church's Office of Development. One potential partner is New York's Trinity Church Wall Street,

continued on page K

MOVING?

CLERGY relocation CENTER

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

A Division of
THE relocation CENTER
...relocation made simple

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

NAVAJOLAND continued from page J

which is sending a delegation to visit the restoration project as it considers ways it can offer support. A GoFundMe campaign also has been launched.

“This is going to take the whole village, and it’s so worthy,” Osborn de Anaya said.

Navajoland also has long received support from the United Thank Offering, including a \$29,000 grant in 2017 to pay for the utility upgrades and the technology needed to move the Cheii’s web developers into the former hospital. Until then, the two full-time developers and additional part-time developers are working nearby in spare space shared with other Navajoland offices.

Bailey welcomed Curry on the presiding bishop’s visit to Navajoland, from April 25 to 29. Curry’s delegation included the Rev. Michael Hunn, canon for ministry within the church; the Rev. Bradley Hauff, missionary for indigenous ministries; and Cecilia Malm, an Episcopal Church development officer.

The old hospital was one of Curry’s first stops when on April 25 he joined a small gathering in the chapel for a rededication and blessing.

A Farmington resident who attended, Katherine Sells, told the Farmington Daily Times that she was born in the hospital in 1945 and remembered playing on its steps as a child while she was there for medical treatment. She was pleased to see it rededicated.

“It made me emotional because my dad would say that my mom would go in that chapel. I guess she prayed [there],” Sells said.

Bailey told the Daily Times the building’s poor condition had raised concerns that it would be torn down, but he supported native residents’ desire to preserve it.

“They wanted to bring it back so that it was a place of healing again,” he said.

Curry alluded to the Navajo’s strong belief in tradition during his sermon April 29 at Good Shepherd Mission in Fort Defiance.

“The closer we draw to our traditions and live with those traditions and find our God in the midst of those, we’ll find life,” Curry said. “That is one of the great gifts you give to the church. . . . You have found a way to bring together the traditions of the Navajo and faith in Jesus.” ■



EPISTLES & PROPHETS

Free Adult Education Curriculum

As we mark the 50th anniversary of the assassination of Martin Luther King, Jr., use this four-part video series to foster conversation and reflection on race in America in your community.

Featuring:

The Rev. Winnie Varghese, Director of Justice and Reconciliation at Trinity Church Wall Street, interviews Ruby Sales, civil rights icon and public theologian.

Three Epistles on Race in America: Journalist Errol Louis; poet and professor Fred Moten; and the Rev. Phil Jackson, Vicar of Trinity Church Wall Street examine three civil-rights era letters from Dr. King, James Baldwin, and Thomas Merton that still resonate powerfully today.

Access the free curriculum at trinitywallstreet.org/mlk



New book highlights lives of a Kansas woman and her slave mother

By Melodie Woerman

When Jim Beck began to research a former member of St. Paul's, Clay Center, Kansas, he quickly knew he had quite a story. But before too long, he realized he actually had a book.

That book, which Beck self-published, is titled "Have You Seen My Spirit?" It describes the lives of Mai DeKonza, an African-American woman who was a member of St. Paul's from 1900 until her death in 1959, and her mother, Elizabeth Lawton, who was a slave in Missouri, freed during the Civil War and survived Quantrill's Raid in Lawrence.

Beck's work on DeKonza, which highlighted how she was ostracized by the church because of her race to the point of keeping a separate chalice for her use in receiving Communion, spurred the church to hold a service of repentance in September 2015 for its racist treatment of her.

But Beck's curiosity took him beyond his original research on DeKonza. He learned she had been an author, speaker and musician, so he started to look for more details about her works.

"That's when the information just exploded," Beck said. "It became substantially more than just about a little church in Clay Center."

An expanded look at DeKonza

After Beck wrote his original 19-page report about DeKonza and her connec-

tion to St. Paul's, he knew there was more information to be found. He already had uncovered 19 letters in the diocesan archives from DeKonza to Bishop James Wise, who held office from 1916 to 1939.

He said he went looking for letters from the bishop, because he expected to find admonitions from him to St. Paul's clergy for the church's treatment of its only African-American member. Instead he found DeKonza's letters to him.

