

Winter 2018
VOLUME 5, NUMBER 4



Iowa Connections



One Church, Many Locations

The 166th Annual Convention of the Episcopal Diocese of Iowa

Bishop Scarfe's Convention Sermon

at the Gathering Eucharist, the Cathedral Church of St. Paul, Des Moines

A billboard in London caught my eye—it read, “See you at my place, just before lunch Sunday, signed GOD.”

How effective it was, I don't know. I do know that the Diocese of London has completely turned around its demographics. It is attracting people to faith in Jesus Christ while so many of us are struggling. They are doing something right. And I have a feeling that they are trusting God and trying to get out of God's way.

God's identifiable houses are important. I remember a young man from the Soviet Union told me once never to underestimate the power of a Church building. In the Soviet Union in the early decades of communism there were 54,000 Orthodox Churches. By the time Stalin died in the 1950s, he has reduced them to 7,500! We are fortunate, he added, to have such solid and beautiful reminders of God's presence. In his experience growing up in the Soviet Union, it was difficult often to know how to find the gathered people of God.

Now I want to note two things—first, God cannot be contained in a house, as Solomon tells us. We, however, need places for focus and reminder. When I was a priest and a coach, I would end church business around late lunch; go to take a short power nap; and wake up in my coach's outfit—a kind of transformed superman! I needed the physical change to impress on me my new focus. Church buildings offer us the same.

How, though, can a building proclaim God's mighty acts, and come alive? The second point is that we are living stones, as Peter says. We are a spiritual house, a holy place. Peter adds that we are chosen of God, a royal priesthood, God's own people.

Peter chose his words carefully, and he wrote them at a time when there were no set apart edifices to remind the people of God whose they were.

We are the Church; and as I have said at a previous Convention, if these walls were to collapse, what would you have—a rather stunned gathering of human beings who continue to be the Church even as church buildings might topple or even close around them.

54,000 Orthodox Churches to 7,500 in two generations, and yet what is the story of the Church in Russia today? Buildings have been converted back into holy sanctuaries from the ashes of their secular take-overs.

“You can't keep a good man down.” We English chaps can't quite say that like the Black Baptist preacher from

Shiloh Baptist Church could say it in Trenton, New Jersey. Donna and I used to sneak out of the Episcopal Cathedral and go to Shiloh Baptist because we wanted to feel that Easter had happened!

You can't keep Jesus in the tomb; you can't keep His followers from spreading His life, and from proclaiming the God who brings us from darkness to light.

And at the same time, as all this is true, I believe by the same token, you can't keep people from wanting to honor their faith with holy places—signposts for the wanderers and the lost; from creating places called “God's Place,” where God can meet you, just before lunch.

What makes a Church building work, is when the living stones within the physical stones reflect one another. It's when the welcome sign outside matches the warmth and loving embrace of the people inside; it's when the holy and strangely uplifting aspiration of the architecture outside and inside the building matches the awesome, and awe-filled, joyful, grateful and holy sense of God in the people on the inside of the building.

I know that it ain't necessarily so.

This is when we meet Jesus in the Temple, whip in hand and beside Himself in a holy rage. What a contrast to the young twelve year old who ventured away from his parents on the Temple tour, and wandered into the circle of rabbis. By twelve, Jesus was drawn into the Temple—found His focus and reminder—that he was to be about His Father's business.

I don't believe Jesus ever became an iconoclast. I believe that it hurt Him deeply to declare that one day not one stone of the Temple would be left upon another. Or on the day of His entry into Jerusalem to find what He found in the Temple that had become a Den of Robbers. The symbol of God with us in His Temple was being turned into commercial profit. People's religious enthusiasm was being taken advantage of. And in His profound love for God and God's people, he turned violent. The only time we read of such a thing.

Nothing creates that mismatch of the external building reflecting God's presence and the internal encounter with the people made and restored in God's image than the use of religion to our own ends. Not always about money—it more often is about personal power and self promotion.



Bishop Alan Scarfe

continued on page 11



ENGAGING ALL DISCIPLES CALLED, FED, AND SENT DIOCESAN CALENDAR

December

- 2 Bishop's visitation, Trinity Cathedral, Davenport
- 9 Bishop's visitation, St. Andrew's, Des Moines
- 16 Bishop's visitation, St. Paul's, Council Bluffs
- 23 Bishop's visitation, St. Thomas', Algona
- 24-25 Cathedral Church of St. Paul, Des Moines
- 24 Diocesan office closes at noon through January 1

January

- 13 Bishop's visitation, St. Mark's/Anamosa State Penitentiary
- 18-19 Commission on Ministry, Des Moines
- 18-20 Ski Trip, Camp Sacajawea and Seven Oaks, Boone
- 20 Bishop's visitation to St. Martin's, Perry
- 24 Priests in New Transitional Situations (PINTS)
- 26 Board of Directors meeting

February

- 1-5 Diocesan team to Living Stones, Phoenix, AZ
- 23-24 Happening #46 Staff Training, St. Luke's, Cedar Falls
- 24 Bishop's visitation, St. Andrew's, Waverly
- Retirement celebration for Rev. Chuck Lane, Trinity, Waterloo

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

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: 2,816. Actual number of copies of single issue published nearest to filing date: 2,797. 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: 2,748. Actual number of mail and paid subscription copies of single issue published nearest to filing date: 2,772. 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 single issue total distribution published nearest to filing date: 2,728. 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: 99.112 Percent paid circulation published nearest to filing date: 99.106.

In This Issue

- 2 Bishop Scarfe's Convention Sermon
- 4 166th Annual Convention: Bishop Scarfe's Address
- 10 Table Discussions at Convention
- 12 The Bishop-elect of the Diocese of Kansas
- 13 What is a Cathedral?
- 14 Perspectives on Pilgrimage
- 15 Youth Ski Trip, Many Hands Make Light Work
- 16 The Power of Prayer
- 17 Simpson Youth Academy
- 18 Illuminate the Winter with the Light of Bethlehem
- 19 Why is God so Good to Us?
- 20 The Fountain of Life: God in the Water
- 21 2018 Stewardship Share

Iowa Connections

Winter 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

166th Annual Convention

Excerpts from Bishop Scarfe's Address to Convention



I am framing everything around a couple of passages from Acts of the Apostles. The first is about Peter. We find him in chapter 10 taking a siesta on the rooftop. He dreams that a sheet floats down from heaven filled with all kinds of creepy crawlers and creatures which Moses placed on the

verboten list of food delicacies. Peter is told to eat up, and of course he refuses asserting his righteous and good living. “I never eat what is unclean according to the law.” “Never, ever,” yells the voice back at Peter, “call unclean what I the Lord declare clean. And it is clean simply because I say so and I offer it to you.”

God had to remind Peter who was in charge in this mission of Jesus business. Didn't Jesus say that the mission would start out in Judea and Samaria, but then expand out to the uttermost ends of the earth—even to Des Moines? And the limits placed on the mission vehicle as it sat parked in Jerusalem would not get it reaching that far. Changes would be required along the way, and it was a good thing to let God call the shots and define the terms for the new enterprise. To get to Des Moines, you are going to have to eat some pretty outrageous stuff, and adapt your mode of transport. It will however still run on the same fuel—the love of God poured into it by the Holy Spirit—but some of the rules of the road will change along the way, and even the look and style of the vehicle itself.

Now look ahead a few chapters to chapter 16 in Acts where Paul sets off on his second missionary journey. He's gotten the Apostles to realize that the Gospel is for more than Jewish people like themselves or even more than just for Gentiles who are finding God among the Jewish faith. And he is setting out with some new guidelines for the new audience of the Jesus movement. He has a pretty solid idea where he is going to go. First, he will take the revised canons to the places he has already founded. And then set off on the silk road to the heart of the new civilization to the East. Except the Spirit said, “No.” And on more than one occasion. And in the divine waiting room of the Gospel train station, suddenly the sign flashed: “Next stop—Macedonia on the Come and help us express; yes, Europe, my son, not Asia!”

Do you think God has changed over the years? Are we now so established that the Church is on auto pilot, and the days are over when God has to provide wild dreams, and crazy ideas, or become a direct obstructionist, or a deconstructionist? I don't think so.

After each General Convention, there are always several actions and resolutions that need to be presented to Diocesan Conventions. It's like the gymnastics scoring code that gets altered after every Olympic Games. The decision about promoting liturgical revision stopped short of asking for a new prayer book. It acknowledged that the changing technological methods of communicating may go beyond the notion of a common prayer book. As we just heard, there are calls for more expansive and inclusive language; more flexibility and adaptation being asked from Bishops in our role as chief liturgical officers. And dioceses are asked to create task groups on Liturgical revision. I am in the process of forming such a task group and invite your nominations or application.

It is proper that such a group be open ended. I certainly do not know all the liturgical geniuses who are out there, even though maybe I should. I know that we have Messy Church devotees, and Wild Church fans, and Breaking Bread supporters now in Spanish and in English. And many who treasure our tradition, who would protect us from innovation for innovation's sake. Others keep an active eye on what new creations are coming from other parts of the Anglican Communion.

Breaking Bread continues to seek to create intentional eucharistic communities beyond church walls, and I want to acknowledge Lizzie Gillman for taking on the promotion of Breaking Bread as field education in her process towards ordination to the priesthood. Sheryl Hughes-Empke offers Breaking Bread in Spanish to people who are too afraid of public spaces to attend a house of worship. She takes Breaking Bread liturgies into their homes. Diana Wright has responded to the arrival of two Nuer families in Denison by getting Eucharistic Prayer B translated into Nuer.

Maybe this is my experience of God coming to me in a dream as I take my afternoon nap on the rooftop. I see a sheet of liturgical resources float down and a voice says, “Rise, Alan, and pray with us.” “No, Lord, I have never worshipped with anything outside the authorized texts of The Episcopal Church.” “Never, ever, refuse to engage what I approve and invite you to offer for MY worship—after all it is ME you worship, right? Just wondering!”

Convention, *continued*

The 2018 Diocesan theme has been “Growing Iowa Leaders.” This was a way of following up on Revival 2017. Thirty-three presenters visited Iowa to address among us twenty-nine distinct topics (*see box at right*).

Reflect over this list for a moment. How outward-looking the areas of our interest are. And think also of the fact that we have created in Growing Iowa Leaders a library of resources reflecting each of these topics.

How did we come to these specific topics? It’s what you asked for in the Growing Iowa Leader advance consultations which Lydia Bucklin and I held with each of the Revival congregation clusters. Those clusters are developing new ways of collaborative ministry. In Davenport, after Growing Iowa Leaders, the churches of St. Alban’s, St. Peter’s, and Trinity Cathedral committed to holding joint services every fifth Sunday. Trinity Cathedral kicked it off in April and Robin Sade, administrator of St. Alban’s and postulant for the priesthood found herself preaching in the Cathedral as members of the three churches gathered together. In its turn, St. Alban’s hosted 136 people in its sanctuary, which is a hundred more than they usually enjoy, when their turn arrived at the end of last month. And St. Peter’s waits on deck.

I have been seeing congregations come together on the Sunday after Growing Iowa Leaders to our mutual joy. We need each other as Episcopalians in this branch of the Jesus Movement. It can only strengthen our desire to be God’s witnesses in the area we share. While on the subject of shared mission, I want to thank the leaders of the Metro Chapter for hosting a terrific event in Des Moines on white privilege with Jennifer Harvey earlier this month. St. Andrew’s hosted with St. Timothy’s, St. John’s, Ames, and the Cathedral Church of St. Paul co-sponsoring and financially resourcing the event.

This is the kind of event, along with Growing Iowa Leaders, that the GILEAD diocesan campaign is geared to support in the future. Those thirty-three leaders from church and business across the nation were brought to Iowa because of the generous donation of one individual, whose gifts have also covered the costs of the Revival and the connectivity project.

I tap-into Paul’s story from Acts because of two unexpected turns in our Diocesan direction. The first concerns the amazingly gifted people on Diocesan staff. Every leader wants a certain longevity from the staff with whom they work. Two main foci over the years have been on developing the ministry of all the baptized; and more recently on being broadly intentional in our connection with younger adults especially in encouraging them as witnesses to their own generation, and as leaders

Growing Iowa Leaders Day Topics

- Financial Solvency and Stewardship
- Evangelism/Storytelling
- Episcopal visibility in our communities and neighborhoods
- Exploring our identity as Episcopalians and creating consistent branding of our Church and the Gospel message
- Becoming mission-minded communities
- Reaching out to the next generations of faith
- Reaching across cultures of age and of global origin for the sake of the Gospel
- Transforming the Church experience as life beyond pew sitting
- Recognizing your spiritual gifts
- Children and youth ministry today
- The art of community transformation—the gifts of beauty, hospitality, and justice
- Welcoming and hospitality
- Flattening our hierarchies of power and opening the system to new and younger leadership
- Sharing resources and callings for joint ministry
- Serving the neighborhood within the realities of our resources
- Being the Church in the neighborhood
- Being a public, visible presence
- Creative grounds-keeping and using our land as an icon for climate justice
- Freeing our minds to re-imagine being the Church
- Asking what is a Cathedral
- Evangelism as loving the lost and lonely, the missing generations and those who have wandered
- Spiritual development among aging adults
- Rethinking music to enliven and build community and renewing liturgy
- Revitalizing liturgy and worship in rural settings
- Discipleship and disciple-making
- Welcoming the migrant and immigrant as a small church
- Creating a community of support and encouragement within the congregation
- Social justice and navigating faith in an unjust world; being with the poor

Convention, *continued*

in the Church. We have enjoyed the staff to carry this out. And I anticipated that we would continue together for a while longer.

