



2018 ANNUAL REPORT



beloved
community
initiative

FOR RACIAL JUSTICE, HEALING, AND RECONCILIATION



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BELOVED COMMUNITY INITIATIVE

a mission of the Episcopal Diocese of Iowa
becomingbelovedcommunity.org

located in Old Brick Church

26 East Market Street, Iowa City, 52245



IN GRATITUDE

The work of Beloved Community Initiative grew out of the longings of people in this diocese who were articulating their desire for healing. It grew from feeling helpless in the face of so many killings of young men of color and the election that exposed just how deep our racism in this country still runs. And it grew out of our denomination's long-term commitment to Becoming Beloved Community.

Thanks to grants from The Episcopal Church's Genesis Church planting and missional development initiative, grants and donated space from the Diocese of Iowa, a grant from the United Thank Offering, individual supporters, and the work of a devoted core team, the Beloved Community Initiative officially began in February 2018, housed in Old Brick in Iowa City, although the groundwork began well before that.

As each week goes by, we continue to build new friendships, extend hospitality and forge new partnerships all with the commitment toward racial justice, healing and reconciliation. We are so incredibly grateful for the work and commitment of so many people who have given their time, energy, creativity, and support to build the framework of the Beloved Community Initiative.

In hope,

Meg & Susanne, Co-Founders

THE FOUR AREAS OF OUR WORK



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TELLING THE TRUTH

WHO ARE WE? WHAT THINGS HAVE WE DONE AND LEFT UNDONE REGARDING RACIAL JUSTICE AND HEALING? HOW CAN WE PROVIDE SPACE AND OPPORTUNITY TO SHARE ABOUT THE HISTORY AND REALITIES OF RACE IN IOWA? THE BELOVED COMMUNITY INITIATIVE ENGAGES THIS WORK THROUGH EDUCATIONAL PROGRAMS, RE-EXAMINING LOCAL STORIES, AND PARTNERING WITH ALLIES AND ACCOMPLICES TO ILLUSTRATE BOTH THE STORIES AND THE ALTERNATIVE VISIONS.

IN 2018 BELOVED COMMUNITY INITIATIVE:

- HOSTED a community discussion on the racial disparities in education and how they are manifested in the Iowa City School district.
- CO-SPONSORED a screening of *White Privilege 101: Getting in on the Conversation*.
- CREATED a traveling resource, free for churches in Iowa to borrow, on dismantling the Doctrine of Discovery and its particular legacy in the Midwest.
- HOSTED Roots of Injustice, Seeds of Change: toward Right Relationship with Native People.
- DEVELOPED a resource lending library and online library.
- HOSTED Resistance, Resilience & Regeneration: a night of poetry, art, and dance by Indigenous artists and other performers.

OUR 2019 PLANS INCLUDE:

- HOSTING a community event in partnership with the Iowa City School District, Fastrac, and FilmScene to hear from a female NASA astronaut about her journey.
- CREATING and hosting a week-long immersion program for young people
- ORGANIZING a pilgrimage of one of the Underground Railroad routes through Iowa

DISMANTLING THE DOCTRINE OF DISCOVERY

Beloved Community Initiative has created a traveling exhibit to educate and raise awareness about the Doctrine of Discovery and its lasting impacts.



For more than five centuries the Doctrine of Discovery and the international law based upon it have legitimized the theft of land, labor, and resources from Indigenous peoples across the world and systematically denied their human rights.

The Doctrine of Discovery originated with the Christian church and was based on Christian Scripture, including the Great Commission, the divine mandate to rule based on Romans 13, and the narrative of a covenantal people justified in taking possession of land as described in the Exodus story.

We (therefore) weighing all and singular the premisses with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid King Alfonso—to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all moveable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit...

from *The Bull Romanus Pontificis* issued by Pope Nicholas V January 8, 1455

Today Indigenous people in our country are among the most vulnerable on the planet due to this systemic injustice. But outside of Indigenous people and scholars, few people are aware of the Doctrine and its lasting impacts.

Pre-European Americas

Contrary to what so many Americans learn in school, Columbus did not land in a sparsely settled, nearly pristine wilderness.

9500-7500 BCE Paleoindians traveled in what is known now as Iowa, hunting and gathering. As the climate changed, the region became more conducive to living.

7500-5500 BCE Small numbers of people lived in the region at least on a seasonal basis.

2500-500 BCE Evidence of burial sites and more permanent settlements.

1000-1650 CE Native peoples adjust to prairie life, planting and gathering, building earth lodge houses and hunting.



1500's

Europeans begin exploring the waters and inlets of the North American continent as early as the 12th Century. As they come into contact with Indigenous populations, they also introduce diseases where there was no immunity. Indigenous populations begin to drop precipitously, and the extermination of tens of millions of people helps create the illusion that the newly available lands were nearly empty of human inhabitants.

Christopher Columbus's "discovery" of the Americas in 1492 finds a frenzy of 16th century exploration, exploitation, and conquest based on the proclamation by Pope Nicholas V giving rights and control of ownership to those who got there first. This same pronouncement sanctions the enslavement of African people by Europeans. The first enslaved Africans arrive in Hispaniola in 1501 soon after the Papal Bull of 1493 gives all of the "New World" to Spain. The use of slave labor is deemed necessary. In part, due to the extermination of local Indigenous populations from violence and disease.



