

THE 169th ANNUAL CONVENTION  
OF THE EPISCOPAL DIOCESE OF IOWA

October 29-31, 2021

**LOVE IGNITES!**

ONLINE via ZOOM

# **Journal of Proceedings of the 169<sup>th</sup> Annual Convention of the Episcopal Diocese of Iowa**

**Clergy Canonically Resident**

**Lay Delegates to Convention**

**Minutes of the 169<sup>th</sup> Convention**

**Bishop Scarfe's Address to Convention**

**Bishop Scarfe's Sermon at Convention**

**Bishop-elect Monnot's Address to Convention**

**Bishop-elect Monnot's Sermon at Convention**

CLERGY CANONICALLY RESIDENT IN THE DIOCESE OF IOWA  
and Entitled to Seat, Voice and Vote at the 169<sup>th</sup> Annual Convention October 30, 2021

<u>Surname</u>	<u>Cleric</u>	<u>Date Received</u>	<u>Whence Received</u>
*Scarfe	The Rt. Rev. Alan	1-Mar-03	Los Angeles
*Hulme	The Rev. Canon Thomas Stanford	15-Jun-55	Ordination
Whitmer	The Rev. Canon Marlin Lee	22-Jun-55	Ordination
Kramer	The Rev. Canon Frederick Ferdinand	2-Sep-66	Minnesota
Pelkey	The Rev. Wayne Lloyd	9-May-77	West Missouri
Elfvin	The Rev. Canon Robert Roger	17-Oct-78	Ohio
*Moorhead	The Rev. William Samuel John	1-Aug-80	Nebraska
Lyle	The Rev. Randall Robert	29-Dec-82	Colorado
Low	The Rev. Melvin Leslie	15-Aug-83	Fond du Lac
Norton, Jr	The Rev. James Frederick	2-Nov-84	Southern Ohio
Kamm	The Rev. Wayne Kenneth	9-Apr-85	Ordination
*Milligan	The Rev. Canon Kathleen Sue	18-Apr-86	Ordination
Smith	The Rev. Kristy Kay	30-May-86	Ordination
*Campbell	The Rev. Kathryn Sue	11-Jun-86	Ordination
Weiner	The Rev. Margaret Yoder	13-Jun-87	Ordination
Sickels	The Rev. Peter Lawrence	15-Oct-87	California
Epting	The Rt. Rev. Carl Christopher	27-Sep-88	Consecration
Stanley	The Rev. Arthur "Paddy" Patrick	1-Dec-88	Guilford, Surrey England
Hall	The Very Rev. John Liston	31-Aug-89	Springfield
Watson Epting	The Rev. Susanne Kay	4-Nov-89	Ordination
Chrisman	The Rev. Roy Lee	2-Mar-91	Nebraska
Pumphrey	The Rev. Charles Michael	1-Sep-91	Maryland
Easley	The Rev. Julia Kathleen	1-Jun-92	Kansas
Nichols	The Rev. Liane Mae	18-Oct-92	Ordination
Magie	The Rev. William Walter	17-Mar-93	Ordination
*Webb	The Rev. Benjamin Sewell	30-Mar-93	Ordination
Coulter	The Rev. Elizabeth	21-Sep-93	Ordination
Pope	The Rev. Charles Maurice	30-Nov-93	Ordination
*Graves	The Rev. Richard Warren	10-Mar-94	Los Angeles
*Oakland	The Rev. Mary Jane Kaisersatt	7-Jun-95	Ordination
Hoffman	The Rev. Mary Elizabeth	15-Aug-95	Ordination
Harper	The Rev. John Brammer	16-Sep-95	Ordination
*Lane	The Rev. Charles Lewis	6-Oct-95	Ordination
Eccles	The Rev. Mark Eldon	3-Dec-95	Ordination
*Genereux	The Rev. Patrick Edward	5-Dec-95	South Dakota
*Roberts	The Rev. Patricia Joyce	17-Dec-95	Ordination
Koffron-Eisen	The Rev. Elizabeth Mary	7-Jan-96	Ordination
*Wacome	The Rev. Karen	23-Mar-96	Ordination
Harris	The Rev. Margaret Stilwell	13-Apr-96	Ordination
Berger	The Rev. August Fred	16-Nov-96	Ordination

Brada	The Rev. Netha Nadine	23-Aug-97	Ordination
Ong	The Rev. Dian Marie	17-Sep-97	Ordination
Johnson	The Rev. Patricia Ann	24-Apr-99	Ordination
Christopher	The Rev. Mary Eleni	13-Jul-99	New Jersey
Hughes	The Rev. Linda Mae	9-Sep-99	Indiana
Carver	The Rev. Lynne Tyson	31-Oct-99	Chicago
*Lang	The Rev. Martha Ellen	22-Nov-99	Ordination
*McCarthy	The Rev. Jean Elizabeth Rinner	27-May-00	Ordination
Tramel	The Rev. Stephanie Marie Green	10-Jun-00	Ordination
*Smith	The Rev. Merle Edwin	7-Apr-01	Ordination
Tripses	The Rev. Kathleen Ruth McDowell	7-Apr-01	Ordination
*Kem	The Rev. Robert Andrew	27-Feb-02	Nebraska
Schlachter	The Rev. Melvin Harlan	1-Mar-02	Southern Ohio
Mahood	The Rev. Sharon Marie	21-Jun-02	Minnesota
McCaulley	The Rev. Barbara Marie	16-Oct-02	Ordination
Doherty	The Rev. Maureen Catherine	11-Feb-03	Oklahoma
*Williams	The Rev. Anne Elizabeth Moats	23-May-03	Ordination
*Kleven	The Rev. Terence James	17-Jul-03	Eastern Newfoundland & Labrador
Davis	The Rev. James Lloyd	2-Sep-03	Milwaukee
Pugliese	The Rev. William Joseph	10-Oct-03	Spokane
Cole-Duvall	The Rev. Mary Elaine	18-May-04	Delaware
Jackson	The Rev. Margaret "Peg" Ruth Brosz	12-Jun-04	Ordination
*Abrahamson	The Rev. Wendy Kay	1-Aug-04	Virginia
Vann	The Rev. Tim E.	1-Sep-04	Nebraska
Moermond	The Rev. Curtis Roghair	18-Dec-04	Ordination
*Erickson	The Rev. Lori Jean	16-Apr-05	Ordination
*Haugen	The Rev. Alice Bordwell Fulton	30-Apr-05	Ordination
Quehl-Engel	The Rev. Catherine Mary	2-Sep-05	Ordination
*Mann	The Rev. Carl Douglas	3-Dec-05	Ordination
*Duff Popplewell	The Rev. Elizabeth Carol	16-Dec-06	Ordination
*Horn	The Rev. Jan "Raisin" Maria	16-Dec-06	Ordination
*Horn	The Rev. John Charles	16-Dec-06	Ordination
Verrette	The Rev. Sallie Cheavens	16-Dec-06	Ordination
*Keeler	The Rev. Donald Franklin	17-Dec-06	Ordination
*Bete	The Rev. Vincent Songaben	18-Jun-07	North Central Philippines
Dalmasso	The Rev. Judith Connie	23-Jun-07	Ordination
Holmer	The Rev. Mark Edwin	1-Oct-07	ELCA-CCM
*Doherty	The Rev. John Stephen	7-Oct-07	Ordination
*Raymond	The Rev. Sue Ann	25-Oct-07	Colorado
*Kester	The Rev. Martha Ruth	29-Oct-07	Central Florida
*Bencken	The Rev. Cathi Head	12-Aug-08	Western New York
*Crossett	The Rev. Judith Hale Wallace	8-Feb-09	Ordination
*Rockwell	The Rev. Melody Neustrom	21-Feb-09	Ordination
*Eddy	The Rev. Diane Lynn	22-Feb-09	Ordination
*Greve	The Rev. John Haven	26-Jul-09	Ordination

Masada	The Rev. Jennifer Ann	26-Jul-09	Ordination
*Stewart	The Rev. Jane Louise	26-Jul-09	Ordination
Burke	The Rev. Sean Dennis	2-Oct-09	California
*Brown	The Rev. Lyle Leslie	25-Oct-09	Ordination
Easley	The Rev. Barbara Ann	25-Oct-09	Ordination
Kannenber	The Rev. James Gordon	25-Oct-09	Ordination
Humphrey	The Rev. Georgia Lehman	19-Jan-10	Colorado
Halverson- Rigatuso	The Rev. Kathryn Ann	23-Jan-10	Ordination
Dowling	The Rev. Shelley Ray	9-May-10	Ordination
Wentzien	The Rev. Marilyn Marie	9-May-10	Ordination
*Gowdy-Jaehnig	The Rev. Christine Annette	6-Jun-10	Ordination
Griesheimer	The Rev. James Cade	6-Jun-10	Ordination
Pillsbury	The Rev. Jeannette Noyes	6-Jun-10	Ordination
*Gerhart	The Rev. Stacey Pecaut	2-Mar-11	Ordination
*Wright	The Rev. Diana Lee	17-Dec-11	Ordination
Kirkland	The Rev. Patricia Ann	8-Jan-12	Ordination
Lopez	The Rev. Sarah Dempster	28-Jan-12	Ordination
*Emge	The Rev. Kevin Ray	1-Jul-12	Ordination
*Smith	The Rev. Jean Douglas	18-May-13	Ordination
*Ratliff	The Rev. Ruth Evelyn	8-Jun-13	Ordination
*Wilkerson	The Rev. Bonnie Carver	6-Jul-13	Ordination
Crawford	The Rev. Karen Graham	7-Dec-13	Ordination
*Hughes Empke	The Rev. Sheryl Ann	7-Dec-13	Ordination
*Steinbach	The Rev. Frederick Leo	7-Dec-13	Ordination
Walker	The Rev. Paul Edward	31-Dec-13	Bethlehem
Webster	The Rev. Randy Lee	31-Dec-13	Bethlehem
*Shields	The Rev. Kelly Ann	1-Feb-14	Ordination
*Lyon	The Rev. Lauren Jean	9-May-14	West Missouri
Beach	The Rev. Kay Joan	5-Jul-14	Ordination
*Scherff	The Rev. Holly Danielle	6-Dec-14	Ordination
*Travis	The Rev. Kathleen Ann	6-Dec-14	Ordination
*Wagner	The Rev. Mary Margaret	6-Dec-14	Ordination
*Leaman	The Rev. Kristine Kathryn	15-Feb-15	Ordination
*Beecham	The Rev. Troy Cavan	1-Apr-15	Atlanta
*Caldbeck	The Rev. Elaine Sue	16-Oct-15	Southern Ohio
*Messer	The Rev. Kenneth Blaine	12-Dec-15	Ordination
*Haack	The Rev. Marcus John	19-Dec-15	Ordination
*Early	The Rev. Thomas Michael	10-Dec-16	Ordination
*van Duffelen	The Rev. Marilyn	16-Jan-17	Moosonee—Anglican Church of Canada
Farstad	The Rev. Joan Elizabeth	11-Feb-17	Ordination
Moncrieff	The Rev. Stephanie Patterson	11-Aug-17	Texas
*Goodrich, O.P.	The Rev. Kevin P.	15-Dec-17	Brandon—Anglican Church of Canada
*Benitz	The Rev. Stephen Mark	16-Dec-17	Ordination
Ender	The Rev. Sinclair Conrad Paul	16-Dec-17	Ordination

*Preston	The Rev. Elizabeth Cone	16-Dec-17	Ordination
Baker	The Rev. Kim Turner	18-Oct-18	Washington
*Lee Hayek	The Rev. Hal Thomas	19-Oct-18	Maryland
*Bowler	The Rev. Nicola	29-Nov-18	Ordination
Mears	The Rev. Catherine Harriet	14-Dec-19	Ordination
*Powell	The Rev. Kevin Thomas	14-Dec-19	Ordination
*Gillman	The Rev. Elizabeth Walters	14-Dec-19	Ordination
*Rucker	The Rev. Eric Joseph	12-Sep-20	Ordination
Smith	The Rev. Miriam Ruth	13-Sep-20	Ordination
*Forshey	The Rev. Susan Lynn	19-Dec-20	Ordination
*Davis	The Rev. Jean Marie	17-Apr-21	Ordination
*Mahr	The Rev. Wineva Pederson	8-May-21	Ordination

***denotes attendance (zoom)***

## Lay Delegates to the 169<sup>th</sup> Annual Convention

\*denotes attendance

### **Ames, St. John's**

Brenda Freeman  
\*Diane Gillott  
\*Ed Gillott  
Greta Muller Levis

### **Ankeny, St. Anne's**

\*Barbara Waldron

### **Bettendorf, St. Peter's**

\*Maggie Tinsman

### **Boone, Grace**

\*Catherine Schroeder

### **Burlington, Christ**

\*Michelle Callahan-Moore

### **Carroll, Trinity**

\*Kandis Henderson

### **Cedar Falls, St. Luke's**

\*Patty Achey-Cutts  
\*Greg Hankins  
\*Marty Johnson

### **Cedar Rapids, Christ**

\*Aileen Chang-  
Matus  
\*Charles Crawley  
\*Kay Jahnel  
\*Parker Meinecke  
\*Paula Sanchini  
\*Libbey Slappey

### **Cedar Rapids, Grace**

\*Sarah Thompson

### **Chariton, St. Andrew's**

\*Sherry Steinbach

### **Charles City, Grace**

Louis Michich

### **Clinton, Christ**

\*Alescha Caldwell  
\*Nancy Nieland

### **Coralville, New Song**

\*Lois Oba  
\*Nancy Reincke

### **Council Bluffs, St. Paul's**

\*John Turner

### **Davenport, St. Alban's**

\*Sue McCoy  
\*Robin Sade

### **Davenport, Trinity Cathedral**

\*Kim Benson  
\*Peter Benson.  
\*Karen Brook.  
\*Ann  
Hochhausen  
\*Keith Hoffman  
\*Andrew Petersen  
\*Catherine Petersen

### **Des Moines, Cathedral Church of St. Paul**

\*Mark Babcock  
\*Diane Hayes  
\*Phyllis Blood Melton  
\*Diane Hayes  
\*Stephanie Murphy  
\*Jolene Phelps

### **Des Moines, St. Andrew's**

\*Mark Devries  
\*Steve Mahr

### **Des Moines, St. Luke's**

\*Steve Elfin  
\*George Wilson

### **Des Moines, St. Mark's**

\*David Harkness

### **Dubuque, St. John's.**

\*Kate Meyrick  
\*Coy Pederson

### **Durant, St. Paul's**

Gayle Langbehn

### **Emmetsburg, Trinity**

\*David Nixon

### **Fort Dodge, St. Mark's**

\*Laura Thilges

### **Fort Madison, St. Luke's**

\*Elizabeth Critz

### **Glenwood, St. John's**

\*Karen McCallan

### **Grinnell, St. Paul's**

\*Sig Barber  
\*Steve Carroll

### **Harlan, St. Paul's**

\*Bill Early

### **Independence, St. James'**

\*Wanda Stahl

### **Indianola, All Saints'**

\*Christine Enos

### **Iowa City, Trinity**

\*Laura  
Christensen.