One of those letters said she had written to Henry Ford, so research in the Ford Library turned up 100 pages of new information. Beck also learned she had written to W.E.B. Du Bois, and he found that in the online archives of the University of Massachusetts Amherst.

DeKonza also told Wise that she had written 100 pages of letters to President Franklin Roosevelt, but extensive searches through multiple libraries and archives failed to uncover them.

A former slave

Beck's interest in Lawton came from reading DeKonza's obituary, which mentioned that she had been a slave.

"That sparked my curiosity," he said. "I explored, and her story tumbled out." He said it was like he had opened a wrapper and having information burst out.

With a degree in history and a hobby of genealogy, Beck knew that a reference to Lawton as a Civil War widow meant he likely would find records in the files of the old Civil War Widows' Pension Office. He didn't expect to find 215 pages that

Have You Seen My Spirit? The Story of Mai DeKonza and her Slave Mother

By Jim Beck
CreateSpace
262 pages, \$19.95



Beck

detailed her life and that of her daughter, who lived with her. "The record was her biography, but unintentionally," he said.

Lawton (then known as Sarah Taylor) had been a slave in western Missouri, and she and others in her family made their way to Kansas in 1861 under the protection of Brigadier General and U.S. Senator John Lane as a "contraband of war," a concept used to take slaves from states in the Confederacy, or sympathetic to it, to skirt laws that required that slaves be returned to their owners.

The family ended up in Lawrence, where she survived the massacre of men and boys in that town by William Quantrill on Aug. 21, 1863. According to her account, she had overheard men talking about the impending raid the night before and tried to warn others. In retaliation, the guerillas shot her in the arm, causing lifelong damage and contradicting their claim that they had spared all women and only attacked men and boys, murdering more than 160 of them.

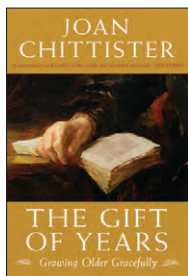
But Lawton's life included a lie that haunted her and hurt her financially. In her filings with the Pension Office, she had claimed to have been married before she met George Lawton, the Civil War veteran, perhaps as a way to explain her frequent name changes. But that lie, and her inability to back up parts of her story with facts, kept her from receiving a full widow's pension, leaving her and her daughter in poverty for most of her life.

A story of two women

As he pored over Lawton's files, Beck said, he soon realized he had enough material for a book about the two women. He was drawn in by the compelling

continued on page 0

JOAN CHITTISTER

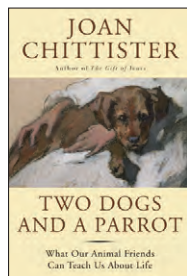


The Gift of Years

Bestseller

Growing Older Gracefully
Reflects on many aspects of aging, the purposes and concerns, the potential and joys. It invites us to embrace older age as a natural part of life that is both active and contemplative, productive and reflective,

and deeply rewarding. "...abounds in gentle insights and arresting aphorisms..." — *Publishers Weekly*
9781933346335 Paperback 240 pages \$14.95



Two Dogs and a Parrot

Now in Paperback

What Our Animal Friends Can Teach Us About Life
Offers both heartwarming stories and thought-provoking reflections about sharing life with an animal companion. We grow as human beings if we learn to listen to the animals. "...highly recommended." — *Library Journal*

9781629190143 Paperback 192 pages \$14.95

BlueBridge bluebridgebooks.com

James Cone, the cross and the lynching memorial

By Jemar Tisby
Religion News Service

On April 26, America received its first-ever memorial dedicated to the more than 4,000 victims of lynching in this country. Two days later, James Cone, the acclaimed author of “The Cross and the Lynching Tree,” died.

The opening of the National Memorial for Peace and Justice in Montgomery, Ala., and the passing of a theological legend coincide in ways that provoke thoughts about the spiritual implications of American racism. How do the cross and the lynching tree represent both injustice and redemption? How do we confront the dark truths of our past to create a future that is brighter for all people?

At the lynching memorial, rusted iron columns hang suspended from the ceiling. Each column, numbering about 800 in total, represents a county where a lynching occurred. Many feature multiple names as the number of human beings killed for their color stacks up to create the crushing weight of an undeniable, yet underrepresented, history.