God, however, had other plans. When Lydia Bucklin accepted an opportunity to be Canon for Discipleship and Vitality to Bishop Ray in Northern Michigan, the diocese of her own

formation as a follower of Jesus, it was a huge surprise and a loss. Her final activity among us was a great blessing as we utilized her networking and consulting skills as we developed the list of Growing Iowa Leaders presentations and presenters. Lydia represents a generation of current leaders who are thinking deeply and bravely experimenting how to speak God's words

in these times. And we were blessed to have had connection with them. God blessed us also with an incredible acceptance rate of individuals who came to be among us at relatively short notice. I am grateful to Ellen Bruckner for stepping in to complete the invitations and the networking with me. Kathleen Milligan and Meg Wagner also deserve our thanks.

I decided not to fill Lydia's position immediately. We went into a listening mode. Two key positions on staff, Communications Missioner and Transitions Officer are half-time, and so it seemed reasonable to invite Meg and Steve to consider full-time work. I am glad to announce that Meg agreed to combine her communications work with the new initiative coordination from Lydia's portfolio. Meg is also co-founder, with Susanne Watson Epting, of the new mission called Beloved Community Initiative, funded jointly by the Diocese, and through grants of \$20,800 from UTO and of \$75,000 from The Episcopal Church's Genesis new ministry and mission grants. The initiative is also supported by the Board of Old Brick, who are providing office and gathering space.

Among other new initiatives Meg oversees is The Way Station as a Diocesan mission in Spencer opened just last month under the leadership of Beth Preston, which combines art, spirituality, liturgy, and whatever it is good coffee, and a place to enjoy it, does for us.

I turned to Steve Godfrey to offer the balance of Lydia's work—in leadership and ministry development, especially among young adults. Steve is already our Transitions Officer and Congregational Development Missioner. He is also half-time Rector of St Andrew's in Des Moines. On his way to tell the people of St Andrew's that he had been made a full-time

offer on the Bishop's staff, and with an inclination that he was probably going to accept, the Spirit met him along the way. "Expecting to go East, my son? Sorry, but you're heading west." As much to his surprise as anyone else's, and to his joy and that of the people of St. Andrew's, I will reluctantly add, Steve decided that God is calling him more fully to St. Andrew's, and will be resigning from his

diocesan duties at the end of this year.

It is appropriate at this time to give thanks for Steve and to God for bringing him to us, making him such a key player in the development of the Diocese, and for the integrity of his process of discernment which he has shared as best he could along the way. Of course, he remains in the Diocese and is available for consultation and other diocesan leadership roles.

As Transitions Officer, Steve has brought three outstanding new rectors into the Diocese this year in Kevin Goodrich of St. John's, Dubuque; Kim Turner Baker at St. John's, Ames; and Hal Ley Hayek in Christ Church, Cedar Rapids. Steve helped St. John's, Mason City, incorporate Steve Benitz, a newly ordained priest from that very congregation into their midst as priest in charge, and opened the way for Tom Early to come from Sewanee Theological School and become priest in charge in Spirit Lake. He has walked with almost one-third of the diocese in his consulting with and about congregational leadership, and I will miss our twice-weekly consults as we reviewed the state of the churches.

While talking about deployments, I want to acknowledge Trinity Cathedral in Davenport and their providing of a curacy position for Sinclair Ender, the third member of the three musketeers, together with Stephen Benitz and Beth Preston, who were all ordained in one crazy week after



Convention attendees were asked to describe how they imagine the Growing Iowa Leader weekends will enrich their congregation. This word cloud represents their answers.

Convention, *continued*

General Convention, when I outdid myself in holding three ordinations in five days at Spirit Lake, Mason City, and Davenport. I rounded out the week with a Growing Iowa Leaders weekend in Shenandoah, flying off to Scotland for my son's wedding the beginning of the next week. Of course, I flew out of Minneapolis. To quote my wife in response to this, "Cause the idiot likes to drive."

Finally, as I conclude this section of the movement of the Spirit's 'snatching away' as we read on the occasion of celebrating Philip the deacon in the wilderness, Lacey Howard let me know in the spring that she would be leaving her position of Youth Missioner at the end of this year. Under her leadership, the youth program has continued to be a settled part of the life of the Diocese. I often think that our young people have a clearer sense of what it means to belong to the Diocese as a community of Jesus followers than many of us. They come from all over the state, and recognize their oneness as Episcopalians. Maybe one reason is that often in their local school environments they are not always recognized by their peers as the devoted people of faith they are; and that makes them represent the Episcopal branch fearlessly and proudly in response. They have also been led by Lacey and the YMDT through a consistent program of fellowship and formation over the years. I am glad to announce that this consistency will continue under Amy Mellies who has accepted my invitation to be our new Diocesan Youth Missioner. Lacey has just returned from walking the Camino trail, and our prayers are with her as the Spirit leads her forward.

I've been asked how I decided to launch the revival. It came from a tradition of prayer for revival as far back as 52 years ago. And it came to the fore in a conversation with Kathleen Milligan, then President of the Standing Committee, who had also been praying for revival, and who challenged me to move from thinking to acting. Only after that did we discover the Revival course at Wartburg Seminary and its format for a baptismal centered revival liturgy. It also helped that the Presiding Bishop was venturing forth with a similar idea for the Church-wide body around the same time.

I stumble onto God things in a very undeserving way. And I believe we have fallen together into a couple of years of

surprising creativity in the hands of our Loving God. The success of Growing Iowa Leaders confirms this, in my opinion, and Engaging All Disciples will embolden us even more.

So what about Engaging All Disciples? What can we expect this year? It is a year about being sent out. Again we will work in our Revival clusters. There will be further opportunity to come together in consultation on where God is giving us energy, and driving our hope. We will not repeat the format of Growing Iowa Leaders, but develop learning groups based on the most intense areas of ministry passion that developed during this past year. We want to include key presenters, but this time as coaches for an ongoing body of potential practitioners in evangelism and story-telling, neighborhood and community partnering, worship and liturgical design creativity, inter-generational and inter-cultural connection, developing our Episcopal brand and identity, nurturing and being nurtured in the Way of Love; cultivating our urgent care of creation.

The idea is to hold a Super Saturday early in the year to which we invite presenter/coaches for a face-to-face day. These cohorts will continue to meet via ZOOM during the year and commit to practical outcomes in their mission area. The Engaging All Disciple funds will be used to contract with the presenters and cover their weekend expenses for the face-to-face.

Engaging All Disciples will also include my visitation schedule to the cluster congregations who have not yet hosted a weekend. On that day we will celebrate God's work among us, share where the

Spirit is at work, eat dinner together, and finish off with an hour of Revival style worship and affirm the local leadership to their specific callings with a formal blessing. We are taking this seriously, for the times are urgent.

It has been an incredible blessing to have had on hand the financial resources to make last year happen, and to be able to boldly move ahead in 2019 with further designated resources. The same generous source has enabled us to equip the entire diocese—all 58 congregations plus a Way Station and the Beloved Community Initiative—with smart TVs, mini pcs, web cameras and internet service. Connectivity of this nature can pull mission together. And my call for the diocesan campaign GILEAD is intended to create a new funding source

I believe we have fallen together into a couple of years of surprising creativity in the hands of our Loving God. The success of Growing Iowa Leaders confirms this, in my opinion, and Engaging All Disciples will embolden us even more.

—Bishop Alan Scarfe

Convention, *continued*

for future generations to deploy resources for the supporting, equipping and strengthening of The Episcopal Church in Iowa and among our Companions. We can raise collectively for generations to come what one generous gift has provided over than the past three years. That generosity has been so strong that even the costs of the campaign itself—more than \$300,000 are themselves covered by the same gift that has driven the connectivity project, Growing Iowa Leaders and Engaging All Disciples. If God has not arrived among us in all of this I don't know how we recognize God's appearance. It's a divine challenge that says, "I've stirred one heart; now it is up to you."

I am humbly grateful for the early conversations among other lead donors over these past few months. The campaign is another example in which we thought of going in one direction—a rolling campaign throughout the year—and have heard the Spirit speak through you that a more standard approach—with a launch date and ending date campaign—would be better.

I am grateful for individuals who have pledged to GILEAD already, and by this time next year look forward to announcing how rich God's blessing is.



The Diocesan Ministry Development Team also exists to support, equip and strengthen. An additional focus of 2019 will be vitality among small churches. In April of this year a group of Iowans attended the International Conference on Small and Rural Churches which is held every four years. In 2022 it will be held in Dubuque, Iowa. The 2018 Conference was in New Zealand. We were able to send representation as part of Growing Iowa Leaders. We have begun a calling group on small churches as a follow up to Horton Hears the Small Episcopal Church. It is intended to gather small churches, first in quadrants across the Diocese and then in 2020 call a comprehensive summit of all our small churches. The goal is to be a direct support to one another, to be inspired by how mission is possible whatever the size of congregation, and to mingle with a few guests from the United Kingdom. It is our hope that this will be a direct mutual mission with

our companions in Brechin, who have their fair share of small churches.

Churches with Sunday attendance of 25 or fewer are fifty percent of congregations in Iowa. The resourcing of the annual diocesan budget is undertaken by a quarter of our congregations providing for more than 80% of our annual income. It is easy to take the strength and giftedness of such supporting congregations for granted. Diocesan Convention is a good time to take stock and to show our appreciation for the clergy leadership God has brought to us. A quarter of us are blessed with full time ordained leaders who are well equipped to share the extraordinary things you do in the name of God's mission. An equal number of congregations serve with part-time or bi-vocational clergy leadership, and this year we have seen several congregations find a good rhythm of prayer and mission together with a team of retired clergy working informally together. All of these are joined with Ministry Development Teams in six congregations, with half a dozen more in process.

Some of you work quietly in the margins of society where we may have put society's offenders. I think of Anne Williams who is now chaplain for all the faith groups at Anamosa State Penitentiary, and Jeanie Smith who has seen her introduction to prison ministry exponentially expand into almost a way of life as she goes back and forth to Mitchellville Prison week by week.

Combatting food insecurity is another area of expansive ministry across the state through Episcopal congregations. Combining your concerns to be creation stewards, you have developed gardens. Since the garden projects like St. Thomas', Sioux City or the Garden of Faith and Grace at St. Timothy's, others have followed suit. In restoring a portion of land back to the prairie, we may not know what that will do over time, and it is a beginning to say we are acknowledging that the earth is indeed the Lord's. And as the recent UN report on climate change has warned us—time is not on our side.

Welcoming the stranger is an increasing opportunity even in this time of national retrenchment across the global scene. Our new gift of connectivity can help. I mentioned earlier the arrival of two Nuer families to Trinity Episcopal Church in Denison. You will recall that Trinity Denison also attempted to host an effort to develop a Spanish-speaking congregation as a joint mission of the Western Synod of The ELCA and the Episcopal Diocese of Iowa. Sadly this endeavor did not bear fruit after a two year trial. Other migrants however continue to come into the packing plants and work around Denison. And the people of Trinity have not lost heart.

Convention, *continued*



A Nuer family at Trinity, Denison shares the Gospel in the Nuer language with the equipment the church received as part of the connectivity project.

On my visitation, I turned up to find the Nuer family in Denison. One of the lay members at Trinity, Denison was fiddling with the smart TV plugging in a thumb drive on which he had downloaded a YouTube segment from a movie about the life of Jesus. The episode was about Jesus in the Temple—as an infant and twelve year old. The member had found a version dubbed in the Nuer language! As the seven children came downstairs before church, they were thrilled to see and understand the movie. We decided to set up the downstairs altar by the TV set, and I quickly changed the Gospel reading to Luke 2:41-52 (to go along with the video). Three older girls went upstairs and came down vested in red cassocks and with cross and torches in hand. And we held the Eucharist downstairs processing extremely gracefully from kitchen to the space where we had put the altar. The TV came back into play as it displayed music and the Gospel (in Nuer) from a document reader. As I left at the end of the afternoon, the same lay leader was engaged with the children as they were showing him their home village via Google World.

That we are surrounded by a great cloud of witnesses has a new ring to it in the digital age. Our companions in South Sudan, Swaziland, and Brechin are but a Zoom link away. And sometimes we are graced with the opportunity to be together face to face. We were honored to have Bishop Peni, and his wife Aida, with us for an extensive period this spring and summer. Bishop Peni is completing his first year of a doctoral program in preaching, and he and his wife were with us for four and a half months. Some of the time was spent in residential studies in Chicago, attending General Convention in Austin, and being with friends in Illinois and Wisconsin. He also pursued resources that can assist him in his important and courageous work as chair of the Peace and Reconciliation Commission of the Episcopal Church of South Sudan. It is always a great pleasure to welcome Bishop Peni.

Bishop Ellinah of Swaziland Diocese and I attended the consecration of Andrew Swift as the 51st Bishop of Brechin; talk about the burden of history! It is good to greet Bishop Swift to his first Iowa Convention.

In our three-way relationship, there is still some unfinished business with our young adults. We have met in Swaziland, and in Brechin. Now it is Iowa's turn, and how do we fit that into the schedule? I know that we are keen to consult on small churches with

Brechin, and possibly learn about new expressions of church such as Café Church, as well as encourage congregation-to-congregation links.

God doesn't need to take us half-way around the world to get our attention. A similar impact can be experienced in participating in disaster relief efforts, such as the team Jerry Davenport took to Texas this past March. That tornado damage in Marshalltown is not mending itself! It may be in accompanying someone to their immigration hearing, or giving over a Saturday to visit the various encampments around Des Moines for people without homes through Care for Camps, or counseling at summer camp, or the Camp Hope week for children of incarcerated parents, or engaging a Faith in Action political cause. In a world tilting toward international isolationism, the global communion of the Church is all the more important. And we are invited by the Holy One to get out of the house, even if only from time to time.

As the Presiding Bishop reminds us in *Reclaiming Jesus*, ours is a voice that calls for reconciliation as a principle of human interaction. It is the core ministry of the Church. It is the ongoing work of God who in Jesus Christ reconciled all people to God's self. May God find us at every level of personal and corporate interaction as that instrument of peace. It's all about where we decide to fasten the anchor of our lives. You have no idea what a blessing and privilege it is to be your Bishop. Thank you for your prayers, your encouragement, and your graciousness. I hope you feel something of the same from me. May God bless you, and continue engage us all ever more deeply in our following as disciples.