\*Greg Cotton

\*Anna Holland

\*Susan Loomis

\*Donna Prime

### **Keokuk, St. John's**

\*Meg Oliver-Mills

### **Maquoketa, St. Mark's**

\*Susan Siems

### **Marshalltown, St. Paul's**

\*Nick Yancey

### **Mason City, St. John's**

\*Nora Hardy  
\*Dale Schirmer

### **Mount Pleasant, St. Michael's**

\*Liz Bunnell

### **Muscatine, Trinity**

\*Carol Allison  
\*Molly Haller

### **Newton, St. Stephen's**

\*Steve Halstead

### **Orange City, of the Savior**

\*Mike Kugler

### **Oskaloosa, St. James'**

\*Shane Vernooy

### **Ottumwa, Trinity**

\*Mary Neis

### **Perry, St. Martin's**

\*Ruth Trecker

### **Shenandoah, St. John's**

\*Kim Gee

**Sioux City, St. Paul's**

Chris Denny

May Greaves

**Sioux City, St. Thomas'**

\*Sue Berry

\*Toby Varvais

**Spirit Lake, St. Alban's**

\*Sara Early

\*Jean Martin

**Storm Lake, All Saints**

\*Barb Argotsinger

**Waterloo, Trinity**

\*Matthew Aronson

\*William McGuire

**Webster City, Good Shepherd**

\*Ann McLaughlin

**West Des Moines, St. Timothy's**

Scott Andrews.

Stephanie Andrews

\*Gloria Blondino

Abigail Livingood

\*Vince Preston

\*Alex Volker

\*John Wheeler

**Youth Delegates**

\*Charles Jetton

\*Celia Powell

**Chancellor**

\*Mr. William Graham

**Registrar**

\*Cn. Julianne Allaway

**Treasurer**

\*Mr. Bill Smith

**Minutes of the 169<sup>th</sup> Annual Convention  
The Episcopal Diocese of Iowa  
Saturday, 30 October 2021**

*The 169<sup>th</sup> Annual Convention was hosted on Zoom, due to the ongoing concern about the COVID 19 Virus. The weekend did, however, feature Convention Eucharists bracketing the meeting, both held at the Cathedral Church of St. Paul. On Friday, the 29<sup>th</sup>, the Ninth Bishop, the Rt. Reverend Alan Scarfe was the preacher, and the Bishop-Elect, the Reverend Betsey Monnot was the celebrant. On Sunday, the 31<sup>st</sup>, Bishop Scarfe celebrated, and the bishop-elect was the preacher. The weekend also featured a Zoom celebration of the ministry of Bishop Alan Scarfe and Donna, on Saturday evening.*

## **First Plenary Session**

Bishop Alan Scarfe called the Convention to order at 9:08 a.m. and invited the Reverend Elizabeth Popplewell (St. Luke's, Cedar Falls) to lead the opening prayer. Bishop Scarfe welcomed all of those in attendance and gave instructions for the use of the Election Buddy app and the ways in which it was to aid in voting. He also noted the protocols for carrying out our business on Zoom. He called on the Reverend Mary Jane Oakland to give the first report of the Committee on Credentials. She reported that in accordance with Article VII, Section 1 of the Diocesan Constitution, a quorum was present for the conduct of business. The Bishop then called upon the Reverend Jean McCarthy to make the report of the Committee for Dispatch of Business. She moved the following:

**Be it resolved that the agenda for this 169<sup>th</sup> Convention of the Diocese of Iowa as prepared by the Dispatch of Business Committee and the Secretary of Convention be adopted; and the Rules of Order be those adopted by the 168<sup>th</sup> Convention.**

The motion was duly seconded and passed.

The Reverend Mary Jane Oakland was recalled for the second report of the Credentials Committee. She moved that the following persons be granted seat and voice at this Convention:

### Special Guests

The Reverend Betsey Monnot, Diocese of Northern California  
Bishop Kevin Jones, Northeastern Iowa Synod, ELCA  
Bishop Andrew Swift, Diocese of Brechin  
Bishop Richard Aquila, Diocese of Nzara  
The Very Reverend Advent Dlamini, Vicar General, Diocese of Swaziland

### Diocesan Staff

Anne Wagner, Comptroller  
Amy Mellies, Youth Missioner  
Tracey Ruhland Petty, Administrative Missioner



### Diocesan Coordinators and Convention Committee Members

David Oakland (One World, One Church)  
Donna Scarfe (Resolutions Committee)

### Licensed Clergy

Robert "Bob" North, St. Mark's, Maquoketa  
Larry Snyder (St. John's, Keokuk)  
Peter Fones (Trinity, Waterloo)

### Postulants and Candidates in Attendance (Not Delegates)

Nora Bannister Conley Boerner (Trinity, Iowa City)  
Chad Christopher Reis (St. Anne's by the Fields, Ankeny)  
Elizabeth "Betsy" Abbot Wells McElroy (Trinity, Iowa City)

The motion was duly seconded and passed.

Bishop Scarfe then called for a motion to dispense with the Roll Call and take attendance from the registrations. Elaine Caldbeck (St. Peter's, Bettendorf), so moved; and the motion was seconded and carried.

The bishop drew attention to the Minutes of the 168<sup>th</sup> Convention which had been available for over 30 days. He called for corrections or amendments. None were offered, and the Minutes were deemed to be approved. He then drew attention to the Minutes of the special Electing Convention. With no corrections or amendments raised, the Minutes were accepted as approved.

Bishop Scarfe then introduced the Right Reverend Andrew Swift, Bishop of our Companion Diocese of Brechin, who spoke to us remotely. He acknowledged the strange times we are all living through and spoke of the continuing need for the churches to be engaged in supporting those in need; and in praying for those who are under threat. He spoke particularly of our Companion Diocese of Swaziland, and the times of unrest in that country, and reminded us of the upcoming choice of a new Bishop to succeed Bishop Wamukoya. He highlighted the commitment of the Scottish Episcopal Church to the work of building up communities of faith, as well as offering humanitarian relief where needed. He offered his good wishes for Bishop Scarfe's retirement; and he offered a warm welcome and promise of support for Bishop-elect Monnot, whose Consecration he expects to attend. He closed by giving his thanks for this ongoing three-way partnership.

Having heard a report on the situation in the nation of eSwatini, and on the upcoming selection by Provincial Bishops of the next bishop of the Diocese of Swaziland. Bishop Scarfe called on Chaplain Elizabeth Popplewell for prayers for our Swazi Companions.

Bishop Scarfe called for the election of Convention Officers. The Reverend Kris Leamon (St. Mark's, Fort Dodge) nominated the Rev. Cn. Kathleen Milligan (St. Stephen's, Newton) as Convention Secretary; and Mr. William Smith (St. Timothy's, West Des Moines) as Treasurer. With no other nominations, both were elected; and Milligan named The Reverend Lauren Lyon (Trinity, Iowa City) as Assistant Secretary.

Bishop Scarfe then nominated Canon Julianne Allaway as Diocesan Registrar, Mr. William “Bill” Graham (Cathedral Church of St. Paul) as Diocesan Chancellor, and Mr. William Smith as Diocesan Treasurer. With no other nominations, the three were duly elected.

The bishop called on the Reverend Kris Leaman, Chair of the Nominations Committee for her report.

### **For the Standing Committee**

Clergy:

The Reverend Stephen Benitz (St John’s, Mason City)  
The Reverend Elaine Caldbeck (St. Peter’s, Bettendorf)  
The Reverend Tom Early (St. Alban’s, Spirit Lake)  
The Reverend Anne Williams (St. Mark’s, Anamosa)

Lay:

Karen Brooke (Trinity Cathedral, Davenport)  
Phyllis Blood Melton (Cathedral Church of St. Paul, Des Moines)

Bishop Scarfe invited nominations from the floor. There being none, Elaine Caldbeck moved that nominations cease. The motion was seconded and passed.

### **For the Board of Directors: (two persons to be elected, one to fill a two-year term)**

Clergy:

The Reverend Judith Crossett (Trinity, Iowa City)

Lay:

There were no nominations presented by the Committee.

Bishop Scarfe called for nominations from the floor.

The Reverend Jean McCarthy nominated the Reverend Diane Eddy (St. Mark’s, Maquoketa) for the Clergy seat.

Tiffany Farrell was nominated for the Lay seat.

Both were willing to serve if elected, and there being no further nominations, the Reverend Elaine Caldbeck moved that nominations be closed. The motion was seconded and carried.

The Reverend Kris Leaman then formally nominated the following Chapter Representatives:

Amanda Beller (St. Thomas’, Sioux City) West Chapter  
The Reverend Sue Ann Raymond (St. James’, Independence) North Cedar Valley Chapter  
Margaret Tinsman (St. Peter’s, Bettendorf) East Chapter  
The Reverend Ken Messer (Diocesan Priest) Southeast Chapter

There being no nominations from the floor, the bishop called for a motion to close the slate for the Board of Directors. The Reverend Eve Mahr (St. Andrew's, Des Moines) moved that nominations for Board of Directors be closed. The motion was seconded and carried.

### **Disciplinary Board (3 clerics for a 3-year term; two lay members for a 2-year term)**

Clergy:

The Reverend Eric Rucker (St. Andrew's, Des Moines)

The Reverend Anne Williams (St. Mark's, Anamosa)

Lay:

Cynthia Danielson (St. Michael's, Mt. Pleasant)

Ann Papouchis (St. John's, Mason City)

Laura Tilges (St. Mark's, Fort Dodge)

There were no nominations from the floor; and the Reverend Elaine Caldbeck moved that nominations be closed. The motion was seconded and carried.

The Reverend Kathleen Milligan, Secretary of Convention, gave instructions for voting, using the links provided to registered delegates. The Reverend Diane Eddy, Chair of the Elections Committee, explained the Hare Transferable Ballot system.

Bishop Scarfe then called on our Diocesan Treasurer, Mr. Bill Smith for a report on 2021 finances to date. Smith reported that our expenses to date are a little behind compared to previous years; and that our stewardship shares are coming quite well. We are a little behind at the 9-month mark; but nothing unusual, or particularly alarming. We had a clean audit for 2020.

There being no questions regarding 2020 finances, Bishop Scarfe called on Karen McCallan (St. John's Glenwood) for a report on the Small Church Core Team. She reported on the importance of the regular monthly meetings offered throughout the year, on the regular check-ins for Small Church leaders, and the help and support they were receiving from each other.

We were invited to time of sharing at the table on what motivates and sustains our ministries, and where we find sparks for our ministries, and what embers are being rekindled as we begin to emerge from our time of isolation. We could break when ready and return for the Second Plenary at 10:30. Bishop Scarfe reminded us that voting would begin at 10:15 and end at 1:15.

## **Plenary Session II**

Plenary session 2 began with a video clip of a surprise Flash Mob, offered by the diocesan clergy, who surprised Bishop Scarfe at his front door on the evening of September 28, singing some of his favorite hymns. They presented him with a Book of Alan, containing reminiscences and appreciations of his 18 plus years among us as our bishop.

Bishop Scarfe then called on Chaplain Popplewell to open the session with prayer. Following the prayer, he went to the podium to present his final address to the Convention of the Diocese of Iowa. [His speech may be found in its entirety in the Journal of Convention.] He took us through the years following the General Convention of 2003 and the controversy surrounding issues of gender and sexuality. He spoke of the difficult years in his personal life in the middle of his time with us, and then he reminded us of some of the work and opportunities of the last few years; He talked of the continuance and strengthening of our ongoing Companion relationships with Brechin and Swaziland, speaking especially of his appreciation for Bishop Wamukoya, who died in January. He spoke of his commitment to our newest Companion relationship with the Diocese of Nzara, which was inaugurated in 2012 and renewed in 2017.