Visitors to the lynching memorial learn that racial terrorists designed lynching as a public spectacle to intimidate black people.

“Racial terror was characterized by extreme violence: Victims were tortured for hours before their brutalized bodies were left out on display to traumatize other black people,” one placard reads. It goes on to explain that members of the mob often posed for photographs next to the mutilated corpses of their victims. These horrific displays served as “the primary tool to enforce racial hierarchy” in America.

The memorial reminds visitors that lynching victims are real people, not simply anonymous figures from history. They have heart-wrenching stories such as that of Luther Holbert, who was forced to watch as a white mob burned his wife, Mary, alive before they killed him. Others lynched Elizabeth Lawrence for telling white children not to throw rocks at black children. Lynchers killed Mary Turner, eight months pregnant, for protesting the lynching of her own husband, Hazel Turner. The voyeuristic and violent deaths of these individuals plus thousands

more represent the heinous apotheosis of American racism.

The systematic terrorization of black people created indescribable grief in the past and has contributed to the generational trauma of racism today. Against this backdrop of unremitting suffering, black people looked to religion for answers.

Often, however, they found not comfort but affliction. Christianity as practiced by white racists and segregationists merely compromised with the status quo. But James Cone refused to assign any authenticity to a religion that claimed to be Christian but did not address the liberation of black people from white supremacy. Cone wrote “The Cross and the Lynching Tree” as a theological response to the extrajudicial murders of black people due to racism.

A father of black liberation theology, Cone helped pioneer a field that dealt with the racism at the core of much of American Christianity. His journey into black theology began with the social upheavals of the mid-1960s. Malcolm X, in particular, had a pivotal effect on him.

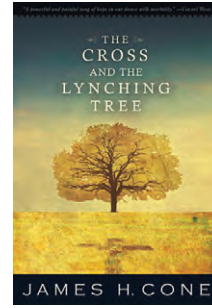


Image courtesy of Orbis Books

“The Cross and The Lynching Tree” by James H. Cone.

The more he listened to the most well-known prophet of the Nation of Islam, the more disturbed he became by the Eurocentric form of Christianity he and other black people practiced.

“For me, the burning theological question was, how can I reconcile Christianity and Black Power, Martin Luther King, Jr’s idea of nonviolence and Malcolm X’s ‘by any means necessary’ philosophy?” he asked in the

book “Black Theology & Black Power,” published in 1969. Cone’s book became his initial public attempt to answer those questions.

Decades later, in 2011, Cone wrote “The Cross and the Lynching Tree,” and it quickly became one of his seminal works. In the book, he traces the parallels between Christ’s crucifixion and the persecution of black people in America. For Cone, the lynching tree is a visual and historic representation of white racist tyranny. Juxtaposed with the cross of Jesus Christ, lynching becomes a kind of crucifixion for black people.

Just as the religious and political leaders of his day lifted Jesus up on a cross to remove his threat to an

continued on page 0



Photo//AP/Brynn Anderson

A bronze statue called “Raise Up” is part of the display at the National Memorial for Peace and Justice in Montgomery, Ala., that honors thousands of people killed in racist lynchings.

FOR WHERE LIFE TAKES YOU...

Trust the Stevens Worldwide Van Lines Clergy Move Center™

Stevens is proud to deliver over 110 years of family-owned moving expertise and quality services to the Episcopal Church members, clergy, employees and educators:

- Discounted pricing
- Top-rated drivers and crews
- Customized moving packages
- Stevens Home Protection Kit™
- Free no-obligation move estimate
- Single point-of-contact

Recommended Mover by the Episcopal Church

The way to move

STEVENS worldwide van lines

CALL VICKI BIERLEIN: 800.248.8313

www.stevensworldwide.com/affinity

'HEAVENLY BODIES'

Vestments inspire designers

Reviewed by Pamela A. Lewis

“**H**eavenly Bodies: Fashion and the Catholic Imagination,” currently on view at New York’s Metropolitan Museum of Art, features the work of 55 renowned and predominantly European designers. Inspired by the Roman Catholic Church’s sumptuous vestments and ecclesiastical accessories, they have created imaginative high-fashion regalia displayed in more than 150 ensembles. Included in the show are exceptional loans of vestments from the Vatican’s sacristy, some of which have never before left Rome. The largest exhibit in the history of the museum’s Costume Institute, “Heavenly Bodies” is on view in various galleries, as well as at the Met Cloisters, a separate museum that specializes in medieval art.