We are and will remain, "In mission with Christ through each and all."

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

Table Conversations at Convention

What are 1-2 ideas you hope to implement in your congregation after Growing Iowa Leaders?

- Story sharing
- Increasing marketing
- Liturgical innovation
- Inter-generational worship service
- Using technology as a tool
- Being invitational
- Sharing resources between churches
- 3 elements to grow: invite, welcome, connect
- Getting to know our neighbors and our neighborhood
- Better engage with our community as Christians
- Making everyone an active disciple
- Finding partners for outreach
- Rethinking our playground as a space of hospitality
- Liturgy that is welcoming to transgender and gender non-conforming people
- Collective leadership: Lay ministry teams
- Supporting refugee shelters for trafficking victims
- Integrate all ages into parish leadership
- Establish a blessing box to serve the community
- Review/re-visit/re-write/develop a mission statement—discover or re-discover, "what is our why?"
- Messy Church
- Continue to gather in clusters
- Offer continuing opportunities for Revival
- Inviting music students to participate in choir
- Making working for racial justice an ongoing spiritual discipline
- Supporting families separated by immigration challenges
- Community meal
- Thursday evening "happy hour" service
- Liturgical faithfulness
- Succession planning for ministries
- Focus on the quality of relationships not the number of people in the pews.

Attendees were asked where they find the courage and confidence to engage in the ministry to which God has called them and their answers are in the word cloud above.

How will you commit to being engaged in ministry in your congregation this year?

- I will be present
- Ministry Development Team
- I will support GILEAD
- Focus on outreach
- Discernment
- Offer the Daily Office...daily
- Deeper conversations
- Keep showing up
- Being open to God's call
- Circles of support and accountability
- Being involved in small church leadership
- Water for Africa
- I will sing
- I will help ALL of us remember that we are disciples of Christ
- Continue to share our stories
- Evangelism
- See this year's objectives through
- I will not quit being treasurer
- Continue with children and youth ministry
- Being more prayerful
- We will invite more youth
- Laundry love
- Social media
- Facilitating Messy church
- I will respond with "yes"
- I will create opportunities for sharing stories
- Explore a sister relationship between our parishes
- Medical Lending Closet
- Energy
- Discernment for GILEAD
- Youth development team
- Remember Jesus and the way of love
- Develop liturgical design/revision team
- Engage in serious work of stewardship and equipping for the best use of every resource for engaging the neighborhood and community
- Being more caring for others in the congregation
- Evangelism
- Fulfill my vestry term
- I will get to know my co-parishioners better
- Listen
- Continue to work with children's worship.
- Tell the love of Jesus
- Continue our food ministry
- Being open to community partnerships
- Review how we welcome people into the parish
- Holding more mid-week hymn sings
- I will pledge to try something that makes me uncomfortable
- Update our information and public image
- Go to youth events
- Try to move the church outside of the building
- Develop a budget that supports ministry both today and tomorrow
- Ask more people to share in ministry

continued on next page

Table Conversations, *continued*

- Visiting neighborhoods, going door to door
- Intersect earth care and worship
- Engage with a joyful spirit rather than a feeling of obligation
- Advocacy for those with little voice
- Deepen our relationship with neighborhood schools
- Finding a way to add testimony time to weekly worship
- Helping with hunger and helping others
- Expand on the concept of TEC Talks.
- Provide opportunity to aid and support migrants
- Commitment to Orthodox Anglicanism
- Building more connections with our diocese
- Intra-Iowa mission trips engaging both churches and communities
- Work with others on GILEAD
- I will make good coffee
- Teaching
- Intentional Listening
- Following the life of Jesus
- I will lead discipleship initiatives
- Confirmation class
- Building our family game night, inviting our families to invite friends
- I will commit to living into my calling
- Do what's joyful, help everyone enjoy vocation
- Sharing God's love, encouraging those who only tend to only see the down side
- Bring a friend to a youth event
- Make a space where people can come to engage in conversations that matter
- Connect with our potential new members through social media and traditional person-to-person contact
- Engage with the small and rural church groups
- More diversity in the pulpit
- Find my passion!!!
- Offer gatherings other than on Sundays

- Bring ideas from other places to my congregation
- House church for frightened immigrants
- Civil concessions space

Selections from the 281 responses received during the conversation on Sunday morning.



Photo: Mike Wagner

Bishop Scarfe's Convention Sermon, *continued from page 2*

One of the questions I was asked sixteen years ago when I first stepped into this very space was, “What do you think the purpose of a Cathedral is?” I remember answering, “You tell me.” Finally next weekend we will meet to work that question out.

Bishop-elect Cathleen Bascom—former Dean of St. Paul’s and soon to be Bishop of Kansas—captured the scope of a Cathedral’s mission literally in a glance. She spent hours presiding over worship, gazing at the west window, where in its Trinitarian form she saw three areas of responsibility: parish, diocese, and civic life (city, state, and nation). A Cathedral is a place not just for its immediate members, but with a mission as broad as the symbolism of a Bishop’s ministry is broad. And because of these things, it is right that we Episcopalians in Convention meet here in worship and that this Cathedral community welcome

us all in the three-fold mission which we hold in common. The Cathedral is the icon of that mission. So, we are glad to mark in celebration your 25th anniversary; and invite you always to be in fellowship with your 165-year-old sister in Trinity Cathedral Davenport.

What you, as a Cathedral, become convinced you are called to be helps all of us become who we are—from Le Mars to Keokuk, Dubuque to Shenandoah.

God knows that we need focus and reminders. God also knows that such places over which we have labored with time and treasure for so long can never become ends in themselves.

Whenever the walls crumble, or the doors close, it is not the end of the story. For God’s faithful people, life always changes and never ends. For God’s big secret is that God has put the divine life

in each and every one of us. It is why Jesus could eventually let the Temple go. It’s why He could eventually let the Temple which was His own body go. In the end that wasn’t where God’s life-giving energy was placed. That was to be found in the human spirit—of men and women, of all ages and cultures—into whom God’s love was poured by the gift of the Holy Spirit.

So—yes, continue to meet God at God’s place before lunch on Sundays, or after dinner on Fridays, or before breakfast on Tuesdays, or even before High Tea (but after the ballgame) on Saturdays!

And when you are not together in a place like this, know that you are all bringing God’s place into the public square—wherever and whenever you are—from the time you wake up to the time you go to sleep; and all the dreamy time in between.

The Bishop-elect of the Diocese of Kansas

by Lauren Lyon



The Rev. Canon Cathleen Chittenden Bascom

On October 19, the Rev. Canon Cathleen Chittenden Bascom was elected to serve as the 10th bishop of the Diocese of Kansas. The election took place in the nave of Grace Cathedral in Topeka on the first day of the diocese's annual convention. Founded in 1858, the diocese of 11,000 members in 44 congregations made history, holding the church's first Episcopal election with all women candidates.

When I talked to Cathleen about her election, she spoke of her roots in the Sunflower State. "Even though I grew up in Denver, Colorado, my family has roots in Kansas back to the 1860s. My father's parents were wheat farmers in western Kansas. On the other side of the family, I had grandparents who lived in Kansas City. Both of those strands are part of me."

When asked what makes her new diocese distinctive, Cathleen said, "There is a real, warm spirituality to the diocese." She went on to describe the commitment of resources made by the Diocese of Kansas to spiritual development for clergy and lay

members. Cathleen has been active in the ministry of creation care for much of her seventeen years in Iowa. She noted, "The Flint Hills of Kansas are the nation's largest area of untouched prairie grassland." She spoke of her hope that her work of developing "postage stamp prairies" would continue. Cathleen was recently appointed to serve as one of the bishops on the General Convention's Commission on Creation Care.

The Diocese of Kansas is divided into four convocations. Cathleen described how the strong relationships built in these regional groupings reflect the composition of the diocese. "Two of the convocations are urban/suburban, the Kansas City metro and Wichita. The other two in the northeast and southwest are rural/town. I like the combination of each."

I asked her how her work in Iowa had prepared her for the next step in her vocational journey. She noted, "Iowa has an innovative spirit and a very present bishop. I will take that with me." She referred again to the geographic and demographic diversity of the Diocese of Kansas and said, "Having served in very different settings has helped equip me: a mid-size, midtown parish in Newton, a downtown Cathedral working to understand its diocesan and civic role, and a small-town, small church in Emmetsburg along with an academic position most recently. Having all of these kinds of experiences was important to the people of the Diocese of Kansas."

When I asked her how she felt when she learned that she had been elected,

Cathleen replied, "I felt awe and joy." Having entered the ballot as a petition candidate, Cathleen had only five days to prepare and submit materials to the search committee after which she traveled to Austin to represent the Diocese of Iowa as a General Convention deputy. "During General Convention I was trying to absorb the idea of putting my name in." She spoke about the day of the election, "I had an e-mail that morning. A gentleman let me know he would be supporting me. I thought, if you have one person who you would want you to be his bishop, that's awesome. That carried me through the morning of the election."

As our conversation was ending, I asked Cathleen if there was anything she wanted to add. She said, "I want to say how much I have loved my 17 years in the diocese of Iowa. It's been a very joyous time."

All Iowa congregations will receive an invitation to Cathleen's consecration as the 10th Bishop of Kansas which is scheduled for Saturday, March 2. The anticipated time is 11:00 am. Check the website of the Diocese of Kansas (episcopal-ks.org) for updates and information about overnight accommodations. There will be a dinner the evening before the consecration to which all are invited.

A few moments after we concluded the call, the phone rang, showing Cathleen's number. Accidental redial? I picked up the phone and she said, "I thought of one more thing. On the last page of the profile booklet prepared for the search, there were photographs of the nine men who have served as bishops of Kansas. I really like the idea that the next picture will be of a woman."

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

What is a Cathedral?

by Nancy Morton



The Rev. Canon Gary Hall, former dean of the National Cathedral in Washington, D.C.

In November 2018 The Cathedral Church of St. Paul celebrates 25 years as a Cathedral. As the anniversary approached, questions surfaced. What is a cathedral? What does it mean for St. Paul's?

Fifty members met on November 3-4 at St. Paul's to discover the purpose of a Cathedral. The Rev. Canon Gary Hall, former dean of the National Cathedral in Washington, D.C. was invited to share his experiences and observations while pointing out challenges and opportunities ahead. A panel consisting of a deacon, two cathedral deans, a bishop, a parish priest, and a senior warden, reflected on topics at intervals.

By definition a Cathedral is the Bishop's church and supports the Bishop's ministry in unique ways. Canon Hall used "apostolic, prophetic, justice, theological, prayerful, pastoral, and empowering" to describe Cathedral ministry.

Apostolic is a link to the apostles who were "sent out into the community with a Prophetic voice." Thus today's Cathedral becomes a "public church, an intersection of faith and civic life."

Hall suggested members attend city councils, school boards and chambers of commerce to recognize emerging issues before points of view become political. A Cathedral offers space for bringing diverse people together for conversation. The prospect of expanded visibility for Justice issues generated lively how-to questions from participants.

The Cathedral Church of St. Paul, liturgical center of the diocese, is well acquainted with formal worship and hosting ordinations and church events. Theological implications of faith, unity, and gospel values in a public church context add richness to dialogue. Wider participation in downtown activities leads to exploring new forms of praying together.

Canon Hall noted the type of pastoral care at a Cathedral adjusts with its location and ministry. Cathedrals may not need to duplicate programs and services of parish churches.

Empowering by supporting all the baptized in their gifts and ministries is a hallmark of Bishop Alan Scarfe's ministry throughout the Episcopal Diocese of Iowa.

Ms. Nancy Morton is a member of the Cathedral Church of St. Paul and served for many years as the editor of Iowa Connections.



Panel L to R: Deacon John Doherty, St. Paul's; Dean John Horn, Trinity Cathedral, Davenport; Bishop Alan Scarfe; Canon Gary Hall; Dean Troy Beecham, St. Paul's; The Rev. Kim Turner Baker, rector, St. John's, Ames; and Robert Wootten, senior warden, St. Paul's

Perspectives on Pilgrimage

St Timothy's & St John's Pilgrimage to England, July 22-July 30, 2018

by Nicola Bowler, Colleen Krantz, and John McKinney

What happened on Pilgrimage? On July 22, 2018, twelve young people, twelve adults, and two children traveled to England for a nine-day journey—a Pilgrimage—together. The trip was the culmination of at least a year, maybe even eighteen months, of thinking, praying, organizing, and fund-raising that involved our parishes, families, and friends in Iowa and in England. When the itinerary finally came together, we were amazed and humbled by the many gifts of time, talent, and treasure that it represented. Pilgrims experienced new modes of transport, new places, sights, sounds, and tastes. We shared the unique experience of spending every day together, and I think we will all be ‘unpacking’ the fruit of the trip for some good time to come.

On the last night of our stay together, at the Royal Foundation of St. Katherine's retreat center in London's East End, we shared Eucharist together and considered the question of what lesson we would take away from the experience of being on Pilgrimage together. As we talked about this question in small groups, a common theme emerged in the group that I was part of. Each person expressed in his or her own way the fact that being on pilgrimage had given them a taste of what it was like to live life daily in the context of Christian faith. Rather than our lives being punctuated by Sunday trips to church, we were getting up every day and remembering that we were together on pilgrimage, every day, because of our faith in Christ.

Ms. Nicola Bowler will be ordained a deacon at St. John's Ames in November. Ms. Colleen Krantz and Mr. John McKinney are members at St. Timothy's, West Des Moines.

Some quotes from Pilgrims:

“The thing that stuck with me the most about our pilgrimage was getting to hike through a different country with a large group of people and getting to know each other better in the process.” (Logan)

“While in London, we got to attend a service at Saint Paul's Cathedral. I really enjoyed this because the building was beautiful! It was very fun to look around and a really cool service.” (Maggie)

“I liked seeing *Keeper the Dragon* in the Tower of London. Even though he has little to do with London's history, it was still neat to see that someone made a sculpture of a dragon made of scrapped metal.” (Minao)



The group gathered at the great west doors of Winchester Cathedral on the first full day of our pilgrimage. Photo credit: A helpful passer-by



Pilgrims riding the London Eye on July 26, 2018. Photo credit: Nicola Bowler

What next?