He talked about the lead up to Revival in 2017, and the Growing Iowa Leaders and Engaging All Disciples gatherings across the diocese, and some of the ongoing results around the Diocese. He spoke of the Faithful Innovations team, the Listening at Lunch meetings held on a monthly basis over the last few years that came out of that, and the hope that it might be useful as we come out of COVID. He observed the ways in which COVID has reshaped our understanding of our ministry, with more online worship opportunities. He highlighted the work of the Reparations Task Force, who signed up for a short-term work and are still giving us guidance. The Epiphany Study offered earlier in the year was an opportunity to look at the reshaping of our life. The year has produced new work, for example with the Small Church group, with their monthly meetings and presentations. He reminded us of the online Revival in July, leading up to the successful election of Bishop Elect Betsey Monnot. He introduced us to clergy ordained since the last Convention: Priests Susan Forshey (St. John's, Dubuque), Lizzie Gillman (St. Andrew's, Des Moines) and Eric Rucker (St. Andrew's, Des Moines); Deacons ordained were Miriam Smith (St. Paul's, Council Bluffs), Jean Davis and Eve Mahr (St. Andrew's, Des Moines).

Finally, he recognized and thanked his staff, for the ongoing inspiration, support, and encouragement they had provided, and expressed his gratitude for his time with us, and offered his own best wishes for the people of the diocese and their new Bishop.

He introduced the work of the Youth Ministry Development Team, and highlighted Amy Mellies, our Missioner for Children and Youth, noting the return to in-person camp this past summer, and ongoing sending of "care packages" to our children and youth. Work is being done to reimagine some of our weekend programs, and to rebuild the program after the hiatus caused by the COVID shutdown.

## **GILEAD REPORT**

Tracy Petty, our GILEAD Coordinator reported that Gilead Grants made for 2021 totaled \$136,500. Eighteen projects were funded in whole or in part.

The following grants were awarded for the total requested:

- Behavioral Health Ministries Team (Seed Grant for developing new ministry)
- Grace Church, Cedar Rapids – Labyrinth (Growth Grant)
- Trinity Cush for Enriching Worship Space (Seed Grant)
- St. John's, Shenandoah – Replace two chair lifts (Growth Grant)

St. Paul's, Durant – Parish Hall Upgrade (Growth Grant)  
Diocesan Project: Youth & Family Mental Health (Seed Grant)  
Eric Rucker, priest – Simpson Youth Academy (Growth Grant)  
Trinity Cush, Des Moines – Teachers for Youth (Growth)  
Trinity Cush, Des Moines – Office Tools and Tech (Growth Grant)  
St. Mark's, Fort Dodge – Tech Upgrade (Growth Grant)  
Grace Church, Boone – Tech Upgrades for online streaming (Growth Grant)  
St. Timothy's, West Des Moines – Garden Tractor (Growth Grant)

The following projects were funded in large part:

The Way Station, Spencer – Kiln (Growth Grant)  
St. Andrew's, Des Moines – Clergy Support (Growth)  
Trinity, Iowa City – Clergy Support (Growth Grant)  
Hannah Landgraf – Middle Way Podcast (Growth Grant)  
Treasurer St. Timothy's, West Des Moines – Tech Grant for  
Streaming and conferencing (Growth Grant)  
St. John's, Ames – Tech for better hybrid or live stream (Growth Grant)

The GILEAD Grant Committee continues to be grateful for the support available for these wonderful projects.

Bishop Scarfe then called for reading of the following Memorial Resolutions

**Ms. Jeanne Hope Roland**

Whereas, Jeanne Roland was a faithful member of St. Mark's Church, Des Moines, serving as Altar Guild Coordinator, Treasurer, and Vestry member; and

Whereas, she was the bookkeeper for St. Paul's Cathedral in Des Moines for many years; and

Whereas, she was an oblate of the Order of St. Julian remaining constant in prayer and service; and

Whereas, she served faithfully in the world as a registered nurse, providing care both physical and spiritual; and

Whereas, she volunteered countless office hours to the Diocese of Iowa, including filing and tasks of all manner, serving as sacristan in the Chapel of the Epiphany at the Diocesan office, assisting with registration for numerous Diocesan Conventions and Summer Ministry Schools and Retreats; and

Whereas, Jeanne was never far from her beloved Shelties or Pekingese; and

Whereas, this faithful servant entered the heavenly choir of angels on March 16, 2021; therefore, be it

Resolved, that the 169th Convention of the Episcopal Diocese of Iowa gives thanks for Jeanne's witness to Christ through her prayer and service.

Submitted by the Revs. Kathy Travis and John Doherty

### **The Reverend Peter Oliver Sanderson**

Whereas, the Reverend Peter Oliver Sanderson began to serve the Church in our Companion Diocese of Brechin, being ordained in 1955; and

Whereas, his service in this ministry included time as a chaplain in the Royal Air Force; serving with the Church of England in Jamaica as well as parishes in England before he became the Provost of St. Paul's Cathedral in Dundee, Diocese of Brechin; and

Whereas, in that capacity he made two trips to the Diocese of Iowa, bring with him the Cathedral choir, and during these visits developed an overpowering appreciation for Iowa tomatoes; and

Whereas, he enabled the first Iowa tour of the Diocese of Brechin in 1985; and

Whereas, these connections eventually led him to consider an entirely new venue for his ministry, bringing him to serve the parish of All Saints' in Storm Lake, Iowa from 1991- 2001 when he retired; and

Whereas, in his retirement, Peter worked as an interim, developing close bonds with the parishes of Trinity Church, Iowa City, and Trinity Cathedral, Davenport; and

Whereas, during his time in Iowa, he served as a Deanery Convenor, and as a member of the One World One Church Commission as well as serving as Province VI Coordinator for Companion Relationships; and

Whereas, he left Iowa for true retirement in New Mexico, and then returned to the United Kingdom following the death of his beloved partner in ministry, his wife Doreen; and

Whereas this faithful servant entered the Church Expectant in September of 2021, be it

Resolved that this 169<sup>th</sup> Convention of the Episcopal Diocese of Iowa gives thanks to God for this gifted and loving pastor; for his shared appreciation of Celtic prayer and spiritual writing; and for his careful work of shepherding souls across the globe; and be it finally

Resolved, that these greetings and our appreciation for this ministry be shared with his children Michael and Jane.

Submitted by the Rev. Cn. Kathleen Milligan

**Mr. John H. Wetherell**

Whereas, John H. Wetherell entered into eternal life on August 1, 2020; and

Whereas, he was born in Des Moines on September 17, 1930, received his bachelor's in architectural engineering from Iowa State University and joined the Navy where he was stationed at Pearl Harbor during the Korean War serving as the Electronics officer on the destroyer USS Nicholas, and then received his master's degree in Architecture from the University of Illinois; and

Whereas, he married Joan on July 2, 1953, while stationed at Pearl Harbor; and

Whereas, as a third-generation architect, he joined the Wetherell & Harrison architecture firm upon his graduation and had a 45-year career working on iconic projects in Iowa such as the Hotel Pattee in Perry, Terrace Hill, the Opera House in Pella, the American Gothic House in Eldon, many of the buildings at Living History Farms, and St. Paul's Episcopal Cathedral; and

Whereas, John started attending St. Paul's with neighbors when he was in Junior High School which resulted in over sixty years singing with the St. Paul's choir, participation in ministry through the arts with youth, and a life-long membership and commitment to St. Paul's; and

Whereas, John led numerous renovations at St. Paul's, serving on the Property Committee, guiding the parish through the renovations in preparation to become a Cathedral including installing the Casavant organ, and completing the research and application that led to St. Paul's being listed on the National Historic Register; and

Whereas, he served on the Church Property Architecture and Allied Arts Committee of the Diocese of Iowa for more than half a century; and

Whereas, John H. Wetherell is survived by his wife, Joan, two children, son John and wife Suzanne and daughter Ann and her husband Chad Southwell, and two grandchildren; be it

Resolved, that the Diocese of Iowa gives thanks to God for his faithful witness and ministry among us and to the larger church and community, and prays God's blessings for his continued growth in the love and presence of his God; and be it finally

Resolved, that the Diocese of Iowa extends its sympathy to his family.

Submitted by Stephanie Murphy, the Rev. John Doherty and the Rev. Cn. Nicola Bowler.

**Dr. Charles Edward Hawtrey, M.D.**

Whereas, Dr. Charles Edward Hawtrey entered into God's eternal presence on December 29<sup>th</sup>, 2020, and

Whereas, throughout his long life, he exemplified with grace, diligence, and fervor the vocation of the lay order, and

Whereas, as a physician and researcher he gave the gifts of restored health and well-being to thousands of adults and children, and

Whereas, as a life-long Episcopalian he served the Diocese of Iowa as Chair of the Commission on Ministry and founded the Hawtrey Family Education Fund for children of diocesan clergy, and

Whereas, as a long-time member of Trinity, Iowa City, he taught Lay Eucharistic Ministers and served as one himself; provided decorative and functional wood crafts, offered his time as a vestry member and was a mainstay of Trinity's Tuesday morning Eucharist; therefore be it

Resolved that the 169<sup>th</sup> Convention of the Diocese of Iowa honor his memory and offer thanks for his service, his faithfulness, and his gifts.

Submitted by Trinity Church, Iowa City

Memorial Resolutions were adopted by the Diocesan Board of Directors throughout the year, and we are asked to affirm these resolutions as well. We remember the following people:

The Reverend Sally Suzanne Peterson (1948 – 2020)  
The Rt. Reverend Ellinah Wamukoya (May 19, 1951 – January 19, 2021)  
The Reverend Canon Glenn Rankin (August 26, 1945 – February 14, 2021)  
The Reverend Artis Ferrel (July 11, 1929 – April 7, 2021)  
The Reverend John Hedges (August 15, 1931 – March 8, 2021)  
The Reverend Robert Gamble (March 9, 1937 – November 12, 2020)  
The Reverend Thomas Putnam (August 30, 1948 – September 2, 2016)  
The Reverend Deacon George Rogerson (December 8, 1928 – June 20, 2021)  
The Reverend Elsa "Muffy" Harmon (November 15, 1941 – August 1, 2021)  
The Reverend Leon Pfotenhauer (December 15, 1929 – July 10, 2021)  
The Reverend Alfred Anthony Cramer (November 30, 1933 – November 23, 2020)

Bishop Scarfe called for a vote to affirm all of the Memorial Resolutions. The Resolutions were passed, and Bishop Scarfe led the Prayers for the Departed.

The Bishop then called on diocesan Treasurer, Mr. Bill Smith for the presentation of the budget. On behalf of the Ways and Means Committee and the Board of Directors of the Diocese of Iowa, he proposed a budget totaling \$1,164,924. He pointed out that 71% of our income depends on our Stewardship Share. Interest from our investments accounts for another 23%. Gifts average about 2%;



and we received a grant this year from The Episcopal Church; we have held it in reserve for 2022, and this will account for the remaining 4%. With the exception of the interest drawn from the Children and Youth Reserve which stays at 4.8%, and the Sustainability Group investments at 2%, our draw from investments reduces to 4.6% this year as we are working towards a more prudent rate.

On the expense side, the largest category is Ministry and Mission at 44%. The Episcopate accounts for 26%. Administrative is at 28%, and Diocesan is around 4%. "Diocesan" covers things like the cost of Convention, Commission on Ministry expenses, our reserves for General Convention and for the Lambeth Conference, and the money that has accrued in these reserves will actually be dispersed in 2022.

Health insurance rates for 2022 will increase by 3.6%. The budget does not include a salary increase for 2022.

Bishop Scarfe invited questions or comments. Seeing none, Smith moved approval of the budget on behalf of the Ways and Means Committee. The motion was duly seconded and carried.

As we moved to discussion of the Resolutions Report, Bishop Scarfe gave instructions for questions and discussion using the Zoom hand signals. He then called upon the Reverend Elaine Caldbeck for the report on Resolutions. As it was the first report from the Committee, she reported that 5 resolutions had been received in a timely manner and were available to the Convention for 30 days. Another resolution has been proposed since last Friday. As it is within a week of Convention, it requires a 2/3 vote to consider it rather than a simple majority. It would be titled "Regarding Eswatini". Bishop Scarfe called for a vote on the motion to consider the Resolution. The motion received the required 2/3 vote to consider it, and it will be considered as Resolution 169-D.

On behalf of the Resolutions Committee, Caldbeck moved **Resolution 167-G**, Proposed amendment to the Constitution of the Diocese of Iowa.

### **Proposed Amendment to Article III of the Constitution of the Episcopal Diocese of Iowa**

**Resolved**, that Section 4(a) of Article III of the Constitution of the Episcopal Diocese of Iowa be amended to read as follows:

*Sec. 4 (a) The representation of Congregations in the Convention shall be determined by the number of Communicants in good and regular standing in the congregation. Each Congregation with fewer than 50 such communicants shall be entitled to two delegates. Each Congregation with at least 50 but fewer than 100 such communicants shall be entitled to 3 delegates. Each congregation with 100 but fewer than 175 such communicants shall be entitled to 4 delegates, with one additional delegate being added for each additional increment of 75 communicants thereafter.*

The motion was duly seconded, and Kathleen Milligan was called upon to remind the Convention that a resolution to amend the Constitution requires passage in an unamended form by two consecutive Conventions; the first by a simple majority, and the second by a vote by orders. This Amendment was passed on its first reading in 2019. In 2020, the Amendment was passed with amendment. Thus, last year was its first reading, and it now comes to us for a vote by orders on its second reading. If it is passed without further amendment by both orders, it will become effective for the next Convention in 2022. Responding to a question, she stated that congregations would not be required to bring as many delegates as they might be entitled to bring.

Seeing no other questions, Bishop Scarfe reminded the Convention that this was a vote by orders needing a simple majority in both orders. He again explained the process to vote. At the close of the vote, the Assistant Secretary, the Reverend Lauren Lyon, reported that the Amendment carried in both orders.

The Reverend Caldbeck then moved **Resolution 168-F** which had been presented in 2020 but not voted on.