“Heavenly Bodies” sets out to explain how deeply the “Catholic imagination,” as writer and scholar Andrew Greeley called it, is embedded in ecclesiastical and (in this show) secular dress. Most, if not all, of the featured designers (such as Versace, Balenciaga and Dolce & Gabbana) are — or were — raised Roman Catholic. Yet, while their relationship to Catholicism has changed, the church’s sartorial language remains an indelible presence in these designers’ work.

The exhibition is spread over the main museum’s lower hall up to the Byzantine and medieval galleries and into the varied art of the Lehman Wing, continuing at the Cloisters. These deliberate placements establish a conversation between the sewn creations and artwork in the galleries, crossing boundaries of era and style.

For example, there is a solemn-faced female mannequin attired in Demna Gvsaliá’s (House of Balenciaga) jet-black wool ensemble (called “Il Pretiro” or “The Little Priest”) inspired by the cassock known as a “soutane.” Dior’s John Galliano evokes the bishop’s grandeur in his silk-and-crystals-studded “Evening Ensemble” (complete with mitre). An enormous and bejeweled pectoral cross



Wedding ensemble, Domenico Dolce and Stefano Gabbana for Dolce & Gabbana. Courtesy of Dolce & Gabbana.

adorns the totally black “Gold-Gotha Ensemble” by Christian Lacroix.

Years in the making, “Heavenly Bodies” combines faith and fashion but without compromising or nullifying either one. Some outfits are daring, but never disrespectful of their inspirational source. In all instances, the designer works motivate visitors to take a closer look at the Met’s splendid collection. A lot of imagination went into this show, and you don’t have to be Roman Catholic to appreciate it. ■

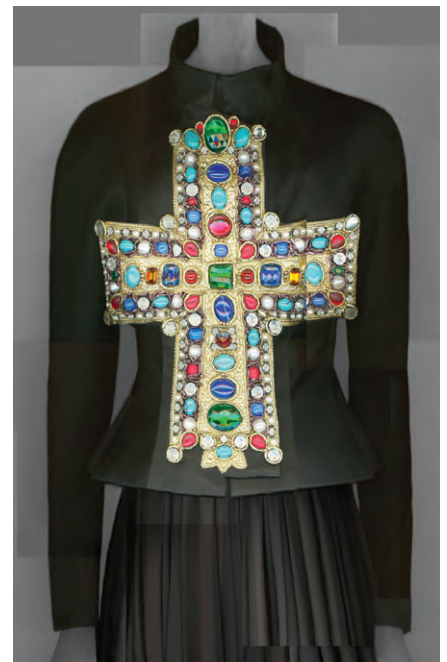
“Heavenly Bodies: Fashion and the Catholic Imagination” is at the Costume Institute at the Metropolitan Museum of Art and The Met Cloisters through Oct. 8.

Pamela A. Lewis, who is based in New York, writes on topics of faith.



Photos/Metropolitan Museum of Art

Evening ensemble, John Galliano for House of Dior. Courtesy of Dior Heritage Collection, Paris.



“Gold-Gotha” ensemble, Christian Lacroix. Courtesy of Maison Christian Lacroix, Paris.

DEKONZA continued from page L

stories of both mother and daughter and the way they influenced each other. “If I’d featured only one, it would have been a partial picture,” he said.

Beck previously had self-published books about other relatively unknown women, so he wasn’t fazed by the prospect of turning his reams of information into a book. His daughter told him about a new platform through Amazon that provides templates into which authors drop their material, and it automatically designs the pages, creates an index and table of contents, and formats the footnotes.

The book features a back-cover recommendation from Presiding Bishop Michael Curry, who has championed the work Beck and St. Paul’s did in uncovering its treatment of DeKonza and repenting of it.

Going forward

If he was a novelist, Beck said, he would be able to create stories to fill in the information gaps about Lawton and DeKonza. For instance, he wishes he knew if Lawton had any church connections in her life.