Watch: the video on our Pilgrimage to England at <https://vimeo.com/286608492>

Read: the article “What the Church Can Learn from Pilgrimages” at <https://sojo.net/articles/what-church-can-learn-pilgrimages>

Pray: this Mozarabic Prayer written in 700 CE:

*You call us from our settled ways, O God,
out of old habits and rutted traditions.
You call us into the land of promise,
to new life and new possibilities.
Make us strong to travel the road ahead.
Deliver us from false security and comfort,
desire for ease and uninvolved days.
Let your Word and Spirit dwell in us
that your will may be fulfilled in us
for the well-being and shalom of all. Amen.*

Consider: another Pilgrimage to England in 2021? If the idea of following the ancient pathway calls to you, from Winchester Cathedral to Thomas Becket's shrine in Canterbury Cathedral, be sure to contact Nicola Bowler and you will be added to our contact group.

Annual Ski Trip Now Welcomes 4th and 5th Graders

by Lacey Howard

For the first time, Youth Ski Trip welcomes youth as young as fourth grade. Youth Ministry Development Team decided to include youth in grades four and five in this year's event, as well as youth in grades six through twelve. The larger age range offers an additional opportunity for youth from EPIC summer camp (open to grades four through twelve) to reconnect with friends and make new connections.

The 2019 Youth Ski Trip will take place in Boone—at Camp Sacajawea and Seven Oaks Recreation—January 18-20, 2019. Boone's Seven

Oaks Recreation offers skiing and snowboarding, but also snow tubing, which allows various ways to participate in the winter fun.

The 2019 Youth Ski Trip information is online at iowaepiscopal.org. The group registration process is mostly the same as in years past, with one streamlining change: there is no need to register your group with the ski hill. Leaders need only register their groups with the diocese, following the link on the website and in the leader packet or by returning the paper form found in the leader packet. The deadline to register groups is December 17, 2018. Leaders

can pay their groups' registration fees online, by mail, or in person. As always, scholarships are available by contacting Lacey Howard, Missioner for Children & Youth, via email: lhoward@iowaepiscopal.org.

Leaders and participants are welcome to reach out with any questions to Youth Ski Trip coordinators Dale Schirmer of Grace, Cedar Rapids, and Amy Mellies of St. Johns, Ames, at registration@youthskitrip.com.

Ms. Lacey Howard serves as the diocesan Youth Missioner, and will be stepping down from her position at the end of 2018.



Mark your calendar for 2019 Youth Ski Trip, January 18-20 in Boone. Please register your group by December 17.

Many Hands Make Light Work

by Lacey Howard

Many hands make light work is an apt phrase when it comes to just about any task. During Convention, the youth lock-in group—14 youth in grades four through nine and four adult chaperones—helped pack almost 1,000 sack lunches for the clients of Central Iowa Shelter and Services (CISS) in Des Moines. Each sack lunch contained an 8oz bottle of water, a sleeve of cheese crackers, a 1oz sleeve of peanuts, a granola bar, and a Twizler. CISS adds fresh food items (sandwiches, etc) as the sacks are distributed daily.

Jim McLallen of St. Luke's Des Moines is the coordinator of the service project, funded by a community betterment grant from Prairie Meadows Casino. Jim set up three large tables in Orvis Hall (St. Luke's parish hall) and divided the youth into teams of five. "The whole effort was done in about an hour!" he says. "Normally, we pack on the fourth Sunday of each month, and we usually pack about 120 sack lunches [per month]. With this reserve of lunches packed by the youth, we won't have to start packing again until probably spring!"



The Power of Prayer

by Karen McCallan

Do you believe in the power of prayer? The members of St. John's in Glenwood do.

In June of last year a storm passed through the area and caused a limb from the ash tree on the corner of the church lot to come down on the vestibule. The little cross on top of the vestibule lost a couple of the decorative parts on the arm extensions. But, that little cross saved the roof from damage. Since this has happened before, it was decided to have the entire tree removed. However, an idea began to form. Why not leave a portion of the tree and have it carved into praying hands. The members of St. John's believe so much in the power of prayer that it was the perfect choice.

We took our time looking for just the right person for the job by checking out options on social media. After prayerful

consideration, we decided that Jeff Coss of Cumberland, Iowa was the right person for this project. His facebook page is *Bear Grove Chainsaw Carvings*. After sending him images from a Google search, he had the idea of what we were looking for and was eager to take on the job. (He said he was tired of doing eagles!)

A 15-foot-tall section of the tree was left after a local contractor donated his services to cut the sizeable ash tree. Jeff then needed to cut this down more in order to orientate the hands to the most optimal view. It took three days to create his masterpiece. During this time, the progress was shared on social media. People were stopping by to see what was happening and when asked what it was going to be, they were told that it was to be a surprise and to keep

watching this corner. As the sculpture took shape, we would see cars slow down as they drove by and the driver or rider would give a thumbs up. Often times, a person would stop and take a picture. Others approached and asked if they could touch it. The local paper shared our story on the front page with a headline, "Church's tree carving promotes 'power of prayer.'"

The Rev. Kathy Halverson-Rigatuso funded the project as a memorial to her parents, Gene and Helen Glynn, long-time members of St. John's. Not only is this in memory of them, but it is a meaningful gift to the community. It is our hope to expand on this by creating a place for people to leave notes for prayer request.

Ms. Karen McCallan is a member of St. John's in Glenwood.



Simpson Youth Academy

by Emily Jetton

Since last summer I have had the wonderful opportunity to be a part of the Simpson Youth Academy (SYA), a program for youth interested in exploring their faith and how it intertwines with service and social justice. My journey with my thirteen fellow youth—known as scholars—began with the summer residency in June 2018 and will officially end with the graduation ceremony in April 2019. However, I believe that the experience my fellow scholars and I had will stay with us long after that.

During the summer residency, the scholars spent a week at Simpson College in Indianola exploring the connections between faith and current issues. Of course, we did not have these difficult conversations alone. We were guided by an ecumenical group of clergy, several members of the faculty at Simpson College, and our college-aged mentors. All of these people were an absolute joy to learn and grow with.

Each day of the summer residency began with morning prayer and ended with time to relax and bond. In between, each day had a theme that guided our activities. For example, a day focusing on faith and environmentalism featured a visit to a sustainable farm. On another day, we served lunch at a homeless shelter in downtown Des Moines, both to give back to the community and to help us investigate all the “players” in society that make such shelters necessary. Our discussions were always grounded in how our faith calls us to respond to such suffering in our society and environment, and ways we can help in alleviating that suffering. Each evening, scholars designed a worship service with sermons and scripture readings centered around that day’s lessons. Games,



Some of Emily's fellow students in the 2018-2019 Simpson Youth Academy

dancing, and other down time gave SYA participants further opportunities to bond and have fun.

For all of those involved, SYA was a truly transformative experience. In a sermon I gave on the last night of the program, I mentioned how our faith calls us to work to heal the wounds we see in the world. SYA scholars are given a chance to do just that through performing a service project of our choice. Designing and eventually implementing my project has given me the chance to explore my vocation and my place in healing the world. The learning and leadership opportunities I gained at SYA have also given me confidence that there is good I can do now, even if I am not fully certain where my path will take me in the future.

That being said, my group of scholars was not the first to go through SYA, and we will not be the last. The application for the 2019-2020 program is now open, and church communities can nominate youth who might be interested. I definitely recommend SYA to any rising 11th or 12th grader interested in exploring their faith and

ways they can make a difference! For more info, contact Academy Director Eric Rucker: eric.rucker@simpson.edu.

Ms. Emily Jetton is a member of Trinity Episcopal Church and was a member of the Official Youth Presence at General

Am I right for this program?

Do you want to CHALLENGE yourself to analyze theological topics with college students and professors and relate them to public issues?

Do you want to SHAPE an intentional community with adults and peers committed to honest conversation?

Do you want to LEARN contextually by serving in the city of Des Moines, exploring issues like criminal justice, poverty and creation-care?

Do you want to EXPERIENCE different forms of worship at the Residency and in inter-faith excursions to other communities?

Do you want to DEVELOP your own beliefs and gifts to heal your community?

Then this may be the right place for you. If you want more information about the Academy, or would like to receive updates about the application process, please contact program director Eric Rucker at 515-961-1406 or eric.rucker@simpson.edu

Illuminate the Winter with the Light of Bethlehem

by Sharon Strohmaier



Peace Light arrives at Kennedy Airport in New York in 2017.

It has burned for more than 1000 years...It will burn for many more years to come...This Light of Peace—this Light of Love...the Living Light of the Nativity...the Bethlehem Peace Light. And it is coming to Iowa again this year...just for you!

The Light will arrive in Iowa Friday, December 7. Beginning on Monday, December 10, during regular business hours, it will be available at Iowa Religious Media Services, 2400 86th Street - Suite 15, Urbandale, and at the Mid-Iowa Council Scout office, 6123 Scout Trail, Des Moines. It is available to all. Simply bring a lantern or a long-burning devotional candle to transport the Light to your church or home. A “Sharing of the Light” tour throughout eastern Iowa is also being planned. Churches interested in receiving the light in that part of the state should contact IRMS at questions@irms.org or 515/277-2920.

This is the eighth year the Peace Light will be shared throughout Iowa.

However, the sharing of this living flame is much older than that. The Peace Light from Bethlehem has burned continuously in the Grotto of the Nativity in Bethlehem for more than 1000 years. It is meant to promote peace, harmony, unity and love between the people of the world, regardless of race, ethnicity or religion.

For 32 years the International Scouting movement has actively promoted global peace and harmony through the distribution of the Peace Light. Each year, a child from Upper Austria is named as the Peace Light Child. That child travels to Bethlehem to collect the flame from one of the Grotto’s oil lamps. The light is then flown to Vienna, Austria, where it is distributed at a Service of Dedication to delegations of Scouts from more than 30 countries, who in turn take it back, with a message of peace, to their own countries where it is shared with individuals, families, houses of worship, hospitals, nursing homes, prisons, and cultural centers

—with anyone who recognizes the significance of this unique gift.

For the past 17 years the light has also come to the United States, Canada, and Mexico. Each year the Head of Security for Austrian Airline transports the Light from Vienna in two explosion-proof British miner’s lamps, fueled by smokeless paraffin oil. This year the Light will arrive at Kennedy International Airport in New York on December 1 where, after a brief ecumenical service held in the airport chapel, the Light will begin its journey throughout North America. The light travels by a modern version of the pony express, handed off in towns and at rest areas along the interstate highways, traveling to the largest cities and the smallest towns. Churches share the Peace Light during ecumenical services, use the flame to light the candles on their Advent wreaths, pass the flame from person to person during candlelight Christmas Eve services, present the flame to the community at tree lighting events, and deliver the flame to shut-ins and those experiencing loss, illness and hardships. Many churches also maintain the Peace Light year-round, using the flame to ignite baptismal candles and votive lamps.

Jesus was born into a tired world of turmoil and darkness. After Jesus’ birth Mary and Joseph fled to Egypt for the safety of their infant. Our world is filled with war, climate change, grinding poverty, hungry children, unwelcome immigrants. In such a time of division and turmoil, we are desperate for a glimmer of light to illuminate our lives and prayers through Advent and Christmas. In the darkness of discord that permeates so much of what we see and hear, what better gift can we receive

Illuminate, *continued*



A couple receive the Peace Light at Iowa Religious Media Services in Des Moines.

than the small light that still burns in the place where the Christ Child was born. This light that continuously lights the Grotto of the Nativity in Bethlehem can spread peace throughout your church and neighborhoods. It can warm your home and your soul, as you turn your face to the manger and celebrate the birth of God's greatest gift.

Ms. Sharon Strohmaier serves as the Executive Director of Iowa Religious Media Services in Des Moines.



Iowa Religious Media Services
Phone: 515-277-2920
Email: questions@irms.org
Website: irms.org

Why is God so Good to Us?

by Mark Holmer

As I began my ministry at St. Matthew's in Davenport, I soon learned that the 200 weekly bulletins were folded each week at the Smith home. It was one of the first calls I made to get acquainted with the members of the parish.

When I found their home in an older part of Davenport, I noticed a car in the gravel drive that had seen many years of service. Behind the house was a large garden full of things to pick and eat. The home seemed small. I rapped on the door and Helen Smith invited me in. I was introduced to her husband John and their son Richard who went by the name of Dick. John and Helen were in their mid-70's. Dick was in his 40's. Dick sat in a wheelchair while the rest of us were seated in chairs and a couch that were well worn. Facing me was a 24-inch black-and-white television whose screen was fuzzy at best. I thanked these three for folding the church bulletins and said, "Tell me about yourselves."

I learned that John and Helen had three children. Their oldest son, who was nicknamed Blacky because of his dark hair, had little to do with his parents and brother. Seldom did he visit unless he wanted something from them. Best they could do was offer items from their garden. John and Helen's second child, a daughter, had been dead for 19 years after a horse she was riding bolted at full speed onto a highway where both rider and beast were hit by a car and killed. She was in her 20's. Dick was their third child, born with severe handicaps. He never walked, he had nearly no use of his arms, limited use of his hands (he could fold a bulletin with his hands as his arms rested on the wheelchair tray) and somehow feed himself. He was bright and articulate and active in our conversation. Dick needed someone to help with most of his personal care. Because of their age, John and Helen frequently needed an assist from neighbors and friends.

The Smiths did not have much income. In the early 1970's, Social Security was minimal. John had worked in a couple of major manufacturing plants in the Quad Cities but never long enough to draw a decent pension. They said they wished they could give more than the five dollars a week they had pledged to St. Matthew. Folding bulletins was a way for them to contribute something else. Before I left their home, I had a prayer with them and then said I'd be back often. I was.