### **Proposed Amendment to Canon 2 of the Canons of the Diocese of Iowa**

**Resolved**, that Section 2(1) of the Canons of the Diocese of Iowa be amended as follows:

Sec. 1: Lay delegates from Parishes, to either Annual or Special Conventions, shall be elected by the Vestry or Bishop's Committee, at a meeting held as provided in Article III, Sec. 3 of the Constitution. *This election shall take place at the Vestry meeting next following the Annual Meeting. The delegates (and alternates) so elected, shall serve at any regular and special Conventions held prior to the next Annual Parish Meeting. A vacancy in the delegation shall be filled as provided for in Article III, Section 3 of the Constitution.*

The motion was duly seconded, and there being no questions or discussion, Bishop Scarfe called for the vote. The Assistant Secretary announced that the motion has carried.

Caldbeck then moved **Resolution 169-A**

### **Resolution for Continued Funding of The Beloved Community**

**Resolved**, that this 169<sup>th</sup> Convention of the Diocese of Iowa adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of the Episcopal Church as a duly authorized resolution from this diocese; and be it further

Resolved, that the Secretary of this Convention be directed to forward a copy of this resolution to the Resolutions Committee of Province VI for consideration by the Provincial Synod on February 26, 2022.

*Resolved, the House of \_\_\_\_\_ concurring, that the 80<sup>th</sup> General Convention request that the Joint Standing Committee on Program, Budget, and Finance allocate \$2.0 million for the triennium for the*

*continued implementation of additional work of organizing our efforts to respond to racial injustice and grow a Beloved Community of healers, justice makers and reconcilers for the implementation of this resolution; and be it further*

*Resolved, that such monies shall again be utilized exclusively to make grants to agencies and dioceses and other affiliated entities of the Episcopal Church for the establishment of such programmatic activities aimed at addressing the issue of Racial Reconciliation. Such activities may include, but not be limited to, speaker series, sacred conversations, Racial Reconciliation Workshops, and other activities that promote the purposes of this resolution; and be it further*

*Resolved, that this General Convention directs, consistent with established policies and procedures, that the Executive Council shall again be charged with the establishment of all criteria, and procedures associated with the awarding of such grants, and that such criteria and procedures be established as soon as practical after the conclusion of this 80<sup>th</sup> General Convention; that such Committee or Office that the Executive Council shall designate for implementation of the grants shall have published the criteria and be ready to accept applications submitted for such grants, and that the entities receiving such grants shall report back to the Committee or Office that Executive Council shall have designated on the usage of its grant, and that the Executive Council shall report back to the General Convention in 2024 on the usage of the \$2.0 million allocation.*

The motion was seconded, and after some discussion, was approved.

Caldbeck then moved **Resolution 169-B**

### **Resolution to Encourage Usage of the Sacred Ground Curriculum**

Resolved, that this 169<sup>th</sup> Convention of the Diocese of Iowa adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of General Convention of the Episcopal Church as a duly authorized resolution from this Diocese; and be it further

Resolved, that the Secretary of the Convention be directed to forward a copy of this resolution to the Resolutions Committee of Province VI for consideration by the Provincial Synod on February 26, 2022.

*Resolved, the House of \_\_\_\_\_ concurring, that this 80<sup>th</sup> General Convention of the Episcopal Church hereby directs and encourages the continued church-wide usage of the Sacred Ground Curriculum.*

The motion was seconded and following testimonials of support for the Curriculum, the motion was carried.

Caldbeck then moved **Resolution 169-C**

**Resolution Regarding Inclusion of Juneteenth in  
Lesser Feasts and Fasts Calendar**

Resolved, that this 169<sup>th</sup> Convention of the Diocese of Iowa adopts the following resolution and hereby directs the Secretary of this Convention to forward this resolution to the Secretary of the General Convention of the Episcopal Church as a duly authorized resolution from this Diocese; and be it further

Resolved, that the Secretary of this Convention be directed to forward a copy of this resolution to the Resolutions Committee of Province VI for consideration by the Provincial Synod on February 26, 2022.

*Resolved, the House of \_\_\_\_\_ concurring, that this 80<sup>th</sup> General Convention of the Episcopal Church hereby directs the inclusion of the Juneteenth Feast Day in Lesser Feasts and Fasts; and be it further*

*Resolved that this 80<sup>th</sup> General Convention approve the appropriate proper to be prepared by the Standing Commission on Liturgy and Music.*

The motion was seconded, and after brief discussion it was carried.

Caldbeck then moved **Resolution 169-D**

**Regarding Eswatini**

Be it Resolved, that this 169<sup>th</sup> Convention of the Diocese of Iowa reaffirm our long-time Companion relationship with the clergy and people of the Anglican Diocese of Swaziland in Eswatini; and be it further

Resolved, that we ask the churches in the Diocese of Iowa to redouble our prayers and support for the Diocese of Swaziland and for its people, and for peaceful and substantive government responses to the demands of the people; and

Be it further resolved, that we appeal to the Government and King of Eswatini to peacefully find ways to listen to its people who have been calling for change and to fairly and respectfully work with them to resolve the divisive issues; and be it finally

Resolved that we ask the Iowa representatives in the U.S. Congress to learn about the issues in Eswatini and to help in finding ways to encourage peaceful dialogue between the people and the government of Eswatini working toward a more democratic system of government.

The motion was seconded and passed, unanimously.

The Bishop dismissed us for a break until 1:15 p.m. We were reminded that voting will end at 1:15.

## Plenary Session III

Plenary Session three began with prayer from Chaplain Elizabeth Popplewell. Bishop Scarfe then introduced Bishop Kevin Jones of the Northeastern Iowa Synod of the Evangelical Lutheran Church, who addressed us through a video greeting. Bishop Jones gave thanks for the opportunity to share with us in the ministry to all Iowans. He expressed his appreciation for Bishop Scarfe, with well wishes for his retirement, and anticipates working with Bishop-elect Monnot. He offered his prayers to the Diocese in this time of transition.

Following the remarks from Bishop Jones, we watched a video about the Diocese of Nzara in South Sudan. Bishop Richard Aquilla gave greetings from his diocese, expressing thanks for this companionship, and for the leadership and friendship of Bishop Scarfe. He also expressed his greetings to Bishop-elect Monnot, whom he will hope to meet at Lambeth next summer.

Bishop Scarfe called on Bishop-elect Monnot for her first address to the Convention. [\[The text of this address is elsewhere in the Journal.\]](#)

Bishop-elect Monnot began by again expressing her thanks for our confidence in her and spoke of her eagerness to get to know us. She spoke of the need for the gifts of resilience, flexibility and adaptability as we approach the future. She highlighted the ongoing work of the Diocese of Iowa and shared her appreciation for the work that has been done. She noted especially such emphases as Ministry of All the Baptized. And she shared appreciation for the support given here to deacons. She is eager to begin building on what has been done here, while looking at new opportunities. This will be a time of assessing and reflecting on the changing nature of ministry. She requested patience as she comes to know us, and while she does have some expectations of what might be done in the years to come, she reminded us that we will need some time of observation and reflection in order to see a clearer way forward. She thanked Bishop Scarfe for his faithful ministry, and for his friendship and welcome.

Following Monnot's address, Bishop Scarfe called for the Beloved Community Initiative and Reparations Task Force Reports. The Reverend Meg Wagner spoke of the work of the Beloved Community over the past year, highlighting the creation of a map of Iowa, highlighting particular moments of history in our own congregations. In March, BCI offered a seminar featuring Charles Connerly, author of the book *Green, Fair and Prosperous: Paths to Sustainable Iowa*. His topic was "Why is Iowa So White?"

BCI also cooperated in the development of a six-week curriculum based on the 1619 Project, with the Episcopal Church's *Sacred Ground* series it is being used by groups around the state. Sacred Ground is a 10-week series of gatherings around films and other media presentations on broad issues of Race and Inclusion.

The Reparation Taskforce began its work last spring and is working together with the Beloved Community Initiative. They have been seeking to visit congregations across the state, talking to Iowa Episcopalians, as well as reaching out to other denominations. They are highlighting issues of voter engagement and looking and encouraging Restorative Justice circles.

Bishop Scarfe thanked them for their good work and invited us to engage in our Discussion Groups. During this time, we can take a break, before returning for our last session.

## **Plenary Session IV**

Plenary IV began with a video greeting from the Very Reverend Advent Dlamini, Vicar General of the Diocese of Swaziland in Eswatini. He expressed gratitude on behalf of himself and the diocese for the support, friendship and encouragement of Bishop Scarfe and Donna. He also thanked the Diocese of Iowa for its generosity over so many years, and he greeted Bishop-elect Monnot, looking forward to sharing this Companionship with her.

Bishop Scarfe invited the chaplain to open the session with prayer, and called on David Oakland, Chair of the One World One Church Commission to announce the mini grants awarded for this year. These grants represent .07 percent of our total diocesan budget each year. The following Sustainable Development mini grants were awarded.

Diocese of Nzara: Education and Feeding of Nzara School Students	\$3,000.00
Diocese of Swaziland: Food and Care at Neighborhood Care Points	\$2,794.00
Self-Help International Healthy Food/Healthy Children in Ghana	\$2,305.00

The Bishop then called on Elaine Caldbeck for the Courtesy Resolutions:

### **Task Force for Regathering**

Whereas, with grateful hearts we thank the Task Force for Regathering for helping all of us negotiate the complexities of the pandemic, and for embracing complex, sometimes ambiguous and difficult questions; therefore be it

Resolved, that we, the 169<sup>th</sup> Convention of the Diocese of Iowa, appreciate your awareness that different congregations worship in different contexts and that you have provided us with scientific data and guidelines to find our way forward as the disease continues to complicate our lives together.

### **Convention Planners and Staff**

Whereas, with amazing grace the Iowa Diocesan Convention gets carried out with a tiny staff and a handful of hardworking volunteers each year; and

Whereas, we, as members of the diocese deeply appreciate your hard work, creativity, organizational skills and willingness to work long hours, and your dedication; therefore be it

Resolved, that the 169<sup>th</sup> Convention of the Diocese of Iowa thanks you for making our Convention run smoothly and lovingly.

#### **Cathedral Church of St. Paul**

Whereas, we the people of the diocese offer grateful appreciation to the provost, chapter, staff, choir and people of the Cathedral Church of St. Paul for hosting the Convention liturgies; and,

Whereas, the gift of beautiful space, skillful people and beautiful music provide profound spiritual foundations for the work of Convention and the work of the diocese; therefore, be it

Resolved, that the 169<sup>th</sup> Convention of the Diocese of Iowa thanks you for sharing and supporting us all.

#### **Visiting and Companion Bishops**

Whereas, the Episcopal Diocese of Iowa wishes to congratulate Kevin Jones as the newly elected Bishop for the Northeastern Synod of the Evangelical Lutheran Church. We wish him well in his new endeavor and look forward to ministry together; and,

Whereas, as part of our Companion Diocesan Ministry, Bishop Andrew Swift of the Diocese of Brechin, Scotland has traveled and worked with us in our shared Companion relationship with Swaziland, in Young Peoples' pilgrimages in Dundee and Swaziland, and has brought wisdom, practicality and humor in our ministries together, the gift of your support is greatly appreciated; and we pray for your work in your diocese, and

Whereas, Bishop Richard Aquila of the Diocese of Nzara, South Sudan leads another branch of our Companion Diocese partners; and to whom we give much thanks for his ministry in a time of difficult and unsettling situations; therefore be it

Resolved, that the 169<sup>th</sup> Convention of the Diocese of Iowa expresses its gratitude to God for such ministry partners and future projects together.

#### **Bishop Alan and Donna Scarfe**

Be it resolved, that the Rt. Rev. Alan Scarfe and Mrs. Donna Scarfe have generously and lovingly given of themselves to the people of the Episcopal Diocese of Iowa, pouring themselves out in the service of God in countless meaningful and lasting ways for many years. We are and shall be grateful to them for too many things to number, and we are and shall be grateful to God for them for the length of our days.

We are thankful to God to have shared in this part of the journey with Alan and Donna as our brother and sister in Christ.

Our bishop has been a faithful and caring shepherd to us, ministering in a wide variety of our needs. He has tended to lay people and clergy in all kinds of concerns. He has celebrated with us in our joys, mourned with us in our sorrows, supported us in our efforts, inspired us to new missions, and taught us about God's love in Jesus. He has broken open God's word to us powerfully and mightily in preaching. He has guided us as a people, Iowa Episcopalians, who are dedicated to the service of God through each and all. He has loved us in Christ, and we hope he knows of our love for him in Christ, in return; and be it

Resolved, that Mrs. Donna Scarfe, in her own ministry among us, has expressed artistically and with passion her love of God. She has done this in the beautiful Sign Language interpretation she has offered at countless diocesan events, an expressive ballet with her hands. She has shown us prayer to God through dance, through movement and through the art of theater. Donna has, like Bishop Alan, shown and shared her open heart, and we have been deeply blessed by God in her gracious, graceful and lively spirit. She has loved us in Christ, and we hope she knows of our love for her in Christ, in return; and be it finally

Resolved, that the people of the Episcopal Diocese of Iowa gives thanks to God for the ministry of the Rt. Revered Alan and Donna Scarfe among us for almost 20 years. The Scarfes have left an imprint in our hearts. We bid them Godspeed with love, on the next chapter God has in store for them, knowing that they have touched the people of the Episcopal Diocese of Iowa deeply and forever. We shout alleluia for them, all they have given, all we have shared, with tears of joy and full hearts.

Bishop Scarfe offered his thanks for the Resolution and called for the Election Results to be displayed.