And how did DeKonza come to pick the Episcopal Church? Where was she baptized, by whom and why? His research hasn’t provided any clues to those mysteries.

Beck said he was surprised and encouraged by the way Clay Center residents embraced Mai DeKonza’s story. “The community is very aware of her,” he said. “The community owns this story as much as St. Paul’s.” He said the increased awareness of her was “very rewarding.”

“I want to give her a voice,” he said. “Typically, people who live undistinguished lives are rarely understood.”

He recently learned that a music-arrangement class at Kansas State University will be working on some of the scores DeKonza wrote, which he hopes will bring her story to even more people.

“The stories of Mai and Elizabeth relate to us today,” he said, noting that racism and dismissal of marginalized people occur all around us. “We do this in our own lives; we just haven’t examined it.”

He hopes his book will prompt people to wonder: “Who are the other Mai DeKonzas of our society?” ■

Melodie Woerman is director of communications for the Diocese of Kansas.

LYNCHING continued from page M

oppressive hegemony, white supremacists lifted up black people in brutal lynchings designed to preserve the racial hierarchy.

“Both Jesus and blacks were ‘strange fruit,’” Cone explains. “Theologically speaking, Jesus was the ‘first lynchee,’ who foreshadowed all the lynched black bodies on American soil.”

Cone showed that black people could understand Christ’s suffering by recalling their own sorrow related to the lynching tree. At the same time, the cross provided comfort because black people could know for certain that, in his life and death, Christ identified with the oppressed.

“The cross helped me to deal with the brutal legacy of the lynching tree, and the lynching tree helped me to understand the tragic meaning of the cross,” Cone writes.

Yet Jesus did not remain on the cross. The Resurrection represents hope out of despair and life out of death. “It is the cross that points in the direction of hope, the confidence that there is a dimension to life beyond the reach of the oppressor,” Cone writes. It is to the cross — as the triumph of liberty over lynching —

that black people must cling in order to make sense of their plight in America.

Both the cross and the lynching memorial invite people into solidarity with the oppressed. Both stand as signs of lethal injustice while also illustrating the possibility of change and growth. They send a message that hope is not meant for some far-off tomorrow; Christians have a responsibility to act today.

Cone believed in the power of the cross because “I have seen with my own eyes how that symbol empowered black people to stand up and become agents of change for their freedom.”

James Cone has laid down his cross to take up his eternal rest. The lynching memorial in Montgomery challenges a new generation to take up the cross of justice today and continue with the struggle for black liberation. ■

Jemar Tisby is the president of The Witness: A Black Christian Collective. He is a Ph.D. student in history at the University of Mississippi. His book, “The Color of Compromise: The Truth about the American Church’s Complicity in Racism,” is forthcoming from Zondervan.



**PREPARE FOR MINISTRY
IN THE WAY OF JESUS**

Students at Pittsburgh Seminary prepare for ministry in the way of Jesus. Together we welcome neighbors. We share meals, differences, and experiences. We expand our minds. And we are challenged and enriched as we explore the broad range of beliefs we bring to the table. Join us!

1-800-451-4194

www.pts.edu / Episcopal



New products from Sparkhouse!



Play-based Sunday school curriculum designed for 3-5 years old!



Equip youth with a small group series designed for today's teens.



Including two great options for all kids together in one classroom!



Comprehensive, Bible-based Sunday school where kids experience the Salvation story arc.



Sunday school curriculum relatable to kids and relevant to life.



Order Now!
www.wearsparkhouse.org



FAREWELL TO REV. LYDIA BUCKLIN

May 5, 2018



EPIC

Iowa Episcopal Summer Camp

July 23-27, 2018

Pictured Rocks Camp, Monticello, Iowa

Camp Programs for Youth Entering 4th-12th grades

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

Find registration and more info at

iowaepiscopal.org/ministries/children-youth.html

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



retreat
collaboration.
meditation justice
renew creative healing
re-build community

For ages 13-18

July 21-28, 2018

Training for Instructors, Guides,
and Support Staff July 18-20

**Freedom
School
360**

Register now at becomingbelovedcommunity.org/calendar/



Summer Ministry
School and Retreat
June 22-24, 2018

Grinnell College iowaepiscopal.org