As I got in my car, one thing that Helen said during our conversation stuck with me. She had asked, "Pastor, why is God so good to us?"

The Rev. Mark Holmer serves as the pastor at St. Thomas', Algona.

The Fountain of Life: God in the Water

by Jane Clare

The Upper Iowa runs by Luther College, and I find myself time and time again being drawn like a magnet to the nearby river in times of stress. The river teaches me that I can be still while everything around me continues to move. Going out to the rocky shelf and skipping stones or simply sitting on a log looking out at the water while eating lunch has become an important part of my spiritual practice; something about the water is just so moving. It's reassuring to see that the diving, bouncing water can't be stopped; that no matter the uprooted tree stuck in the shallow water after the last storm, the water finds a way to move past. Life keeps flowing. I find it so easy to see God in the river of the Upper Iowa.

Our scriptures talk to us of a man who can walk on water, of fountains that spring forth in dry places, storms that are stopped with a shout, and water that blesses and baptizes. Psalm 36 says, "For with you is the fountain of life; in your light we see light." Water is a recurring motif in our faith, a strong symbol of God being with us in the natural world. So how do we view the fountain of life on a daily basis? Do we view our interactions with water as sacred when we drink from our water bottles or when we shower? When we maintain our lawns, gardens, or farms, do we think about the gift of water that has gone into every blade of grass that has sprouted, every vegetable that has taken root, every tree that holds firm in the soil?

Remembering the sacredness of water in our spiritual lives can be a great mindfulness practice. What would you do differently if you treated every drop of water as sacred? Would you drink more water instead of soda, treating

your body to the sustenance it deserves? Would you help fund initiatives to bring clean drinking water to places that lack that privilege? Would you take shorter showers, choosing instead to conserve that water on the earth which also needs a refreshing sweep of its body?

I am lucky to have a river near me in which I settle and place my soul. The cold water around the ankles of my rain boots draws me to the moment right here and now. The ripples which extend outward remind me of my impact on the world and on others and drive me toward stillness and compassion. My actions reverberate. But I recognize that not everyone has access to a river to remind them of God in the world or their baptism's call. What's more, we are approaching a time where ice will encapsulate the edges of our rivers, and cold temperatures will discourage venturing out toward that reminding font of life in the wilderness. So where can we find that refreshing water, that source of spiritual renewal?

What about in snow? Instead of viewing this winter's snowfall as a curse, remind

yourself of the frozen falling water's blessing. When the cold flakes touch your forehead, think of the water on your skin in baptism, the etch of a thumb creating a cross on your forehead, aspersion by tree branches and water. Become like a child again and put your tongue out to catch the snowflakes, the "fine flaky substance, as fine as frost on the ground" (Ex. 16:14). Know that you are being spiritually fed with this manna of another form, this watery falling rejuvenation that quenches not hunger, but thirst, in a desert of another kind.

And when the snow melts, when new life springs forth with the rain, and the earth seems to shake itself and breathe a sigh of relief, remember that the fountain of life is all around you in many different forms. Find that which quenches you. Find your way back to the water.

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



Photo: Jane Clare

2018 Stewardship Share

January-September 2018

City	Church	Stewardship Share	2018 Pledge	Due to Date	Received to Date	(Over) Under
Algona	St. Thomas	\$ 2,943	3,600	2,700	2,700	-
Ames	St. John's	53,918	53,918	40,439	35,945	4,493
Anamosa	St. Mark's	500	1,500	1,125	-	1,125
Ankeny	St Anne's	14,988	6,505	4,879	4,880	(1)
Bettendorf	St Peter's	17,384	17,384	13,038	13,038	-
Boone	Grace	550	550	412	367	46
Burlington	Christ	20,408	20,408	15,306	13,605	1,701
Carroll	Trinity	500	1,000	750	1,000	(250)
Cedar Falls	St. Luke's	35,993	35,993	26,995	26,995	-
Cedar Rapids	Christ	51,772	51,772	38,829	34,515	4,314
Cedar Rapids	Grace	7,434	7,434	5,576	3,898	1,678
Chariton	St Andrew's	3,392	3,392	2,544	3,392	(848)
Charles City	Grace	2,171	2,171	1,628	1,513	115
Clermont	Saviour	1,792	<i>pledge form not received</i>		-	-
Clinton	Christ	788	788	591	460	131
Coralville	New Song	21,067	21,067	15,800	15,800	-
Council Bluffs	St Paul's	3,689	3,690	2,768	2,777	(10)
Davenport	St Alban's	7,201	6,743	5,057	5,057	-
Davenport	Trinity	111,133	88,906	66,679	66,679	-
Decorah	Grace	6,765	6,765	5,074	5,074	-
Denison	Trinity	550	550	412	367	46
Des Moines	St. Andrew's	32,586	32,586	24,440	21,724	2,716
Des Moines	St Luke's	30,913	14,448	10,836	10,836	-
Des Moines	St. Mark's	5,423	3,500	2,625	2,333	292
Des Moines	St. Paul's	67,466	67,466	50,600	39,355	11,244
Dubuque	St John's	10,117	10,117	7,588	5,059	2,529
Durant	St Paul's	5,795	5,795	4,346	4,346	-
Emmetsburg	Trinity	2,490	2,490	1,868	1,868	-
Fort Dodge	St. Mark's	27,919	27,919	20,939	20,939	-
Fort Madison	St Luke's	4,400	4,800	3,600	3,200	400
Glenwood	St John's	709	709	532	473	59
Grinnell	St. Paul's	4,686	4,686	3,515	3,515	-
Harlan	St Paul's	550	300	225	-	225
Independence	St James	2,693	2,500	1,875	1,875	-
Indianola	All Saints'	1,970	1,970	1,478	1,313	164
Iowa City	Trinity	91,935	63,700	47,775	47,775	-
Iowa Falls	St. Matthew's	3,795	3,795	2,846	2,828	18
Keokuk	St. John's	11,432	6,600	4,950	3,898	1,052
LeMars	St George's	500	<i>pledge form not received</i>		-	-
Maquoketa	St Mark's	2,916	1,200	900	900	-
Marshalltown	St Paul's	12,565	12,565	9,424	8,334	1,090
Mason City	St John's	17,251	17,251	12,938	12,938	-
Mount Pleasant	St Michael's	5,126	4,200	3,150	3,150	-
Muscatine	Trinity	16,429	16,429	12,322	12,322	-
Newton	St Stephen's	6,149	7,590	5,693	5,496	196
Orange City	Savior	1,187	600	450	-	450
Oskaloosa	St James'	9,909	9,909	7,432	7,432	-
Ottumwa	Trinity	10,751	5,000	3,750	3,743	7
Perry	St. Martin's	8,081	5,500	4,125	5,500	(1,375)
Shenandoah	St John's	550	550	412	550	(138)
Sioux City	Calvary	1,904	1,920	1,440	1,440	-
Sioux City	St Paul's	2,842	2,584	1,938	-	1,938
Sioux City	St Thomas'	18,145	9,740	7,305	4,141	3,164
Spirit Lake	St Alban's	8,525	8,525	6,394	6,394	-
Storm Lake	All Saints'	2,288	2,288	1,716	1,716	-
Waterloo	Trinity	13,164	13,164	9,873	8,776	1,097
Waverly	St Andrew's	5,532	2,800	2,100	872	1,228
Webster City	Good Shepherd	7,660	7,660	5,745	5,107	638
West Des Moines	St Timothy's	55,779	48,000	36,000	36,000	-
TOTAL		\$ 877,070	764,992	573,744	534,208	39,534

Episcopal JOURNAL

QUARTERLY EDITION WINTER 2018

California Episcopalians connect, deepen community amid devastating wildfires

By Pat McCaughan
Episcopal News Service

California Episcopalians — reeling from the deadliest wildfires in the state's history — say they are gathering strength and resilience through community connections and an outpouring of love and concern from across the Episcopal Church.

The Rev. Ann Sullivan's northern California home was destroyed in the huge blaze named the Camp Fire, but she was making plans to retrieve computers and sacred items from the relatively untouched St. Nicholas' Church in Paradise.

"The parish administrator and I will have office space at St. John's Church in Chico" as recovery efforts continue, Sullivan said.

She also was trying to connect displaced parishioners with St. John's members who had opened their homes to fire victims. "Everyone I know who lived in Paradise lost their home," Sullivan said. The Camp Fire, which began Nov. 8, is considered the deadliest blaze in California history, killing 76 people as of Nov. 18 and destroying more than 149,000



Photo/courtesy of Susan Anderson

The Woolsey and Hill fires damaged the grounds of the Church of the Epiphany in Oak Park, Calif.

acres of land and 12,794 structures, including homes. At least 1,276 people were missing and the death toll was expected to rise.

Meanwhile, St. John's, some 14 miles away in Chico, has become a hub for recovery activity and is ready to shelter the displaced, if necessary, said the Rev. Richard Yale, rector.

Yale said he was amazed that St. Nicholas' Church in Paradise sustained only superficial damage. "It was right there, in the heart of what was burning, and it's

still here." As for the rest of the city of 26,000: "Paradise is gone. There's no infrastructure left," Yale said.

"Most lost their homes. Those who didn't lose their homes now have homes in an uninhabitable city, so there are all levels of needs here: pastoral needs, financial needs, ongoing needs."

Similarly, in Southern California, more than a dozen church members and preschool families lost their Malibu-area homes in the Woolsey and Hill fires, but St. Aidan's Church was untouched, said the Rev. Joyce Stickney, rector.

"I went back on Saturday, and there was ash everywhere and smoke, but the flames somehow came right up to the edge of our brand-new driveway, but they didn't jump over," she said. "It's such a state of shock driving on Pacific Coast Highway and everywhere, it's black and burnt to a crisp. The electrical poles are split in half and falling down."

While checking on parishioner's homes, "that's when you started weeping," she said. "You'd see a neighborhood, and one home is standing and

continued on page M



NEWS

Diocese pursues recovery after fatal accident



FEATURE

Campus ministries feed hungry and homeless students



ARTS

Armenian art illuminates deep Christian faith

Responding to the ‘exodus’ migration

By Episcopal Journal

[Bishop Lawrence Provenzano made these remarks at the opening of the Diocese of Long Island (N.Y.)’s annual convention.]

Today [Nov. 16] marks the recognition and celebration of 150 years of faithful and courageous mission and ministry of our Episcopal Diocese of Long Island. We serve with wholehearted inclusiveness a very demographically diverse population. And we are known as a diocese concerned and committed to serving, with God’s help, those whose lives are in need or at great risk.



Provenzano

The diocese has been at the forefront of social issues that demand the witness of the gospel. We know the harsh realities of life for many in Nassau, Suffolk, Brooklyn and Queens, where our priests, deacons and church members show and share God’s way of love for all people.

We have been and continue to stand ready when needed to be the prophetic, even heroic, voices of the church in the world.

Today, as we reflect on our 150-year history, images and stories from the press and the internet about current struggles seem all too familiar.

For example, within the diocese we are going to study the concerns raised by the #MeToo movement.

And, the ethnic, linguistic, cultural and religious diversities here keep us sensitive to the complex immigration issues that impact all of us.

We tirelessly respond and provide aid and assistance and advocacy.

We do this through our parishes, our cooperation with community agencies and the very energetic ministry of our vicar for community justice.

Today, as we celebrate our past, we again are confronted with an urgent need to act on behalf of sisters and brothers being marginalized by others, even governments.

As you know, there is an “exodus” of people fleeing parts of Latin America and approaching the southern border of our country. They are not coming into New

York Harbor; rather they are traveling to the southern border to seek asylum from violence and economic, religious and social discrimination.

They are coming, as many of our own families have, seeking safer and better lives for themselves and their children.

But they are being vilified and disparaged by a nationalist administration here, which is now permitting armed, civilian militia to join the thousands of military personnel massing at the border to prevent them from entry to request asylum.

What is the gospel thing to do? What would Jesus do?

We know what Jesus once did in the face of self-righteous and misguided leadership. In the eighth chapter of John’s Gospel, we learn that Christ put himself between a woman and those who were about to stone that woman — those massed in blindness to hurl stones.

I am asking you to support and to join me and other members of our international Episcopal Church as well as our ecumenical and multi-faith

partners in going together to the border. Travel with me and stand, literally stand, between these vulnerable people and the people with guns — to keep the vulnerable safe, to shield them, to escort them as they seek asylum and provide for them the dignity and care of brothers and sisters in Christ.

I am grateful that the head of the Episcopal Church, our Presiding Bishop Michael B. Curry, has come and participated in our convocation of clergy and will spend time with our youth and will also address this convention. His presence and his own calls to be intentional partners in the “Jesus Movement” further strengthen our resolve to be faithful, even when there are potential risks.

So, I ask for your prayerful discernment, your prayers and encouragement as details are set in place and as arrangements are made to courageously be the church as we assist those in the midst of exodus.

We are the church. We open our hearts, our homes, our neighborhoods and towns. We open our wallets. We open our churches to all. We welcome the stranger. ■

Supporting migrants

The Diocese of Long Island said it will work with Episcopal Church departments and well-known organizations, such as New Sanctuary Coalition, so that its efforts will be as coordinated and effective as possible in these potentially dangerous circumstances. Here are some of the plans that the New Sanctuary Coalition is organizing, and that the diocese may take part in:

- Calling people to the border to set up a safe encampment for 40 days. At the Tijuana, Mexico, border 2,000 people already await processing for asylum. Other border towns also may need assistance.
- Training people to help asylum seekers get their documents in order before they approach the United States. This training may begin in New York.
- Walking asylum seekers across the

border and waiting for them as they are processed.

- Training additional people to accompany the asylum seekers through the process once they are in the United States, wherever they end up.

This is a “faith-led” response to the exodus, a nonviolent action of solidarity to help people seek asylum.

The diocese said there is no set date for going to the border yet; it may be around the first week of December.