#### **The Standing Committee:**

Clergy: The Reverend Stephen Benitz, St. John's, Mason City  
Lay: Ms. Karen Brooke, Trinity Cathedral, Davenport

#### **Directors of the Episcopal Corporation (at large)**

Clergy: The Reverend Judith Hale Crossett, Trinity, Iowa City – Three-year term  
The Reverend Diane Eddy, St. Mark's, Maquoketa – Two-year term  
Lay: Ms. Tiffany Farrell (St. Luke's, Cedar Falls)

#### **Directors Representing Chapters**

The Reverend Kenneth Messer (Southeast Chapter)  
Ms. Amanda Beller, St. Thomas' Sioux City – West Chapter  
Ms. Margaret Tinsman, St. Peter's, Bettendorf – East Chapter  
The Reverend Sue Ann Raymond, St. James', Independence – North Cedar Valley



## Disciplinary Board

Clergy: The Reverend Eric Joseph Rucker, St. Andrew's, Des Moines  
The Reverend Anne Williams, St. Mark's, Anamosa  
Lay: Ms. Cyndy Danielson, St. Michael's, Mt. Pleasant  
Ms. Ann Marie Papouchis, St. John's, Mason City

Bishop Scarfe then announced his appointments for 2022

Ecumenical Officer: The Reverend Jean McCarthy, St. Paul's Cathedral, Des Moines  
Altar Guild Director: Ms. Stephanie Wells, St. Paul's Cathedral  
Disaster Relief Coordinator: The Reverend Holly Scherff, St. John's, Shenandoah  
ERD Representative: The Reverend Holly Scherff, St. John's, Shenandoah  
UTO Coordinator: The Reverend Richard Graves, St. Paul's, Marshalltown  
Pension Fund Treasurer: Ms. Anne Wagner, Diocese of Iowa  
Editor, *Iowa Connections*: The Reverend Meg Wagner, Diocese of Iowa

### Companion Diocese Coordinators

Brechin: Mr. Jim Conger, New Song, Coralville  
Swaziland: The Reverend Stacey Gerhart, St. Thomas', Sioux City,  
All Saints', Storm Lake  
Nzara: Mr. Ray Gaebler, St. Timothy's, West Des Moines

Global Missioner (with oversight of Global Goals)  
The Reverend Melody N. Rockwell, Cedar Rapids

## The Commission on Ministry

### Reappointments (Terms ending 2024)

The Reverend Stephen Benitz, St. John's, Mason City  
Mr. Joe Ellerbroek, St. Timothy's, West Des Moines  
Ms. Deb Leksell, Church of the Good Shepherd, Webster City

### New appointment, terms expiring in 2024

Ms. Vicky Matthiessen Krause, Christ Church, Burlington

### New appointments, terms expiring in 2023

Ms. Sarah Thompson, Grace Church, Cedar Rapids

### Appointments Continuing, Expiring in 2023

The Reverend Vincent Bete, St. Anne's by the Fields, Ankeny  
The Reverend Stacey Gerhart, All Saints', Storm Lake, St. Thomas', Sioux City  
The Honorable Greg Jones, St. Thomas', Sioux City  
Mr. David Moore, St. John's by the Campus, Ames

#### Appointments Continuing, Expiring in 2024

The Reverend Hal Ley Hayek, Christ Church, Cedar Rapids  
Ms. Karen McCallan, St. John's Church, Glenwood  
Mr. C. J. Peterson, Trinity Church, Denison  
Mr. Kevin Sanders, St. Luke's, Cedar Falls  
The Reverend Melvin Schlachter, Iowa City  
The Reverend Kim Turner Baker, St. John's by the Campus, Ames

#### Ex-officio:

The Rt. Reverend Alan Scarfe, Diocese of Iowa, Des Moines  
Bishop-elect Betsey Monnot (at her consecration)

#### Professional Development Leave Committee

##### Term Expiring in 2024

Dr. Catherine Gillespie, St. Paul's Cathedral, Des Moines  
The Reverend Dr. Mary Jane Oakland, Ames

##### Terms expiring in 2023

Mr. Kevin Sanders, St. Luke's, Cedar Falls

##### Terms Expiring in 2023

The Reverend Kevin Goodrich, St. John's, Dubuque  
Mr. David Smith, Grace Church, Decorah

#### Diocesan Representative to Province VI Council

Ms. Ann McLaughlin, Good Shepherd, Webster City  
(filling out a three-year term, ending in 2022)

#### Diocesan Historiographer:

Dr. Hal Chase, St. Andrew's Church, Des Moines

Bishop Scarfe expressed his thanks to all those who are taking their share in the Councils of the Church in this next year. He also expressed his thanks to those who are leaving or have completed their terms of office:

#### Board of Directors:

Alescha Caldwell (at large)  
Jeff Cornforth (North Cedar Valley Chapter)  
Judith Crossett (at-large standing for reelection)  
Kathleen Milligan (at-large, resigning)  
Diane Eddy (East Chapter)  
Suzanne Messer (Southeast Chapter)  
Marilyn van Duffelen (West Chapter)

**Commission on Ministry**

Judith Crossett  
Annaleah Moore  
Jennifer Masada  
Kathleen Milligan, Chair, long-time diocesan examining chaplain

**Professional Development Leave Committee**

Dr. Sig Barber  
Kathleen Milligan

**Standing Committee (standing for reelection)**

Karen Brooke  
Anne Williams

Bishop Scarfe requested a motion to order the printing of the Minutes of the Proceedings of the 169<sup>th</sup> Annual Convention along with the Constitution and Canons of the Diocese of Iowa. The Reverend Kelly Shields, St. Luke's, Fort Madison so moved. The motion was seconded and carried.

The bishop announced that the Standing Committee would meet at its earliest convenience to elect its president. He then called on the Reverend Jean McCarthy for the final report of the Dispatch of Business Committee. McCarthy certified that the business of this Convention, as stated in the Agenda, has been completed.

Bishop Scarfe thanked the delegates for their patience and attentiveness and reminded us that St. Paul's Cathedral would be hosting our Diocesan Worship at 10:00 a.m. the next day, and encouraged congregations to join in, as the service can be found on the diocesan website.

The Convention was adjourned with prayer at 4:00 p.m.

Respectfully submitted:



The Rev. Cn. Kathleen S. Milligan  
Secretary of Convention

Attest:



The Rt. Rev. Alan Scarfe  
IX Bishop of Iowa

***Bishop Scarfe's Convention Address***

The Apostle Paul says farewell to the Church in Philippi with these words: "Rejoice in the Lord always, and again, I say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication, with thanksgiving, let your requests be

known unto God. And the peace of God that surpasses all understanding will guard your hearts and your minds in Christ Jesus.”

He then goes on to offer how we help God guard our hearts and minds by thinking on those things that are true, honorable, just, pure, pleasing, commendable. He asks that we consider what is excellent and praise worthy. All of these are good directives for a convention address, and especially for a farewell address as I attempt it again, knowing “third time is a charm”! Paul’s words may also help balance out my apocalyptic thoughts from last night’s Eucharist!

For there is, in fact, much positive to bring to mind.

First and foremost, as we think on these things, our minds turn to our newly elected Tenth Bishop Betsey Monnot. It’s a great shame that we cannot welcome you, Betsey, as we ought, with a resounding chorus of “Pigs and Corn.” At my first convention that’s what greeted me. We send greetings too to Michael and the children and look forward to seeing them in person in December.

Plans for the consecration continue at a pace, and I am grateful to the Transitions Committee, the diocesan staff, and notably these individuals with special responsibilities—Elaine Caldbeck, Eve Mahr, Wendy Abrahamson, Marcus Haack, Traci Petty, John Doherty, Mark Babcock, Becky Kemble, Abigail Livingood, Julianne Allaway and Meg Wagner.

Recently Donna and I attended a conference for retiring bishops, and we were asked when we intended to retire. I said December 18th at around 11:45 am depending on the length of a procession and a sermon! That is when this crozier will pass hands.

And in turn, Betsey, you could not be in better hands yourself than in those of the people of this diocese. They have loved and cared for Donna and me more than we deserve, and often more acutely than they knew. For sometimes not even being a bishop can stop life from happening, and you face sorrow and loss as a family or on a personal level, and yet keep on at your duties, sometimes not able to share what is going on. These are the times you experience the true power of the prayers of God’s people, faithfully lifting up their bishop, knowing that with God all things are possible. These are things worthy of praise, and for which Donna and I give thanks.

We might all hear a lot of gratitude today. How else can we sum up eighteen years together except with thanksgiving? I received from St. Andrew’s, Chariton a framed article from the Iowa Connection entitled: “Decoding Bishop Scarfe— what the British say; what the British mean; and What others understand!” It was a reminder of your gentle patience in that work of decoding over the years. It does work both ways, and I had to learn Iowa-speak, or rather non-speak over time.

These have been enjoyable years—no, fun years. I think of the support for me running from Cathedral to Cathedral or tackling the New York Marathon; the days with the bishop where the young people got to dunk me in a tank of water, or to shoot at me in goal at frighteningly short range. I managed to get my revenge by taking them out at second base in a softball game, or elbowing them into a wall during an EYE indoor soccer game, or by making illegal tackles during a frisbee match.

It’s been fun to worship, to learn together at the Summer Ministry School and Retreat, and to see the discerning of vocations come into reality in so many who are now leaders among us, and I speak here of all the baptized. Of course, I have been particularly privileged to witness up close the Spirit at work in

many of our current clergy in whose ordination I have shared. I have found in this ministry the ability to ask the question my pastor used to ask all of us young people— “What will God do with this one?”

These are all things the apostle Paul might call pleasing, commendable, worthy of praise. We watch the Spirit at work and aim not to mess it up. We see the hunger of God’s people for the action of the Spirit— as we did many years ago in the amazing Healing Mission across the state, and in the Revivals and their follow up years through GILEAD.

There is the joy too of embracing companion relationships inherited from many decades ago, as with Brechin and Eswatini. And there has been room to widen the embrace as when a friend of the diocese became bishop of a new diocese, as Archbishop Peni did in Nzara, and invited us to share in his work. That relationship has flourished more deeply as we were embraced by their second bishop, Bishop Richard. These companionships also take us into the hardships and sorrows of another people, struggling to proclaim Christ amidst war as in South Sudan, or crying for freedom from across the globe as in Eswatini even as we speak.

As we pray during Evening Prayer—“O God, you manifest in your servants, the signs of your presence: Send forth upon us the Spirit of love, that in companionship with one another your abounding grace may increase among us; through Jesus Christ our Lord.” It is from such witnessing of the Spirit’s life in our companions that we started out on the road for revival among ourselves. We are moved too by their prayers for us as we face our own national struggles.

Pursuing what is true, honorable, just, and pure is not always fun. This is where we promise to resist evil. It is where when we fail, we turn to the Lord and repent. It is where our faith is tested by fire; and where we grow in that faith and in a hope founded on God alone. One of the unexpected gifts of archiving documents collected over the years, as I have been doing on return to the office since September, is the automatic “review of the years” which the activity offers. Let me simply read the content list for just one box of now archived documents: Immigration, Gun Safety, Prison Reform, Human trafficking, Climate justice, Economic Justice, Racial justice, Clean Water, the Church and Farm issues, the Farm Bill, Rural Iowa and the Church.

These are but a snapshot in time of struggles which continue to face society and therefore the diocese. They are issues that will continue to occupy our days as disciples of Jesus Christ, whether retired or not, for they are all part of proclaiming the Kingdom of God, which ultimately comes into being in the power of the Spirit and in the Name of Jesus.

I say that it is “part of the proclaiming” for they represent the outer work of the Church, which we can only engage by paying attention to the inner struggle that goes on for the hearts and minds of all of us. Our baptismal covenant is an equally balanced directive.

Some of us might find a strong identity with respecting the dignity of every human being, and serving others as serving Christ, promoting peace and truth. Others notice that the baptismal covenant also reminds us that we must also spend time and energy keeping the apostles’ teaching, fellowship and prayers, as well as to be a contrite people in our resistance to evil and promotion of the good. And we are to proclaim Christ in word as well as deed, and not shy from His Name.

We need to see how the covenant helps us wrestle with our inner growth, while refusing to leave us comforted within ourselves, and calls from that strength in the Spirit for us to wrestle with the

principalities and powers—often corporate and institutional—that seek to oppress and resist the appearance of God’s Beloved Community of mutual affection, respect, and love. As such we are all “works in progress.”

So, I say, keep up “Faith in Action”; strengthen “Care of Creation”; build “Sacred Spaces” and “Beloved Communities”; work your “Just Faith”; and learn to love God, your neighbor and yourself as God loves you. Also, be “Dwellers in the Word,” Faithful Innovators in mission. Practice centering in prayer, be ministry developers of your life in Christ, desiring the purity that sees God.

We are never too old to begin this work, nor are we too young. The young people of Iowa have always been one of the great attractions and riches of this diocese, and certainly have sustained me over the years. I have watched them grow up, and confirmed quite a number of them, and they have watched me grow old. Yet they have also inspired a new life text for me, found in Psalm 71:18: “And now that I am old and grey-headed, O God, do not forsake me, til I make known your strength to this generation and your power to all who are to come.”

It may seem a strange verse to latch onto heading into retirement, but it is a rising prayer in my life, and one I wish to be faithful to. I cannot say that I understand all the pressures you as young people feel navigating your way in a world of confusing messages, of conflicting information, of adults behaving badly, and of a planet crying out for our attention. Be assured, however, of this, you are called to walk the same way of love that followers of Christ have done over the centuries, as they were scapegoated in Rome, mocked in Assisi, burned in Oxford, persecuted in Communist lands, and assassinated for daring to suggest there was a better way, a beloved community, here in the United States. So many of those who suffered for their faith were your age, and even other young people continue to do so today – seeking peace in South Sudan, or democracy in Eswatini, and climate justice around the world. And Jesus says, “I am with you always, even unto the end of the world.” I heard that call at 15, and am blessed to be still following almost 60 years later.

Our young people are as blessed as they have blessed leaders. And during this time, the diocese has had some terrific Youth Missioners, and Amy Mellies stands in that great tradition. What a challenge it has been to be nurturing the faith of our young people in a time of continued lockdown. When school was virtual, this was an already Zoom fatigued community at the end of the day. Yet as we have heard, Amy created monthly packages to keep people connected and knowing that they are being thought of and loved. Traci Petty joined in this work. The young people guided our Lenten devotions this year, providing a Calendar of Kindness which surrounded a weekly zoom gathering at which young people led our reflections. And they were the first to venture out to host an in person diocesan event in the shape of the summer camp in Newton.

In reviewing the year for this convention, I found myself unclear as to what we did in 2021 and what was done in the year before. For example, it was a surprise that it was this Epiphany in 2021 that we held the Zoom conversations on “We shall be changed: the Church after the pandemic”, led by Tom Early, Kathleen Milligan and Lizzie Gillman. We had the follow up May 1 zoom gathering to reflect on what we thought would be “After COVID Telling Stories” of the Spirit, or ACTS, designed by members of the Small Church Core Group who also put on Saturday mini-retreats around HOPE and LOVE. We harvested our experience of the previous year—what we found we could do without, and what was essential to our life of common prayer and witness. We shared our technological learnings and experiments, and we rediscovered the power of our Prayer Book and its call to daily prayers. Congregations met each other

online, and began to share worship and bible studies. Those who had moved away found a way to reconnect.

We enjoyed the best turn out by far at a diocesan meeting which was not a convention or the Summer Ministry School and Retreat in the Joint Chapter Meetings held virtually in February and August. We continued to meet as ordained and non ordained leadership groups each Tuesday until the summer. And I added an extra planning meeting before every visitation as part of a mutual assessment of our COVID readiness for in person or virtual visitation.

Holy Week and Easter 2021, not 2020, became the occasion for us to come back together locally even if with limited capacity. Since returning from my summer vacation, we have held visitations in person in a return to a more customary practice. And who can forget the virtual Revival which we Bishop Scarfe's Address, continued put together when it was clear that we could not bring the Presiding Bishop to whatever version of the Field of Dreams we had in mind? The Presiding Bishop spent the weekend with us online, bringing a powerful sermon on Friday night, and holding a challenging live conversation on the Saturday morning, exploring the three-ways he sees God as Loving, Liberating and Life-Giving. Companions and friends from across the seas were able to tune in, and contribute, like the Bishop of Brechin and a Bishop from South Sudan who was the bishop of one of our newly arrived deacons from his diocese.

We have been using some of the music provided by our international cast of choirs and singing groups from the Revival to open these convention sessions. People served as call-in chaplains for those who sought prayers throughout the night, and we were bold to extend our language offerings to Spanish, Dinka and Arabic, as well as English. Elizabeth Poppelwell and Kathleen Milligan— from the Standing Committee and Executive of the Board respectively – set out the “story board” for the Revival, and Meg Wagner became a TV producer extraordinaire overnight! Thank you to everyone who made that penultimate weekend in July so special. It had been intended as a revival of our spirits heading into the Episcopal consecration in September, and of course, it became our spiritual preparation for the postponed election on July 31st.

The Task Force on Regathering has held a disciplined line in their guidance to us as we have been dealing with the pandemic. It has not been an easy task by any means. They deserve our thanks. There will be a lot of second guessing, I am sure, as we reflect back on our decisions, not just as a diocese, but as a Church during this time. Politicization of behavior during a health crisis has added to the crazy making, and deepened the fissures currently in our society and nation.

I have spent all my life crossing boundaries, and rarely has it felt to be of my choosing. Recently, however, I heard the statement that our lives are not so much autobiographies but decision-graphies. We make decisions on the unpredicted things that present themselves. I wish I could say that the boundary crossings have made me a more open person, and that this is not a time for pulling inwards in self-protection. God is in the neighborhood, and we must join the mission God is on. In this day and age that is as much about knowing Jesus and following where He likes to go as being with the people He enjoys being with.

After eighteen years as a bishop, I am aware that I may have some remedial work to do as a disciple. And that says something about the institution we inherit as a Church, and the role we ask of our bishops. Am I as at home among the poor and the youth as I was when your delegation first visited me

in Los Angeles and interviewed the local homeless, the youth group and parents of my cross-country team as my references for the diocese of Iowa? Will I still find the courage to follow new yearnings for justice and frontline witness, as I had when playing a part in the sustaining of faith of the persecuted under communism, and in the eventual collapse of that well-meaning but distorted way of governance? Will I still hear the voice of Jesus say, come unto Me and rest, and be obedient to the next call? Will I be faithful to all the truths you as the people of God have taught me over the years, and to the abundant examples of living life in Christ you have shown?

And will we have common fruit to bear from our efforts together? Donna and I have often noticed in our moves that we leave communities of faith that then burst into new life as we drive away. We see our prayers fulfilled not fully in our presence but in the rear-view mirror. In the archiving, I came across a few emerging ministries that never quite found their time but are still great possibilities.

Do you remember the Poverty Summit in April 2011? The three ELCA Synods and the Episcopal Diocese came together with all four bishops in attendance and discussed our mutual response to poverty. The Lutherans each brought representatives from five congregations within their synods, and we were allowed fifteen from across the whole state.

And what about Jacob's Ladder—a concept of creating a Ministry Development Team made up of those who were disabled? I even found flyers introducing the work.

And remember when the clergy of central Iowa met from The Episcopal Church and the United Methodist Church in an exploration of mutual understanding, and a search for a common mission?

I wondered where the follow up went; and though it is no excuse, I saw the dates—2010, 2011—years in the very middle of family tragedy and personal ill health. Together we have not stopped seeking out ways to come alongside those economically in need. I see our deacons gaining new energy as a ministry developing agency and am grateful to Judith Crossett for coordinating this. Deacons are the conscience of the Church. Their pivoting stance on the threshold of the Church—bringing the Gospel to the world and the world's needs to the Church—is essential to our faithfulness to God's mission. They are called to see the gaps between word and action, and to guide us to where we need to carry God's voice in the human struggle of being one. It is notable that we are hearing from at least three deacons from different parts of the diocese right now asking about our response to the needs of refugees from Afghanistan.

Nor is our opportunity lost with the Methodists to pursue Christ's prayer for our oneness. It won't happen at this coming General Convention, as we may have hoped, but there is promise by 2024 that we will find full communion with some elements of the Methodist community. Just as with communication systems in developing countries—where landlines have been jumped over by digital services, I suspect that ecumenical relations will take a leap forward in the near future as we skip steps in dialogues and simply get on with the task Jesus has set us of being His reconciling presence in a world with far greater needs than that the Churches can't work out how to be one.

Foundations have been laid too for moving forward again with the Older Adult Ministry Development Team. That was an idea born of the Spirit as I drove north on I-35 after the convention which decided to launch the Young Adult Ministry Development Team under a dedicated Missioner. "And so, what about the older generation?" the voice said! I hear that interest now in our Bishop-elect's statements. Similarly, we are growing more engaged in the diversification of Iowa people. That representatives of



Trinity Cush Episcopal Church now sit in this Diocesan Convention is one element of that. And there is the quiet tireless work being done by the Rev. Sherri Hughes-Empke among Latinx communities to let people know that we are here for them.

As part of the site search for the upcoming consecration, I came across a group renting out a large room in one of the facilities we were looking at. As I introduced myself, I learned of the work of Zuli Garcia and her food program for Latinx people who could not get food during the pandemic from the city food pantries because they did not have proper IDs. So, she started her own food pantry. People are finding ways to do what once was the initiatives of Churches. She said that she had no partners, but she would always like support. Then while at St Luke's in Des Moines, just two weeks ago, I bumped into another mission—of food delivery for challenged communities like the South Sudanese community nested at St. Luke's. A young African American woman was loading up a large truck and spending her Sunday mornings bringing food to hungry people. People will always respond to loving action and I wondered if this was not a Spirit nudging us to grow out of ourselves, especially as we are working on getting beyond the limits of the pandemic.

I had thought, of course, that the 168th Convention would be my last; and there I thanked so many who have made my task possible by the way they exemplify Christian values and focus on their diocesan responsibilities. I could just say ditto, but let me name them again.

“Across the diocese there are many levels of people who give their time and expertise to God's work, from the serving members of the Standing Committee, the Bishop Search and Nominating Committee, the Board, the Commission on Ministry, One World One Church, the Youth Ministry Development Team, and the Episcopal Transition Committee. I think too of the chairs and members of the committees that make up this convention, especially this year the Tech Team that has been answering your chat inquiries throughout this session. Then there is the Chancellor, the Treasurer, the Historiographer, the Altar Guild Director, the Registrar, all the people whom you elect, or I appoint and you confirm. And being somewhat of a fractal organism, as the Body of Christ Universal and local, I know that we all have similar officers, missionaries, committees and mission groups in our local communities of faith. It's all mirrored in that vision of John in Revelation—of the crowd that no one can number, yet with a single focus of adoration of the Lamb of God.”

I remember early in my time as bishop, I returned to Los Angeles, and was asked how it was being a bishop. As you may have heard me say, I first said, “I wished I had paid attention when I was a priest!” But then I said that I was struck by the faithfulness and devotion of the clergy; that somehow, I had been overwhelmed by it: how you truly love God and seek God's fullness to be within the people you serve alongside. That observation stands fast to this day. Doesn't mean we haven't had conflicting or even disciplining words; but our intentions are good. And there is little of the competitiveness that can happen among peers. Cooperation, collaboration, mutual ministry—not only among clergy but with all the baptized—these are the qualities you show. It is what has made it possible to call my time as your bishop a joy, if not “fun” always, and forever an immense privilege.

This is another inheritance that Betsey receives. I hope, like in the parable of talents, I hand over to you a multiplication of what was received.

Normally at this juncture in my address, it is time to move forward and explore the future together. That is no longer my task. It is my honor to hand that over to the Bishop-elect this afternoon. What remains is

an embracing of an incredible group of people with whom I have shared this episcopacy for many years. Over eighteen years, you would expect that staffs have come and gone. From the days of Bob, Kesha, Willa, Warren, Jim and Tom, supported by Nancy, Connie and Connie-Lee, to those of Diane, Sue and Caroline, and then Lydia, Lacey, David, Torey, Ellen and Steve – each were a chapter in our common life, bringing a particular emphasis or framing for God’s mission. Margaret Weiner and Jeanne Roland brought support, along with John and Beth who continue to do so to this day, while we stand more recently on the timely groundwork of Traci, Amy, Tina and Meg. Throughout the whole time, Anne and Julianne have been our mainstays, both covering more than twenty-five years of ministry. I imagine, during the election so many years ago, God knew their quality and their ability, and said to the angels—well, how could Scarfe go wrong with such support? Let’s see them give him a try.

What a blessing this experience has been. And I thank God for each and everyone of you.

In looking forward to what is growing of the Spirit among us, I invite you to look further in one particular direction— to the GILEAD campaign. That its roots were embedded in the Revival makes its fruitfulness, therefore, no surprise. Growing Iowa Leaders, Engaging All Disciples was the intended outgrowth of the Revival, and the campaign called GILEAD was intended as a means of financially supporting such productive ministry.

As I have said, one of the greatest joys of any bishop is to witness and companion the calls of God on the lives of individuals. This is especially with the Spirit’s making of new priests and deacons. This year I ordained Lizzie Gillman and Eric Rucker to the priesthood, Susan Forshey to both the transitional diaconate and to the priesthood, and Eve Mahr and Jean Davis to the diaconate. Three of those ordained – Lizzie, Eric and Eve, are from St. Andrew’s, Des Moines, where the vestry has launched a team ministry approach to their congregational leadership, inspired by their former Rector Steve Godfrey who this year moved to North Dakota to be their Diocesan Minister. I have always seen Ministry Development as a vehicle for leadership of congregations of every size, and am grateful to see such a way emerging in my rear-view mirror. In her retirement, Georgia Humphrey sowed the seeds of ministry development in St. Andrew’s, and Steve built upon it and now their work is being taken to a new level. As I enter the world of the retired, and accept the limitation of contact that will imply, I think it is good for us to recognize the ministry of the retired among us often providing supply, and pastoral care when called upon. I think particularly of the trio of Jean McCarthy, Bob Kem and Mary Jane Oakland who as a team are serving Grace, Boone and Church of the Good Shepherd, Webster City.

All of our ministry is built on the foundation others have laid, and this year has seemed particularly heavy in the honoring of wonderful men and women who served Christ among us, and who now have earned their heavenly reward. This year, somewhat delayed by COVID restrictions, we celebrated the lives of Ron Osborne and Jack Kilby who both died in 2020. In 2021, we gave thanks to God for the lives of service of Suzanne Peterson, Glenn Rankin, Artis Ferrel, John Hedger, Robert Gamble, Thomas Putnam, George Rogerson, Muffy Harmon, Leon Pfothenauer, Al Kramer, and most recently Peter Sanderson. We also lost to COVID itself our dear and blessed friend and companion Bishop Ellinah Wamukoya. As is my custom, I finish offering thanks to God for these faithful servants. They are joined in memorial with diocesan lay servants: Jeanne Roland, John Wetherell and Chuck Hawtrey.

We wrap their memory into that greater cloud of witnesses which we honored yesterday during the necrology. And we remember as the Prayer Book says: “For none of us has life in oneself, and none

becomes their own master when they die. For if we have life, we are alive in the Lord, and if we die, we die in the Lord. So then whether we live or die, we are the Lord's possession."