The New Sanctuary Coalition website has more information: www.sanctuarycaravan.org

For official Diocese of Long Island information about this response, contact: the Rev. Marie Tatro at mtatro@dioceseli.org or 516-698-9554 or Denise Fillion at dfillion@dioceseli.org or 631-942-9460. ■



Tensions rise in Diocese of Albany over bishop's rejection of same-sex marriage compromise

By David Paulsen
Episcopal News Service

Albania Bishop William Love's refusal to accept a General Convention compromise on same-sex marriage has sent shockwaves through his New York diocese, with his supporters and those who oppose his decision both expressing uncertainty about what will happen next.

"We were not prepared for the level of condemnation and venom in his letter," said Nadya Lawson, a vestry member at St. Andrew's Episcopal Church. The Albany congregation is known for supporting the LGBTQ community and has advocated for use of same-sex marriage rites.

Love called homosexuality "sinful and forbidden" in a pastoral letter that outlined his decision to block the use of those rites in the diocese. The decision makes him the only Episcopal bishop to reject the compromise that is scheduled to take effect Dec. 2, the first Sunday of Advent, under General Convention's Resolution B012.

After meeting with diocesan clergy on Nov. 10, Love asked them to read the letter to their congregations the next day, after Sunday worship. At St. Andrew's, that task fell to the Rev. Mary White, rector. Afterward, "there were people in tears," Lawson said.

White did not respond to a request for an interview but said in an e-mail that her congregation "felt anger and frustration" at the letter.

"The contents of Bishop Love's pastoral directive were not unexpected, although we had been hopeful he would find a way, as did the other conservative bishops, to implement B012 in the Diocese of Albany," White said.

The Diocese of Albany is based in New York's capital city and includes more than 100 congregations, most based in less-populated communities from the Canadian border to the northern Catskill Mountains. It is known as a more conservative diocese than the Episcopal Church as a whole, and many of its clergy support Love's stance on same-sex marriage.

Some in other congregations said they were pleased by Love's decision.

"I thought the letter was bathed in love and God's holy word," said the Rev. Virginia Ogden, who has been rector at Church of the Good Shepherd in Canajoharie for seven years. "It was very compassionate, and it was very factual as to what almighty God says in his Bible."

Even so, Ogden said, the diocese faces "a thousand scenarios" for what will happen now that its bishop is openly defying a General Convention mandate. She chose not to speculate on the future. "It's in God's hands," she said.

Presiding Bishop Michael Curry didn't speculate either in a statement released Nov. 12, though he affirmed General Convention's authority and said he and other church leaders were "assessing the implications of the statement and will make determinations about appropriate actions soon."

A challenge to Love's directive could lead to disciplinary action under Title IV of the church's canons. At least one priest, the Rev. Glen Michaels, has suggested he would fight Love on the issue.

"For better or worse, I see myself as a good person to challenge this," Michaels told *The Living Church* magazine. He serves as priest-in-charge at a summer chapel in the Adirondacks but works as a New York assistant attorney general, so challenging Love would not threaten his livelihood, he said. He described Love's directive as "not enforceable."

If Love is forced to allow same-sex marriage ceremonies, the bishop said in his letter, many Episcopalians in the diocese will leave the church, mirroring the "blood bath and opening of the flood gates that have ravaged other dioceses."

Love, 61, gave no indication that he would try to split the diocese from the Episcopal Church, as some bishops have in past theological disputes over issues of sexuality, but he clearly is aligning himself with the more conservative provinces and dioceses of the Anglican Communion, said Louis Bannister, a lay leader at Cathedral of All Saints in Albany.

"I'm surprised that he's the one holdout

of the dissenting bishops," Bannister, 42, told ENS. "I also know him well enough that he wants to be a martyr for his cause."

Bannister, who is gay and a lifelong Episcopalian, said he was proud of the Episcopal Church's efforts in recent years to include LGBTQ members more fully in the life of the church. The church has "come out on the correct side," and Love is a troubling exception, he said.

"His assertion that God has removed his blessing from the Episcopal Church because of the church's stance on this issue, I find that assertion to be repugnant and honestly not at all of God," Bannister said.

In June 2015, the U.S. Supreme Court ruled that same-sex civil marriage was legal in all 50 states. General Convention, meeting that year in Salt Lake City, approved a trial use of rites for same-sex marriage ceremonies.

Three years later, as Episcopalians prepared to gather in Austin, Texas, for the 79th

General Convention, the conservative bishops of eight dioceses — Albany, Central Florida, Dallas, Florida, North Dakota, Springfield (Ill.), Tennessee and the Virgin Islands — continued to block same-sex couples from marrying in their churches.

Resolution B012 was a compromise intended to settle the matter by allowing those bishops to delegate pastoral oversight for same-sex marriages to fellow bishops, an arrangement similar to the model in the church known as Delegated Episcopal Pastoral Oversight, or DEPO.

Seven of the eight holdout bishops said they would accept and implement the compromise.

Love in September held a meeting with diocesan clergy to discuss B012. The Rev. Matthew Stromberg commented, "I'm sympathetic to the bishop," but added that he advised Love at the meeting to accept B012 and move on. "My own feeling was that he should follow the example of the other conservative bishops who've decided to try to live

continued on page D



Photo/Diocese of Albany

Bishop William Love has led the Diocese of Albany (N.Y.) for nearly 12 years.

ALBANY continued from page C

with this, if only because I think so many of us are just tired of thinking about it. And I'm afraid of what the consequences are going to be for our diocese."

Stromberg, 36, serves as rector at St. George's Episcopal Church in Schenectady, with an average Sunday attendance of about 65. Love is doing what he thinks is right, not out of hatred for the gay community, Stromberg said, but "I know it's hurtful to a lot of folks within our parish and around the diocese."

Tensions between Love and some of the diocese's more progressive parishes date back years. At least three parishes requested and received DEPO relationships with neighboring dioceses, all in 2012. St. Andrew's continues to receive pastoral oversight from the Diocese of Central New York, and the Diocese of Vermont provides pastoral oversight for St. John's Episcopal Church in Essex and Church of St. Luke, the Beloved Physician, in Saranac Lake. Although granted DEPO, those three churches remain part of the Diocese of Albany under Love's authority.

Lawson, 51, joined St. Andrew's soon after the parish requested DEPO. As a lesbian raising her son, Jason, as a single mother, she appreciates her congregation's advocacy for LGBTQ inclusion and marriage equality, she said. "I was looking for a place where our family in its uniqueness would feel affirmed, and it was."

She was serving as senior warden in 2015 when the congregation approved and sent a letter to Love asking him to allow same-sex couples to marry at St. Andrew's using General Convention's newly approved trial-use rites. The parish's letter, foreshadowing General Convention's B012 compromise three years later, argued that DEPO would allow Bishop Skip Adams, then head of the Diocese of Central New York, to handle pastoral oversight of those marriages instead of Love.

Love refused, Lawson said.

"St. Andrews has been trying to find ways to be in unity with the diocese for a long time," Lawson said. Love's obstruction has dismayed several same-sex couples who would have gotten married at St. Andrew's. Some have gotten civil marriages outside the church. Others have left the church in frustration. At least one gay couple at St. Andrew's still wants to get married in the church, she said. "Being able to have their marriage



Photo/St. Andrew's via Facebook

Members of St. Andrew's Episcopal Church in Albany, N.Y., pose for a Facebook photo promoting it as a congregation that "welcomes all for worship, fellowship and service."

blessed by a priest is important to them, and it can't happen here," she said.

'Deck is stacked'

Bannister, who moved to Albany about 10 years ago from Vermont, said he was shocked by how conservative his new diocese was by comparison.

When he was searching for a congregation, a helpful woman at one church warned him that his homosexuality might not be fully welcomed at some congregations, so she guided him to others that would be a better fit, he said. He ended up at Cathedral of All Saints.

"The cathedral congregation is abso-

lutely wonderful," he said. "It would not have it become my spiritual home were it not a wonderful congregation."

This year, after Love met in September with diocesan clergy, the topic of B012 came up at a meeting of the cathedral chapter, of which Bannister is a member. Bannister recalled the Very Rev. Leander Harding, the cathedral's dean, telling the chapter that Love's position on same-sex marriage was backed by a majority of priests and deacons.

"That may be true," Bannister told Harding. "The clergy deck is stacked in this diocese, and [Love] has never asked the laity how they feel." ■



THE *Episcopal* CHURCH 

Give to the 2018 Annual Appeal.
Your support provides for all our ministries.
 Visit episcopalchurch.org/give/annual-appeal or
 Text Appeal to 91999

Maryland diocese brings recovery into the open

Fatal accident forces diocese to reckon with healing, addiction

By Richelle Thompson
Episcopal News Service

For the Diocese of Maryland, the road toward recovery has been marked by deep, soul-searching conversations and policy changes, as well as a willingness to name and confront the challenges of addiction.

A fatal accident in late 2014 in Baltimore caused by a bishop triggered intense scrutiny from the public and from within the diocese. It also initiated a churchwide re-evaluation of alcohol and addiction policies.

The Diocese of Maryland has spent the past four years in recovery, asking questions: What is our relationship with alcohol? How can we have honest and open conversations about addiction? How do we identify those struggling with addiction and support them in seeking help? What systemic changes need to be made within the system?

And most of all, members of the diocese asked this question over and over: What can we do to seek healing for all involved?

Two days after Christmas in 2014, Heather Cook, then Maryland's suffragan bishop, struck and killed cyclist Tom Palermo, a 41-year-old father of two. Cook's blood alcohol level was .22 percent, nearly three times the legal limit for driving in Maryland. Both the justice and ecclesiastical systems responded: Cook is in prison, serving a sentence for vehicular manslaughter. She resigned her position with the diocese and was de-



Photo/Diocese of Maryland

Assistant Bishop Chilton Knudsen came to Maryland in 2015 to lead the diocese in its ministry of recovery and support for those in addiction.

posed, so she no longer can function as an ordained person within the Episcopal Church.

While the action has been adjudicated, the work of recovery is ongoing.

"We're still in the healing process," said the Rev. Cristina Paglinauan, associate rector for community engagement at Church of the Redeemer in Baltimore. "The conversations are still needed. It's the type of thing that's going to take a long time. We are healing, but there is still work to be done."

A month after the accident, Church of the Redeemer held its first Recovery Eucharist, a service built around the program promoted by Alcoholics Anonymous and other 12-step-recovery groups. That service is now an annual offering.

The congregation hosts 14 different recovery groups, and a dedicated Recov-

ery Eucharist felt like a next step to invite the "basement groups" into the main sanctuary in the context of worship and prayer," said Paglinauan. "We felt it was really needed for us to gather and pray."

The Rev. Anjel Scarborough was serving at Grace Episcopal Church in Brunswick when the accident occurred. Like at Church of the Redeemer, the congregation offered a Recovery Eucharist shortly after the accident and has continued its role as a leader within the rural community about ways to support recovery. In 2014, only one AA meeting was offered in town; three years later, other churches have joined the efforts and a 12-step meeting is offered every day of the week within a five-mile radius, Scarborough said.

This past Labor Day, the town held a communitywide event to pray for victims of addiction.

The congregation made other changes, too. The members decided that all church functions held on church grounds would be alcohol-free. The Recovery Eucharist became a monthly offering on Sunday evenings. Over the years, some members of the recovering community became involved in other activities at Grace.

"We have shifted into the long-term cultural work," said Scarborough. "What does it mean to be in long-term recovery? How do we make space for people who are dealing with addiction? ... What obligation as a worshipping community do we have to make sure all are welcome? And if we say all are welcome, what changes are we willing to make so that is a reality?"

Soon after the accident, the Episcopal Church convened a task force to examine issues of alcohol and drug abuse, and the 2015 General Convention passed three resolutions, including policies about serving alcohol at church functions. The Diocese of Maryland further strengthened those policies and has been proactive about implementing them.

"I am a much stronger advocate for the implementation of our policies," said the Rev. Scott Slater, canon to the ordinary for the

continued on page F

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

STEVENS The way to move **CALL VICKI BIERLEIN: 800.248.8313**

www.stevensworldwide.com/affinity

USD0172029

MARYLAND continued from page E

Diocese of Maryland. “It’s like how an ex-smoker can become obnoxious about smoking policies. I make sure that, if a group is not adhering to our alcohol policy, I speak up. That’s happened even at events sponsored by the wider church.”

Slater offers some simple, no-cost ways to adhere to both the letter and spirit of the policy, from providing alcohol-free zones at the diocese’s conference center to placing alcoholic beverages at the far end of a room and soda, water and fruit juices in more accessible locations. The diocese also has collected resources and developed a page on its website.

For Slater, the issue is personal on many levels. A recovering alcoholic himself, he knows intimately the struggle with addiction. Cook called him from the scene of the accident, and he took her to the police station. He lives two blocks from the family of the victim and regularly sees Palermo’s widow walking her children to school.

“We are healing,” Slater said. “The wound is covered up by a scar, but the

scar will always be there. It will never go away. And it’s important that it doesn’t. This is a scar that will remind us to never do that again, to never fail Heather or the Palermos by not seeing the signs or intervening earlier.”

While Slater and others were in the diocese when the accident occurred, Maryland Assistant Bishop Chilton Knudsen came several months later, in part to help lead the healing process. Knudsen, who served as the eighth bishop of Maine from 1997 to 2008, has been a public voice for the Diocese of Maryland’s ministry of recovery and support for those in addiction. She recently celebrated 30 years of sobriety. Knudsen regularly visits Cook in prison. “Heather is my sister in Christ and my sister in recovery,” she said.

Knudsen gauges the diocese’s recovery on a number of factors, including how and when people talk about Cook. For a while, the discussion focused on blame, with anger directed at Cook as well as the diocese and the larger church.

“When I first came to Maryland, people were so obsessed with Heather that

they could hardly talk about anything else. Now the conversation is broader, part of a bigger look at the system,” said Knudsen. “People have come to say, ‘Yeah, there was a mix-up at every level. Fingers could be pointed in lots of directions. It’s not fair to make Heather the sole scapegoat in this.’ There is responsibility to be shared — and action to be taken — throughout our systems.”