Throughout the year the Board offers memorial resolutions for clergy and diocesan leaders who die between conventions. At convention, we remember others who have died, some since the last Board meeting. And so we take time to recognize the following individuals: Peter Sanderson, Jeanne Roland, John Wetherell, and Chuck Hawtrey.

To return to the words of St. Paul to the Philippians: "If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. And have the mind in you which was in Jesus Christ, who ..." (I hope by now, you know how it continues). This is my final blessing upon you in this my final convention address.

*from the 169th Annual Convention of the Episcopal Diocese of Iowa held October 30th, 2021*

### ***Bishop Scarfe's Convention Sermon***

Well, I wonder—are you ready for the end of the world?

Let me ask that again—are you ready for the end of the world? That's what Jesus wants to know. "Truly I tell you, this generation will not pass away until all these things have taken place." Those are his exact words from the Gospel this evening.

And what were all "these things" that have to take place? You find them described in the verses that precede. Jesus tells of wars and rumors of wars; that nations will rise against nations; and there will be natural disasters and cosmic terrors. You'd have thought he was going to the COP 26 gathering, or was sitting on the United Nations Security Council!

And there's more. He hasn't finished yet. For He promises that in the middle of all the chaos, his followers would find courage to preach the good news: news that God has come among us in Jesus as a human servant, as Paul wrote to the Philippians; that He has given Himself up to death that we might lose our fear of death, and that as death could not hold Him, nor can it hold us; that He is risen and those who believe in Him will rise and be exalted.

Furthermore, He wants us to know that the Spirit of God now lives within us and bears the fruit of joy and hope, love and compassion. And as the prophet Isaiah promised, that same Spirit makes us capable of fulfilling the kind of fast God desires—lives of self-denial, which brings the homeless into their homes, that feeds the hungry and clothes the naked; that works for liberation, freedom for the prisoner and the relief of the oppressed. Our belief system is an opportunity to us give ourselves away, rather than serve as a crutch or as a vehicle of promoting self-justification. We become a people who no longer point the finger! And our light shall shine!!

And yes, the proclaiming of such good news and the living of such bold and good lives would so aggravate everyone else caught up in the middle of the chaos that people would find scapegoats in the Christians, and drag them before religious and political institutions.

Jesus says—don't worry. We yell hope when catastrophes fall around us, because our hearts are grounded in God alone and in God's promise of a new world and new life!

That is how Jesus sees it; and it is how His disciples saw it when it all happened around them for real; when Jerusalem their holy city was destroyed, and the cruelty of an Empire confronted them.

So, I ask you a third time—are you ready for the end of the world?

The answer is—“always!” You see, to Jesus the ticking of the time (chronos) bomb is also a time (Kairos) of opportunity for the beloved people of God. This is when we come alive. It has always been so—whether we watch FOX or CNN or MSNBC or OAN to see how everything is going to hell in a handbasket!!

Jesus is describing us and everyone who belongs to this generation of faith of which He speaks that will not pass away until the Son of man appears.

Now, let me say, that I had no idea that I would go down this road tonight. It is my last convention sermon, and yes it might be a bit longer than usual even for me. My intention was to reflect on the three passages I chose from the consecration eighteen years ago. After all I didn't get to preach on them. Some may remember that Isaiah 58 and Philippians 2:5-11 were used that day. And as for Luke—well that should have been Luke 22. But my eye slipped above on the page and fell on chapter 21! That's where the path diverged.

On April 5, 2003 the focus was servanthood, and the challenge of leadership through which Satan would challenge one's mettle. It was about overcoming such resistance and when converted or fortified—strengthening the community. It was all in Luke 22: 24-35. But as I say, my eye was caught by the chapter before it—our Gospel passage for tonight.

You see, for a while now, we've been trying to make sense of this peculiar time we are living through. What's this COVID time about? At first, we said that it was an opportunity to set God's table in the wilderness, as the children of Israel did at the Exodus. Let's have a picnic with the Eucharist, now that we're locked out of our buildings. And so, we got energized by the idea, even buying picnic sets of bread and wine, ready wrapped to go. The American drive-through had finally reached the Church.

As the pandemic continued, however, other scriptural images came to mind. Maybe this is not the Exodus with a promised land ahead of us, maybe this is the Exile. After all that was the birthing station of Hebrew Scripture and the restoration of the faith that Jesus embraced. Such is a time of great suffering and grief when God sifts through what is precious and what is vile; and invites us to discern what to save and what to cast off, and what to put back into order in a new way.

Then, I thought, isn't there a third imagining? Exodus—Exile and how about Eschaton or the End, the Apocalypse? What if—would we not say—God forbid, but what if we are in the apocalypse; that the Eschaton, the end is where we are!

The reality is that Jesus always had End times in His playbook. These were among his final words before his journey to Calvary, for it had to be testified before this generation, the generation of faith that stretches over all generations, passes away. And, he adds, “my words will not pass away.” I can hear you now, “well, Bishop, thanks a lot for that one!” I am saying it to myself even as I preach it.

Yet how else could Jesus have sat down on the right hand of His Father satisfied that His work was complete—if He had not said these things? If He had not added End or apocalypse to Exodus and Exile?

How else do we know how to cast our faith wide enough and deep enough to encompass all the possibilities of human history? And many find themselves in apocalyptic times. In what category would you have put the holocaust, or other horrific actions of genocides and terrorism; and what about the warring madness of the human race; and our compulsive cruelty to one another and our stubborn self-destructive behaviors? What of our insatiable greed; our building a way of living that by its very character has to keep growing and consuming just to survive?

"Heaven and earth do pass away," my friends, "But my words will not," says Jesus. And there's the point.

Just prior to where our Gospel passage begins, Jesus further connects human activity with creation itself. Fred Craddock commenting on this statement in Luke sees the reality that the coming of the Son of Man cannot be properly described only in terms of private experience. "The human heart," he writes, "is too small a screen on which to cast so grand a scene," referencing Jesus' appearance among us as the Son of man.

The whole cosmos participates in Jesus' apocalyptic warning, and we are too limited as a species to handle it alone. So "be on your guard," Jesus says, "that your hearts are not weighed down with dissipation or drunkenness and the worries of this life." What a thing to say. How can we not worry on such a day or in such times?

"And be aware, that the day—of the great reveal or apocalypse —does not catch you unexpectedly, like a trap. Be alert at all times, praying to have strength to escape all these things and to stand before the Son of Man." This is where Jesus wants to take us, and indulge me in quoting Craddock's beautiful commentary a little farther:

Such thinking should keep our souls athletic and trim, free of the weight of the excessive and useless. Such thinking should aid in keeping gains and losses in perspective. Such thinking should chase away the demons of dulling dissipation, and cheer us with the news not only that today is a gift, but tomorrow we stand in the presence of the Son of Man.

A bishop always hands over the crozier to their successor from one historical phase into another. And in each time we will know wilderness and exile and apocalypse. And I think this is also true for each and every one of us, personally and communally. In all circumstances, we can always have the knowledge that we will stand before Jesus, as Son of Man, and, that in the strength that He gives us, we can fulfill the further hope of Isaiah that we become "repairers of the breach and restorers of streets to dwell in." For every generation faces its Exodus, its Exile and Eschaton, and God's making of all things new.

And yes, one of those ends will be The End! We are not to know which one. But what is important is to notice the real essence of Jesus' words and His timing; that we recognize even in the starkness of his apocalyptic descriptions He shows His profound care for His disciples and for all in His hearing. He wants them to be saved, and He wants them to be strong, to flourish, to keep proclaiming the goodness of God. That is why He calls for them to be on guard and to be prayerful souls.

Let me be presumptuous to see reflected in those words, my own heart for you, people of this beloved diocese. For what other parting words could I offer or can we offer one another than—take care, be

prayerful, and keep safe! Especially take care and keep safe the precious gift of God's Spirit placed within you from baptism when you were "sealed by the Holy Spirit and marked as Christ's own forever," and stirred up in confirmation or at the many occasions of reaffirmation of those baptismal vows. This is our treasure. This is us standing before the Son of Man in our eschaton moment.

As a final blessing, I ask that God bless you and God keep you, now and always. "Now to the One who by his power working in us is able to do far more than we can ask or imagine, to Him be glory in the Church and in Christ Jesus from generation to generation. Amen."

***Sermon given by the Rt. Rev. Alan Scarfe at St. Paul's Episcopal Cathedral in Des Moines on October 29, 2021.***

### ***Bishop-elect Monnot's Address to convention***

Imagine this scene with me. We, the disciples of Jesus, are in the boat traveling across the water to the other side. It was late afternoon when we got into the boat, and we have been traveling all night long. The wind has come up, the waves are hitting the boat and knocking us this way and that, and we are still far from land. We are exhausted.

As it begins to get light, we strain our eyes to look for a safe shore to bring our boat to. And as we look, we suddenly see a figure, walking across the water. Our first thought is that it must be a ghost, and we are terrified—but then we hear the beloved voice of Jesus soothing us: "Take heart, it is I; do not be afraid."

Peter, in the boat with us, looks out at Jesus. We can tell he's still scared, but even so he says "Lord, if it is you, command me to come to you on the water." And Jesus says to him, "come." And then Peter grips the side of the boat as tightly as you can imagine, and tentatively puts one foot out onto the water. He eases his weight onto that foot, then steps out of the boat with his other foot, and the water holds him up! He is walking on the water, walking toward Jesus! The look on his face is ecstatic.

And then, just as you are thinking that you might try stepping out of the boat yourself, a gust of wind comes up and knocks Peter back, a little off his balance. Suddenly instead of looking ecstatic he looks scared, and he starts to sink into the water. He cries out to Jesus, "Lord, save me!" and Jesus reaches out his hand to him and pulls him up again and says, "You of little faith, why did you doubt?" And Peter and Jesus get into the boat.

I think that maybe right now all of us are Peter. Jesus is calling us, each one of us, to step out of the boat. Now, remember, Jesus only called Peter to step out of the boat after Peter asked him to, and just look at us—a new bishop-elect, a diocese in transition in the middle of a church that is in transition and a world that is in transition—we have asked Jesus to call us to him. We have asked Jesus to call us out of the place where, if we weren't exactly comfortable in this wind- and wave-tossed boat, at least we knew where we were, and we have asked Jesus to call us to step out onto the water and to do something we have never done before—something we have never even thought was possible, to walk on that water, just as though it were dry land.

That is our call, yours and mine, together here in the Episcopal Church in Iowa, starting right now in 2021. We are called together for this time in history, to do God's work here and now.

As the Presiding Bishop said in his sermon to the House of Bishops a few weeks ago, we in the church are in a narthex moment. And of course I just love that “narthex” is such a churchy word that most English speakers have no idea what it means. A narthex is basically the vestibule of a church. It’s a foyer, a lobby, an entrance hall—in New England where I grew up some of the houses had a mudroom where you could take off your muddy or snowy boots and hang up your coat and then go inside. As the Presiding Bishop said, the narthex is an in-between room.

A narthex is an in-between room, and we are in an in-between time. We, you and I, here in the Diocese of Iowa, are in an inbetween time, an episcopal transition, a moment when one bishop departs and another bishop arrives. We as a nation and as a world are in an in-between time, as we continue to live in the transition between the world as it was before COVID and the world with COVID. And our church is in an in-between time as we transition from the era of Christendom when the church was at the center of culture and power to a far more secular age, where the church has the opportunity to express itself more as salt and yeast, those small additions to a recipe that make enormous differences.

And there’s something else, which is why this is a narthex moment rather than just a vestibule moment or a foyer moment or a mudroom moment. The narthex is the inbetween room that links the world and the church. The narthex is the room that welcomes the world into the sacred space and then sends them out to do God’s work in the world. The narthex can be seen symbolically as the in-between room where we actually live much of our lives: in the world but not of it, carrying the church into the world in our work, families, and civic life.

This narthex moment carries its own challenges. As in any time of transition, the way things were before is no longer how they are, and the way they will be has not yet come into focus. That can be so frustrating, and we can see it most clearly right now as the COVID-19 pandemic continues to play out, with new guidance coming out regularly about vaccines, masks, gatherings, and what we need to do to keep ourselves and others as safe as possible. As we continue to move forward through the pandemic, we will regularly be reassessing our guidelines and requirements. In addition, we will need to reflect on the lessons that we have learned and the practices we have begun during COVID that will help to strengthen our mission even during non-pandemic times. We will do well to spend time in discernment about what we have discovered to be truly essential to being church, and what things that we may have had to let go during the pandemic have turned out not to be as essential as we thought they were.

One of the gifts of the pandemic is that so many well-meaning white people like me were stuck at home without very much to occupy our time when George Floyd was murdered by a Minneapolis police officer. This murder, captured on video by the incredibly brave young woman, Darnella Frazier, brought into sharp focus the racist violence and oppression that has pervaded our society for centuries. Those of us who may have, before COVID, known that the work of antiracism was important but also were distracted by many things, suddenly came to a new awareness of the priority that dismantling white supremacy and engaging in racial reconciliation really needs to take. This is especially true in the church, where we are called to love our neighbor as ourselves. Many of us who are white are still discovering that the world that our black and brown neighbors live in is a very different world from the one we live in.

As a diocese, you were already doing good work in the area of antiracism before George Floyd was murdered, and that work has continued and has been strengthened. It will continue to be a priority for me and for us as we move forward, seeking to create the beloved community that Jesus calls us to, both for the church and for the world.

That beloved community includes all of God's children, of all races, ethnicities, ages, sexual orientations, genders and gender identities, abilities, socioeconomic statuses, everything. All means all. And when we as a church stand up for the rights of our neighbors, we are living out the promises we make in our baptismal covenant, to strive for justice and peace among all people, and respect the dignity of every human being.

One of the many reasons that I am excited about becoming your next bishop is that you take seriously the Ministry of All the Baptized. You recognize that being church is not, at its root, about maintaining a building, but rather about journeying together as we follow Jesus, formed by loving God and loving neighbor, guided by the promises we make in the baptismal covenant. And this church, the one grounded in the never-ceasing dance of the Holy Trinity, this church, will thrive.

I'm not being naive about this. I know, both from reading the profile that began the process that led to me being with you today, and from my conversations with many of you around the diocese, that there are questions about whether the church can survive. Even before COVID, congregations everywhere were experiencing decline in numbers, and COVID appears to have accelerated that trend. In terms of the church as we know it today, I won't pretend that there isn't cause for concern.

But the thing is, Jesus did not come in order to create the church that we know today, or the church as it has existed in each of our consciousnesses during our lifetimes. This is our own human response to Jesus' call, built up through the centuries, exported from one culture to another to another, across historical eras and diverse societies. This particular expression of our human response to God's call, with the real-world trappings that it involves, such as a dedicated building that is used for a few hours each week, a property that needs to be maintained, a particular position in a local community, sometimes one or more people who are paid to tend to the needs of the community that gathers for worship—this expression may change as time goes on. The time may come when our institution cannot sustain itself in the manner to which we have long been accustomed.

But you know what? If that happens, it won't mean that the church goes away. The true church, the community of people who gather to follow Christ and to live as Christ's body in the world; the community that is faithful in loving God and loving neighbor, in living the values of the gospel in the local community and in the world; the community that deepens its spiritual practices and experiences joy in being the people of God—that community, that church, will survive and will thrive. And we will be together, figuring out the practicalities of exactly what that looks like, and how we can best maintain our local communities and live as Christ's body in the world.

Right about now might be the place in this address where you are wondering: when is she going to give us her vision for moving forward? When will she tell us her vision for the diocese? And I'll tell you what. Right now, in the midst of the uncertainty of the world we are living in, when I am just beginning my time with you—I'm not even the bishop yet!— is not the time for me to articulate a big vision for moving forward. That will come when the time is right, and we will work on it together. But for now, it's not a vision so much as a strategy for strengthening and preparing ourselves for whatever is coming next.

So I want to start by telling you what I've seen so far. I have already mentioned the fact that your work on antiracism and the Beloved Community Initiative created foundations, the structures, and the environment that allowed this diocese to respond as it did after George Floyd was killed in 2020.



Likewise, before anyone heard the word COVID or thought about the realities of a global pandemic, you began a rollout of technology across the diocese. That preparation, those resources, and the experiences you gained during that time made it possible to pivot to online worship, meetings, formation, and connection much more rapidly and gracefully than otherwise would have been possible.

So how do we prepare for the things we don't know are coming? We work on our own resilience, our flexibility, our ability to adapt and learn and grow. We get in shape for whatever it is that comes next for us on our journey as we continue to follow Jesus together. We strengthen ourselves and strengthen our congregations so that when love ignites us and calls us forward we are prepared to respond. I believe that each and every one of us can grow deeper in our walk with Christ, and I believe that each and every one of our congregations, no matter the size, location, or condition, can become more faithful, healthy, and effective.

As I enter into my first year with you, a year in which I will be getting to know you and your congregations and contexts, your joys and challenges, I will be introducing you to some of the tools from the College for Congregational Development. Together we can discern how to best utilize the tools that the College offers us.

In addition, we will spend time working with what I call the Baptismal Ministry Cycle. In this cycle, the exercise of our baptismal ministry provides the context in which we listen for God's call and engage in discernment. That discernment leads us into the formation that we need in order to respond to God's call. As we are formed for and engage in ministry, we find ourselves again in the context in which we continue to listen and discern. Our baptismal ministries and calls change and grow throughout our lives, and the church's job is to support that discernment, that formation, and those ministries.

We might find it useful as we move forward together to create some expectations and norms about how we are together as a diocesan community. For example, I deeply value truth-telling, clear communication, and the recognition that we all make mistakes and can all learn from them. I value authenticity, willingness to be vulnerable and open, and the ability to listen in order to understand. I will want to hear about your deeply held beliefs and how they impact your life.

I hope that we will be able to set ourselves up for the adaptive work that is necessary in the world we live in, where so many of the old ways we used to do things don't work any more. Together we can learn to face difficulties with an attitude of curiosity, of wondering, of willingness to learn, and of openness to whatever new thing God might be doing in this liminal time.

This diocese has done such amazing work in the past, and I intend to do what I can to continue all that God continues to call us to do. In particular, I am looking forward to learning more about the ways that Ministry Development Teams have been discerned, formed, and supported. I am looking forward to learning more about how the Ministry of All the Baptized has been present in the diocese and how it might mesh with the work of the Baptismal Ministry Cycle I described earlier.

In addition, there are some areas of ministry that I would personally like to see renewed and supported, in particular right now I am thinking of ministry with Spanish-speaking people and ministry with older adults. I am looking forward to learning more about how these ministries have been supported in the past and how God might be calling us to move forward with them now.

I know that I, like every new bishop, have a very steep learning curve ahead of me. And one of the things that I love to do is to learn, and so I am looking forward to it. I ask for your understanding and patience as we all share together the practicalities of a new bishop getting to know the diocese and the people, and I hope you will support me with your prayers, with answering questions when I ask them, and even with answering questions that I haven't yet thought to ask!

I also ask you to join me in doing three things as we embark on this journey together as bishop and diocese. They are:

Love each other.

Tell the truth.

Make your home in the heart of Christ.

We are disciples of Jesus, together in the boat, the wind has come up and we are exhausted from working so hard just to keep the boat upright. We know that we need to do something new, something different, something we have never done before, in order to continue our faithful journey as followers of Christ. And so, like Peter, we, together, have asked Jesus to call us to him, even though that means stepping out of the relative comfort and safety of this boat and onto the water.

And you know what? Jesus is calling. And friends, we are going to him. We are going to get out of the boat and discover that, not only can we walk on water, but we can dance. We can dance for joy, in celebration of God's love. Called by Jesus, we will dance, together, on the water.

Thank you.

***from the 169th Annual Convention of the Episcopal Diocese of Iowa held October 30th, 2021***

***Bishop-elect Monnot will become the 10th Bishop of Iowa on December 18, 2021.***

### ***Bishop-elect Monnot's Convention Sermon***

I am a person who functions well within structure. I like to know what needs to be done and how to do it, and when there are guidelines or rules, I am happy to learn them. This is, actually, one of the reasons that I am an Episcopalian: our worship has structure. You can come into church, receive a bulletin, and have a pretty good idea of what your worship experience is going to look like. Our polity also has structure—we have just experienced that in convention together. The structures that have been created over the years, both for worship and for business, help us do the things we need to do in order to become closer and closer to the kingdom of God. And, for all that I like structure and understanding the rules and all that, I grew up in the seventies. I had one of those buttons, if you are old enough you might remember, the red one that says "Question Authority." I always want to know what is behind the structure, what is the purpose of the rule, why exactly it is that we do things this way and not a different way. And when the reason behind the rule or the structure doesn't match up with what the rule or the structure actually does, I figure that something needs to change. And when our rules or our structures actually wind up working against our deeper values and our goals, well, then I figure it needs to change fast. This is where Jesus was coming from in today's gospel. Now, this gospel story is set in the temple, and in Mark's narrative before

the reading that we heard today, Jesus has all these different people come at him, one after the other, with niggling little questions, trying to trap him or to score rhetorical points off him. The chief priests, scribes, and elders question his authority. The Pharisees and Herodians question him about paying taxes to the emperor. The Sadducees question him about the resurrection as it intersects with the traditional levirate marriage laws of the Torah. And each time Jesus' answer points to a larger truth, a deeper reality of God; each time, he reminds the people questioning him of the reasons behind the laws and rules that they are quibbling about. And in today's reading, we get a change in that pattern: this time it is a scribe who has been listening to Jesus and who believes that he has been answering well. And this scribe asks a question, not to score points off of Jesus or to try to demonstrate that Jesus doesn't know what he's talking about—this scribe asks a question that he actually wants to hear Jesus' answer for. He asks, "Which commandment is the first of all?" Remember the context. Jesus is in the temple. He is fielding questions about all kinds of things, including questions that intersect with some of the 613 commandments of the Torah. So he has a lot of commandments to choose from when the scribe asks which one is the first. And Jesus gives the summary of the law that we know so well: "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." That, right there—love God, love neighbor—that is what is central. That is what Jesus taught. And the scribe in this reading recognized it, and replied saying, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other'; and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,'—this is much more important than all whole burnt offerings and sacrifices."

So I want you to notice something here. When we hear the scribe affirming that loving God and loving neighbor is more important than "all whole burnt offerings and sacrifices," we hear it with our modern ears that only ever hear the concepts of burnt offerings and sacrifices as ancient practices that we have long since moved away from—it is quite possible that none of us here today, and no one watching this livestream, has ever experienced a burnt offering and a sacrifice as an act of religious devotion. We hear the scribe's response and some part of us just says, "Duh, thank you Captain Obvious!"

But when Jesus was teaching in the temple, burnt offerings and sacrifices were a regular part of temple worship. Remember when Jesus' parents presented their baby at the temple— they brought the required offering of two turtledoves. Those turtledoves didn't just fly away after being offered. They were part of the burnt offerings and sacrifices that we are talking about. This was an every day occurrence at the temple. It was how you could be right with God. And Jesus was saying that loving God and loving neighbor was more important even than that.

We see the same set of values in our reading from Ruth today. Ruth, a Moabite, so a Gentile and not a Jew, is the daughter-in-law of Naomi, who is the widow of Elimelech, who came with Naomi and their two sons from Bethlehem in Judah to Moab because there was famine in Judah. Naomi and Elimelech's two sons married Moabite wives, seeing as they were in Moab, and then when they died, Naomi was left with two daughters-in-law and no men. Remember, of course, that a woman alone at that time had very few options: she could beg, or she could be a prostitute, unless she could find some male family member to take her into his household. Now we have three women alone, with no men to protect them.

Now, theoretically, and Naomi refers to this, the law of levirate marriage could apply here: since Naomi's sons died and left their widows, the law of levirate marriage says that any other sons of Naomi would be

obliged to marry their brothers' widows. But, as Naomi says to her daughters-in-law, this is silly: there are no more brothers living, Naomi has no husband, and even if she married and immediately produced sons it would be years before they were old enough to marry these daughters-in-law. The best thing, says Naomi, is for the daughters-in-law to go home to their mother's house, in the hopes that they may marry again and have a husband to protect them.

So, following the letter of the law is not going to work in this case. Naomi then does what she thinks will be best for her daughters-in-law, and tells them to go back to their families and hope to marry again—this is Naomi's way of taking care of them in the best way she can, not binding them to her fate as an unattached widow, but encouraging them to take a chance at marrying again.

But Ruth is having none of it. It turns out that Ruth, a Moabite, insists on loving God and loving her neighbor, in this case, Naomi, and she does this by refusing to go home and instead pledging herself to follow Naomi and to stay with her. In fact, her words are so beautiful that they are sometimes used as the vows in marriage ceremonies: "Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die— there I will be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!"

Beautiful words. Ruth pledges her love and faithfulness to Naomi and also to Naomi's God, and in carrying out this pledge Ruth earns her place in the genealogy of Jesus as told in the gospel of Matthew, which names Ruth as the grandmother of David.

Ruth was faced with a situation that the available laws, rules, governing structures did not work for, and so she acted on the deeper laws, the first commandments, loving God and loving neighbor. Jesus and the scribe were in a place and at a time when many of the accepted and practiced laws conflicted with the deeper laws, the first commandments, loving God and loving neighbor.

Many of us and many of our neighbors, both our physical neighbors in our own communities and our neighbors around the world, are living with the results of current or former laws, governing structures, rules, and practices that conflict with the deeper laws, the first commandments, of loving God and loving our neighbor. In fact, yesterday's Convention addressed some of these issues when we as a diocese expressed our support for the continuation of the work of Becoming Beloved Community that The Episcopal Church has undertaken. We did this through asking the General Convention to continue funding of that work on a churchwide level, and through asking the General Convention to encourage usage of the excellent Sacred Ground curriculum, and through asking the General Convention to include Juneteenth as a Feast Day in Lesser Feasts and Fasts.

We also did it in a more personal way through our resolution yesterday supporting our companion diocese of Swaziland, in particular as they are currently experiencing tremendous social and political upheaval and insecurity. Our prayers as well as our more tangible support—and here is a moment to remind you that your financial offering this morning will go to the diocese of Swaziland to support their work during this difficult time— our prayers and our financial contributions are ways that we extend our love of God and love of neighbor in a place where the current laws, structures, and practices are not aligned with God's first commandments.

And what about the rest of the world around us, here in our own state, our own country, as well as elsewhere? What rules, laws, policies, customs are in place that are contrary to the first commandments,

loving God and loving neighbor? What do we need to see clearly, as the scribe who spoke with Jesus saw clearly that burnt offerings and sacrifices were not as important as loving God and loving neighbor? How is Jesus calling us, today—each one of us, each of our congregations, all of us together as a diocese—to leave behind structures, guidelines, rules, policies, laws, or customs, that effectively work against loving God and loving our neighbor? What do we need to do to hear Jesus say to us, as Jesus said to the scribe, “You are not far from the kingdom of God”?

***Sermon given by the Bishop-elect Betsey Monnot at St. Paul's Episcopal Cathedral in Des Moines on October 31, 2021.***