In tangible ways, that has meant a number of changes toward building and encouraging an atmosphere of health. The diocese has held a series of clergy gatherings, with a particular focus on how to tell the truth to one another, how to ask for and extend forgiveness and how to monitor the quality of discourse.

There’s intentional work in living into the vision of the diocese set by Bishop Eugene Sutton — “The Diocese of Maryland is a community of love” — Knudsen said.

“That means asking the question in clergy gatherings, staff meetings and visitations: What is a community of love? What does it look like? How do we know it when we see it?” she said. ■

Start A New Family Tradition!

CHRISTMAS AT KANUGA

DECEMBER 20-26, 2018



Simple. Festive. Holy. Escape to a traditional and meaningful Christmas celebration. Discover an all-inclusive getaway on 1,400 breathtaking acres nestled around a 30-acre lake. Reconnect as a family and rediscover what really matters to you.

Festivities include:

- Freshly cut Christmas tree in your cottage ready to decorate.
- Family arts & crafts.
- Hot chocolate by the fire as you await Santa’s arrival.

KANUGA
HENDERSONVILLE, NC



FOR MORE INFORMATION CALL 828-692-9136 EXT. 2746 AND MENTION PROMO CODE CHRISTMAS2018

Campus ministers respond to hungry, homeless college students

By Pat McCaughan

The line of hungry students begins to form about 8:30 p.m. each Wednesday at the basement door of the United University Church on the University of Southern California's Los Angeles campus.

There, volunteer and work-study students who are members of Canterbury USC — the university's Episcopal campus ministry — have been prepping for hours. They have been chopping onions, baking potatoes, arranging tables and chairs, and placing napkins and condiments on tables for tonight's potato-bar main course, which is expected to help feed an average 120 students who otherwise might go hungry.

If it is a good evening at the Canterbury USC "Late Night Café," seconds and possibly even to-go containers will be available, along with beverages and Louisiana crunch cake for dessert, said Winona, an 18-year-old freshman Canterbury work-study student.

A California native, Winona had no prior religious affiliation but said she was drawn to the Episcopal campus ministry after meeting the Rev. Glenn Libby, the Canterbury USC chaplain, and because of the opportunity to serve other students.

Tuition and fees have spiked as much as 168 percent over the past two decades at private national universities like USC, according to U.S. News and World Report. At public institutions, the increases are even higher, rising more than 200 percent for out-of-state students and 243 percent for in-state students, according to the 2017 report.

With a \$72,000 annual cost for USC tuition, room and board, students' financial aid dollars — for those who qualify — don't always stretch, making the meals a necessity for many, Winona said. All are welcome, and the sense of community and camaraderie has deepened, she said.

"Here, students don't have to justify why they don't qualify for financial aid, or if they're undocumented or in gradu-

ate school," typical reasons why students face food insecurity, Winona said.

On Sept. 4, National Public Radio reported that the popular image of the residential collegiate experience had vanished.

Instead, of the 17 million under-



Photo/Glenn Libby

Kevin Mercy prepares the main course — a potato bar — for the Canterbury USC Late Night Café. The ministry serves 125 to 150 meals weekly.

graduate students in the United States, about half are financially independent from their parents, one in five is at least 30 years old, one in four is caring for a child, 47 percent attend part time at some point, two out of five attended a two-year community college, and 44 percent have parents who never completed a bachelor's degree, it reported.

From New York to California and elsewhere, Libby and other Episcopal campus ministers say they have adapted to the changing needs of such students. Some students are veterans returning from active duty, others are LGBTQ students seeking a safe space. Still others are "nones" like USC's Winona, who have no prior religious affiliation and are questioning and soul-searching.

The challenge is growing, said the Rev. Shannon Kelly, the Episcopal Church's officer for young adult and campus ministry. "It is a nationwide problem that more and more of our campus ministers are becoming aware of and are trying to address."

The former model of "showing up, having tea, doing Bible study, having worship, whatever that looked like" is in decline, Kelly said. "Campus ministry varies from place to place, [but] what we're seeing is a need for food pantries, basic needs pantries, feminine-hygiene products."

There are about 150 Episcopal campus ministries in colleges and universities nationwide. "Some of those are brand new, and some have been going forever, and they're all very different," depending on their locale, Kelly said. Some have even created gardens to offer fresh food for cooking a community meal together.

Student food insecurity relates "to the student-debt crisis," Kelly said. "The rising costs of school are really impacting how they are able to live outside of school hours."

If churches can help out, it would be a great aid to students, she said. "I was just talking to a chaplain, and they have a lot of veterans on campus. Once a week, the veterans meet and make casseroles for their families. They cook meals for five days to take home. Sometimes, these are the only hot meals their families have all week."

Homelessness is another challenge in some areas. With a shortage of campus housing, juniors and seniors often are ineligible for dormitory living, "and trying to rent an apartment is more expensive," she said. "It becomes this snowball effect."

Student homeless shelter

The Rev. Deacon Kathleen Crowe said she'd love to do Bible study as part of her Canterbury Bridge Episcopal Campus Ministry at San Jose State University in San Jose, Calif., "but it has not unfolded quite yet, although it may."

Instead, when she learned some students were sleeping in cars, she started a homeless shelter for them a few blocks from campus, with showers and a food pantry.

At San Jose State, nearly 15 percent of students have been homeless at some point during their

continued on page H

CAMPUS continued from page 6

college education, according to a June 2018 San Jose Mercury News report.

Crowe, a deacon, said she learned that about 300 of the campus's 35,000 students are homeless, living in cars or couch surfing. "My immediate reaction is: That is just not right, and we can't sit here and do nothing about it and say, 'Ain't it awful.'"

She rents space from a local



Photo/Glenn Libby

Canterbury USC work-study students Nia, left, and David prepare a dessert of Louisiana crunch cake for students attending the weekly meal.

church and converted rooms into dormitory-like spaces. So far, about 20 students have lived there at various times in the past two years. "Eleven are still in residence with me," she said, adding that she wishes she could house more.

"The need is very great to support kids who, against all odds, are trying to achieve academic goals," Crowe said. "Every one of them is a first-generation student with very little financial, emotional or intellectual encouragement at home."

She has discovered that evening prayer is "a connection of affection."

"I've found I've been most effective by not forcing my theology on these kids,"

Crowe said. "And they've thanked me for not doing that. And, in that way I've been able to express presence, God's love, which is unconditional."

She also offers the students "Sacred Suds," a program to help them launder their clothes, and she passes out buttons with the message #IBIY — I believe in you.

The response from students often is that "they just can't believe it," Crowe said. "It's like I'm giving them the sacrament — they receive it with such gratitude. We are planting seeds of love."

She receives financial support from local congregations and a \$12,000 yearly diocesan grant. She also contributes part of her own stipend so students may stay in the shelter free of charge. She also helps them find work to become self-sustaining.

"They have to believe you're authentically caring about them, and, when you do, they respond, and then you start to deal with their spiritual needs," she said.

"If you don't deal with the basic needs of young people, there's no hope of getting them to any understanding of who God is; unless we are the hands and feet of Christ ... and you do that through unconditional love, not through forcing dogma down their throats."

The relevance of God

Often, campus ministers are the first line of defense in a growing national mental-health crisis, with three out of four college students reporting feeling stressed and having suicidal thoughts, according to a Sept. 6, 2018, ABC News report.

"I had a student come in a few weeks ago and say, 'I need help.' I walked them over to the health service," said the Rev. Karen Coleman, Epis-

copal chaplain and campus minister at Boston University. "Students are bombarded with pressures to perform, study, attend classes, finish assignments and all the other things going on within yourself in that age group. And, all the questions — Who am I? What am I? It's a lot to hold."

The chapel at Boston University offers community meals three times a week for food-insecure students, as well as compline, an ecumenical Eucharist and a book (not Bible) study, she said.

Most students have no religious affiliation but come "because they like compline," Coleman said. "They come because it's a place for them to rest and be and nobody asks them to explain themselves. There's no paper, there's no grading, they can just come and be and eat."

Eventually, the subject of the sacred surfaces.

"It's both — God and organized religion," she said. "They are trying to figure out who their God is and not the God of the church they went to before. It's a safe environment to ask questions, maybe those questions you can't ask of your parish priest but can ask here because that's what a university campus is all about, asking those questions."

"A lot of it is just being in the space to allow them to move out of the language that they had when they were in high school and to really take a deep, hard look at how

God is working and moving in their lives."

Student food insecurity is very much in focus at SUNY-Ulster's 2,000-student campus in Stone Ridge, N.Y., about 90 miles north of Manhattan, said the Rev. Robin James.

A Canterbury alum from the University of Kansas, James said the ministry today is very different than the one she remembers. "Students come and ask if they have to be a member of the group or a Christian to participate in the pantry," James said. "Of course, we say no. This is about feeding people with dignity and respect."

The number of student pantry guests rose from 400 to more than 600 in the past two years, James said, and students are facing such issues as: "Do I pay my tuition or have dinner tonight? Do I buy a \$100 textbook that I can't read online, or pay my electric bill? If I don't pay my electric bill, I can't stay connected to the Internet."

A Sept. 2018 Wisconsin Hope Center survey of 262 participating colleges and universities indicated that 217 operate food pantries, yet most are hampered by insufficient funding, food and volunteers.

There are 37 active food pantries in the State University of New York system, said James, who helps run the Ulster pantry. The average age of students in 2015 on the Ulster campus was 33. ■

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.

Exhibit provides encounter with beautiful, sacred Armenia

Reviewed by Pamela A. Lewis

“Armenia!”, now showing at New York’s Metropolitan Museum of Art through January 13, explores the art and culture of the world’s first Christian nation.

Located at the edge of the South Caucasus mountain range on the eastern border of Turkey, Armenia converted to Christianity in the fourth century. The country’s history was complex and often tumultuous. Powerful families formed interconnected kingdoms for varying periods of time in areas of Greater Armenia, and invasions by Byzantines, Persians, Arabs, Seljuks, Mongols and Ottomans added to internal instability. Yet compelling works of visual art reflective of Armenian Christian communities were created and maintained.

“Armenia!” is the first major exhibition to explore this little-known country’s artistic and cultural achievements in a global context from the fourth to the 17th century, which marked the end of the Armenian medieval world and witnessed the widespread distribution of printed Armenian-language books. On loan from major Armenian collections are some 140 objects, many of which are on display in the United States for the first time, and others that have not traveled abroad for centuries. These in-

clude reliquaries, beautifully illuminated manuscripts, rare textiles, “cross-stones” (khachkars), and precious liturgical furnishings from some of Armenia’s most important monasteries.

As Christianity spread in the early medieval period, architecture flourished. Armenian monarchs constructed handsome churches and oversaw the development of an alphabet for translating Christian texts. During this time, much of Armenia was occupied by the Byzantine Roman Empire to the west and the Sasanian Persian Empire to the east.

In 428, Dvin, capital of the Armenian Arsacid kings, became the seat of the Sasanian governor (marzpan) of Armenia’s Persian sector. Although defeated in a war against the Sasanians for their refusal to convert to the Persian state religion of Zoroastrianism, the battle ensured that the Armenians would remain Christians. Church conferences that convened in Dvin’s monumental religious complexes eventually led to Armenia declaring itself separate from the larger Christian world.

From the fifth to the seventh century, Dvin became one of the wealthiest



Photos/courtesy of Metropolitan Museum of Art

A Gospel book, 1454.

cities east of Byzantium. Jewelry hoards and ceramics excavated in the ruins of this patriarchate (headquarters) attest to Dvin’s role as an important trading center until its destruction by the Seljuks, Mongols and Timurids.

On display are several architectural fragments representing various biblical subjects, including a nearly intact Virgin and Child, from the fifth to sixth century, discovered at Dvin. Despite the passage of many centuries, the figures still exude profound holiness. But, contrastingly, the exhibition includes quotidian items, such as a pair of bowls, one glazed, the other ceramic, both from Dvin, whose simplicity belies the prosperous and sophisticated community in which they were made.

One of the most striking features of Armenian churches was the models of smaller churches that surmounted the large ones’ gabled roofs, reflecting the design of the structures they adorned. Donors often were shown holding these models in relief carvings on the churches’ exterior walls. The exhibition includes one such model, with its distinctive, furrowed conical roof, dating from the fifth to seventh century, that originally decorated the cathedral of Holy Etchmiadzin before its restoration in 2000.

Cross-stones, or khachkars, are among the show’s heavy hitters. Originally an emblem of salvation for the living and the dead, by

continued on page J

Transforming girls, transforming the world!

Girls’ Friendly Society

An Episcopal fellowship for girls age 5 and up



Visit

www.gfsus.org

Call 714-330-1156 today!



From left, grakal (book stand), 1272; reliquary (container for relics) of St. Nicholas, 14th century; khachkar (“cross-stone”), 13th or 14th century.

symbols. On an opposite wall, an early 14th-century manuscript page shows Christ in the synagogue reading from the Bible, which rests on a grakal.

Still catching brilliant light is a pair of superb 17th-century gilded silver hanging censers (burvars) produced in Cilicia or Constantinople. These objects of intricate metalwork reflect a hybrid style mixing Ottoman and Western European decorative art reminiscent of late Gothic art.

The Armenians also excelled at textile work, of which a liturgical curtain (used to close off the apse during specific moments in the liturgical service), is a fine example. The printed pigment on cloth work, dating from 1689, illustrates pilgrimage stops important to Armenians, sacred Christian sites (such as the Church of the Holy Sepulchre) and figures carrying out various liturgical actions.

Although Iranian in origin, the magnificent 17th-century velvet cope that concludes the show presents pairs of holy figures on the orphrey who are identified as Armenian. The vestment inspires awe in the fullest sense of the word and serves as a fitting summation of all that this exhibition has set out to teach about this vibrant and adaptable culture.

“Armenia!” is an encounter with the beautiful and the sacred. It does not disappoint. ■

ARMENIA continued from page 1

the 12th century their meaning grew as they were used to commemorate military victories, important sites and church construction. During a time of direct or indirect Muslim rule, khachkars also served as Christian grave markers, making a pointedly defiant statement of the Armenians’ commitment to their faith. Several examples of this distinctively Armenian art form, distinguished by the exquisite lacelike carving typical of the 13th and 14th centuries, are on view.

Appropriately, the exhibition devotes much attention to the kingdom of Cilicia, which the Armenians established when they were forced west by the Byzantine Empire. Extraordinary gilded manuscripts were commissioned from Cilician scriptoria by members of the royal family and the elite clergy, and artists skillfully combined traditional Armenian images with Western and Eastern cultural motifs.

One of the most unusual and beautiful examples of these manuscripts is a 14th-century Gospel book page showing a hooded celibate monk (originally misidentified as Sargis Pidzak, Cilicia’s last great artist — who also was a married priest) kneeling before Saint Matthew. The image’s jewel-like colors are typical of Pidzak’s work, while the scene’s gilded background points to Cilicia’s wealth in the decades before its fall.

Also from Cilicia is the imposing Arm Reliquary of Saint Nicholas, created in

1315 and restored in 1926. Although this and another such reliquary in the exhibition are stylistically Armenian, arm reliquaries originated in the Latin West and became highly venerated by Armenians. The Saint Nicholas example, made of silver, twisted filigree and gemstones, is the oldest surviving Cilician work.

Outstanding liturgical objects include a “grakal,” a foldable wood and leather liturgical book stand used to hold the Lectionary containing all of the Bible readings appointed for the annual services in the Armenian Church. At once practical and aesthetically refined, it is carved with important religious and donor family

THE SOCIETY OF ST. MARGARET
 mission focused sisters
 living an ancient tradition
 with a modern outlook

50 Harden Hill Road
 Post Office Box C
 Duxbury, MA 02331
 781-934-9477
 www.ssmbos.org
 sisters@ssmbos.org

BOSTON • DUXBURY • NEW YORK CITY • PORT-AU-PRINCE

Graphic novel traces Bonhoeffer's call to resist Hitler

Review by Shelley Crook

It is good to remind ourselves, in this season of waiting, who we're waiting for. We're waiting for the coming of our savior: our *Jewish* savior. While we tend — perhaps prefer — to think of Jesus as the first Christian, that's an anachronism and a falsehood. Jesus was born a Jew, lived his life as a Jew and most definitely died a Jew. The fact of Jesus's Jewishness is important, now more than ever.

Anti-Semitism is on the rise. Eleven people were killed, six injured, at the Tree of Life synagogue in Pittsburgh in October. The New York Times recently ran an article titled "Is It Safe to Be Jewish in New York?" in which it reported that half of all hate crimes in the city this year have been anti-Semitic.

Given such events, "The Faithful Spy" is the perfect book to read this Advent. A graphic novel, beautifully rendered in a limited palette of red, brown, teal and white, the book details the life — and death — of Dietrich Bonhoeffer. The German pastor, after witnessing firsthand the injustice of the state against the Jewish people in Berlin, dedicated his life to challenging the state — and also the German church, which became

increasingly complicit in the Nazi regime, to the extent of baptizing babies in the name of Hitler instead of God. Hendrix writes of Bonhoeffer:

"He knew a church unwilling to stand up for suffering Jews would eventually stand for nothing. As he pointed out, under [Nazi regulations], Saint Peter, Saint Paul and Jesus himself would not be allowed inside a German Christian church!"

Bonhoeffer founded his own seminary and church, and later moved to New York to escape forced service, only to return to Germany to answer what he knew was his life's call: resisting the Nazis. He operated as a double agent, assisting in a foiled plot to assassinate Hitler. Eventually, he paid the ultimate price for his convictions. Bonhoeffer was hanged at Flossenbürg in April 1945, just two weeks before the Allies liberated the camp.

Hendrix's illustrations are stunning.



The Faithful Spy

John Hendrix
Amulet

184 pages, \$24.99

He visually juxtaposes the power of the monstrous Nazi machine with the vulnerable-looking, bespectacled and ever-principled Dietrich Bonhoeffer to great effect. On one double-page spread, the state is depicted as an oversized spear-wielding monster of a man, mouth open, bearded, eyes dead, while Bonhoeffer stands small yet resolute upon a rock. It is David versus Goliath. It is good versus evil.

This is not a comprehensive biography of Bonhoeffer's life — those books already

have been written — but Hendrix's graphic novel brings a fresh perspective to the life of a great man. It presents an overview of Bonhoeffer's life against an easily digestible history of Nazi Germany. It is a carefully researched and reverent book, and Hendrix makes his aim clear. He writes:

"Part of my interest in telling the story of Dietrich Bonhoeffer is to offer his first-person witness to how a majestic nation can unwillingly become a puppet for evil ... [R]ecent history has shown humanity has not been permanently vaccinated against tyrants."

Bonhoeffer demonstrates that a life lived in real faith requires action. This book reminds us that a passive church can be easily co-opted for evil, and that it is our responsibility to resist.

Judaism is the foundation on which Christianity rests; our founding fathers — and mothers — were Jews. We need to remember where we came from. We need to learn from the atrocities of the past and challenge the atrocities of the present. We need to stand shoulder-to-shoulder with the Jewish people, our brethren. ■

Shelley Crook is a New York-based writer.



**This Christmas,
make a difference
one gift at a time.**



Purchase our fair trade coffee and other products and empower communities worldwide.

ORDER TODAY!

episcopalrelief.org/FairTrade



Episcopal
Relief & Development
Working Together for Lasting Change

‘Unsettling’ collection stimulates new thoughts about Bible

By John Bird

“Unsettling the Word” is a series of reflections on the Bible’s role in the history of European colonization — and an imaginative series of attempts to liberate Scripture from its captivity by the “principalities and powers.” Anyone who preaches here in Turtle Island (as some indigenous groups call North America) should keep a copy of this book close at hand to stimulate new ways of thinking about our essential text.

The Bible is a vast and complex collection of books, originating in oral tradition, but written and compiled over centuries by countless persons, mostly unknown, and in a variety of political, social and cultural contexts. It has been translated into many of the world’s languages, with several English-language versions.

Some claim it is the inerrant word of God. But many of us consider the Bible a collection of stories told by the people of God about their evolving understanding of their relationship with the Creator — sometimes as fairly straightforward history, but generally incorporating poetry, song, allegory, metaphor and allusion.

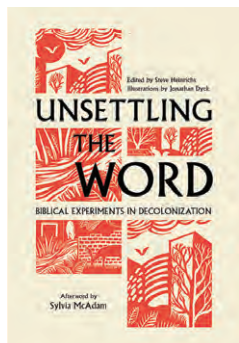
In wrestling with Scripture, we try to seek the deeper metaphorical meaning by investigating the cultural context in which passages were written and considering how they may be speaking to our own political and cultural contexts — and to our humanity.

This can be challenging for dominant, white, middle-class settlers like myself — the colonizers — since Bible stories were told primarily by and for the colonized. This is where “Unsettling the Word” comes in. It offers, in the words of editor Steve Heinrichs, “a fearless rereading of the Bible through the eyes of the exploited.”

The Bible, he writes in his preface, “has been used as a tool of colonialism, xenophobia, exclusion and cultural genocide.” But, “for centuries, communities of radical compassion and courage have read and re-read the sacred page in creative and critical fashion, so that these old memories shake the powers from their thrones and bring actual change to those who have been kept down.”

“Unsettling the Word” continues that tradition. It’s a collection of 69 short (two to four pages, generally) poems, stories and essays by as many contributors, each taking a biblical passage as its starting point — from Genesis to Revelation. You’re unlikely to agree with all these re-imaginings, but they will help open your eyes to new ways of thinking about the Bible.

Contributors include KAIROS Director Jennifer Henry; Stan McKay, first Indigenous moderator of the United Church of Canada; American theologians Walter Brueggemann and Ched Myers; United Church of Canada artist, writer and theologian Bob Haverluck; and former Truth and Reconciliation Commission staffer Lori Ransom.



Unsettling the Word: Biblical Experiments in Decolonization

Edited by Steve Heinrichs; Illustrations by Jonathan Dyck
 Mennonite Church Canada
 320 pages, \$22.50

To give a little more context, it appears that 14 of the 69 contributors are members of indigenous peoples, and a further six are people of color. Somewhat under half — 29 — are women; 33 live in Canada and 28 in the United States, with others coming from Australia (3), Africa (2) and England (1).

Eleven (including the editor) seem to be connected to the Mennonite tradition, four to the United Church of Canada, three to the Anglican/Episcopal tradition and one to Judaism.

Others reflect various forms of Protestantism, Roman Catholicism or Indigenous spiritual traditions.

The writers are informed by their various contexts, but I would argue they also transcend them.

Cree activist and “Idle No More” cofounder Sylvia McAdam, in her afterword, concludes “‘Unsettling the Word’ summons those who have been shaped and impacted by the Judeo-Christian tradition (for good or for ill, by choice or by

force) to not simply grapple intellectually with the problems of settler colonialism, to not merely contemplate the promise of decolonization, but [also] to step up and act.”

After all, as Heinrichs emphasizes, “The Bible must be lived (and enjoyed) in streams of justice, or it is a dead word.” Keep this book on your desk and use it. ■

John Bird has worked as editor of Anglican Magazine, special assistant to the primate on residential schools, and program coordinator for Aboriginal justice and right relations with the United Church of Canada. This review first was published in the Anglican Journal.



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

FIRES continued from page A

looked like there wasn't even a fire. The next home is completely burned to the ground."

The Woolsey fire broke out Nov. 7 and as of Nov. 18 had consumed an estimated 98,362 acres in Los Angeles and Ventura counties. There were three deaths and more than 713 structures destroyed.

Yet Stickney planned a Nov. 14 community meal and evening prayer service at the Church of the Epiphany in Oak Park "for anyone who wants to come, and to begin assessing what are their needs and what kind of services people can start providing right away," she said.

In Oak Park, flames charred landscaping and vegetation around Epiphany Church, but neither church buildings nor the congregation's vineyard suffered damage, said the Rev. Greg Brown, vicar.

The Very Rev. Michael Bamberger, rector of Ascension Church in Sierra Madre and chair of the Los Angeles diocesan disaster-relief task force, said he was

making a presentation in the Diocese of Northern California when the Camp Fire erupted.

Bamberger, a member of the Episcopal Relief & Development Partners in Response and Resilience team, said the agency was partnering with both dioceses to coordinate with local congregations to provide emergency support.

In Northern California, a disaster-relief team at St. John's, Chico, was distributing emergency supplies such as gas, clothing, food and other basic needs.

In Los Angeles, daily coordination calls with bishops, local clergy and key diocesan disaster leaders are underway, he said. The diocese is also paying close attention to pastoral needs and the fires' impact on vulnerable communities.

Local clergy said the support and outpouring of love had been overwhelming and heartwarming.

Besides receiving ongoing diocesan support, Yale said, they had heard from congregations around "our diocese, neighboring dioceses, from across the country." Among them, St. Paul's Church in Poughkeepsie, N.Y., reached

out to them.

"A member there had received wonderful pastoral care in a family crisis here 25 years ago. ... She mobilized her church to raise funds," he said.

Stickney said she also felt overwhelmed by the outpouring of love and support. People are "still in a state of shock," she said. "The outpouring of services, support, resources has been so moving, and that in itself is healing."

To donate to the Episcopal Diocese of Northern California disaster relief, visit www.norcalepiscopal.org/disaster-relief or make checks out to EDNC with "Disaster Relief" in the memo line. Mail to:

The Episcopal Diocese of Northern California
350 University Avenue, Suite 280
Sacramento, CA 95825

In Los Angeles, donations to the diocesan Fire and Mudslide Relief Fund may be made online at www.edlagives.org/. Priority is placed on disbursement of aid to the region's low-income and otherwise most vulnerable who might not otherwise receive relief amid the disaster. ■

GIFTS FOR LIFE

Working Together for Lasting Change
Transform a life and empower people worldwide

Download FREE Resources from the Advent Toolkit

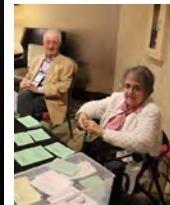
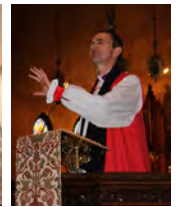
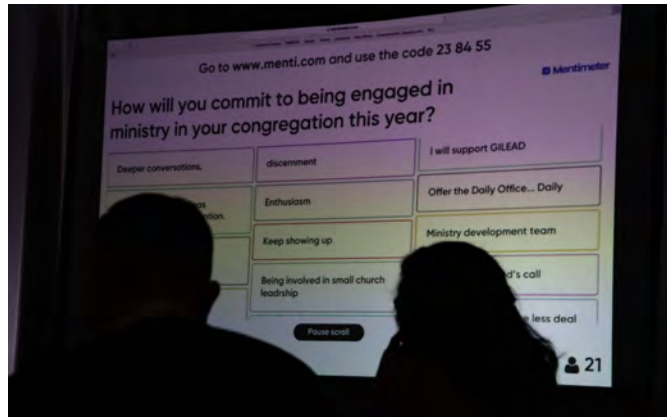
Get into the holiday spirit with Episcopal Relief & Development's alternative giving catalog, *Gifts for Life*. Your congregation can make a difference by sharing our beautiful Advent calendar, bulletin inserts, ads and social media badges.



Join us in working together to make a lasting impact. Visit episcopalrelief.org/gifts or call 1.855.312.4325

The 166th Annual Convention of the Episcopal Diocese of Iowa

Des Moines, October 26-28, 2018





JOIN THE FUN!

Camp Sacajawea and
Seven Oaks, Boone

January 18-20, 2019

Grades 4 to 12