Massachusetts Bay Colonies

Indigenous tribes, some of whom suffer from the onslaught of European diseases, also develop a hostile, violent, and deeply distrustful relationship with the Puritans. The Puritans abduct some of the Indigenous people to ship to England. In 1633, a law is passed to require that Indigenous people would only receive "allowments" and "plantations" if they "civilize" themselves by becoming Puritans and accepting English customs of agriculture and

The first Africans to reach the English colonies arrive in Virginia in 1619, brought by Dutch traders who had seized them from a captured Spanish slave ship. The Spanish usually baptized slaves in Africa before embarking them. Since English law considers baptized Christians exempt from slavery, these Africans are treated as indentured servants, joining about 1,000 English indentured servants already in the colony.

The transformation of the status of Africans from indentured servants, which was temporary, to slavery, which they could not leave or escape, happens gradually. By 1705, the Virginia slave codes define as slaves those people who are imported from nations that were not Christian—an idea drawn from the Doctrine of Discovery. Indigenous people sold to colonists by other tribes or captured by Europeans during village raids are

From the 1705 Virginia Slave Codes:

"All servants imported and brought into the Country—who were not Christians in their native Country—shall be accounted and be slaves. All Negro, mulatto and Indian slaves within this Dominion, shall be held to be red-skinned. If any slave resist his master—correcting such slave, and shall happen to be killed in such correction—the master shall be free of all punishment—as if such accident never happened."

The display consists of three retractable banners about the Doctrine and its legacy in the Midwest. Portions of the display were adapted (with permission) from the excellent work of the Mennonite Church USA and were printed through a generous grant from the Alleluia Fund of the Diocese of Iowa. Churches can reserve the display through the website.

Removal Era 1830-1850

The Indian Removal Act is passed by Congress in 1830, during the presidency of Andrew Jackson. This Act gives power to the government to make treaties with Native nations that force them to give up their lands in exchange for land west of the Mississippi. These treaties, on the surface, speak to a voluntary exchange and removal of nations. However, in reality, most of these treaties are made forcefully, by withholding food—through the decimation of food sources, such as the buffalo—and through violence, including warfare. As Native American lands are "cleared," white settlers stream into those lands.

Chief Black Hawk

In 1832, Chief Black Hawk, Sauk leader, protested the movement of the Sauk from their land in Western Illinois. As punishment for the resistance, the Sauk and Meskwaki were forced to relinquish some of their land in western Illinois and eastern Iowa. It is on June 1, 1833, under the terms of the Treaty known as the Black Hawk Purchase, that European settlement in the Iowa Territory begins in earnest and the Sauk and Meskwaki are moved to a reservation in Kansas.

By 1851, all Indigenous lands in Iowa are claimed by the U.S. government and the General Land Office surveys quickly divide up the lands for sale. In 1856, the Meskwaki Chief, Mamewankwe, succeeds in petitioning Governor James Grimes to allow the tribe to purchase 80 acres of land in Tama County, Iowa.

Johnston v. McIntosh The Doctrine of Discovery in U.S. Law

In 1823, the Christian Doctrine of Discovery is quietly adopted into U.S. law by the Supreme Court in Johnston v. McIntosh. Waiting for a unanimous court, Chief Justice John Marshall observes that Christian European nations have assumed

1800's

Trail of Death

Not as well known as the Cherokee Trail of Tears is the Trail of Death, which completes the removal of around 800 Potawatomi people from northern Indiana and southern Michigan to present-day eastern Kansas in 1838. They are forcibly marched about 660 miles and escorted by armed militia from Indiana, through Illinois and Missouri, into present-day Osawatomie, Kansas. During the march 42 people die, 28 of them children.

Dakota War of 1862

In 1862, an armed conflict begins in Minnesota between the U.S. and several bands of Dakota after over a decade of treaty violations by the U.S. and late or unfair annuity payments causing increasing hunger and hardship among the Dakota.

By late December 1862, U.S. soldiers have taken captive more than a thousand Dakota, including women, children and elderly men. In addition to warriors, who are interned in jails in Minnesota. After trials and sentencing by a military court, 38 Dakota men are hanged on December 26, 1862 in Mankato, Minnesota, in the largest one-day mass execution in American history. A total of 303 were sentenced to be hanged but President Lincoln pardons 265 after the persistent urging of the Rt. Rev. Henry Whipple (Episcopal Bishop of Minnesota) for Lincoln to re-examine the sentences. In

only retained a right of "occupancy" in their lands. In other words, Indigenous nations were subject to the ultimate authority of the first nation of Christendom to claim possession of Indigenous people's lands. According to Marshall, the United States—upon winning its independence in 1776—became a successor nation to the right of "discovery."

Reservation Era 1850-1887

U.S. victory in the Mexican American War and the California Gold Rush puts pressure on the U.S. government to further restrict the territories of Indigenous tribes so that white settlers can move onto their lands. The U.S. government begins to confine Indigenous people to reservations. Indigenous people resist the reservation system and engage with the U.S. Army in what are called the "Indian Wars" in the West for decades. Finally defeated by the military and continuing waves of encroaching settlers, the tribes negotiate agreements to cede land on reservations.

April 1863, the rest of the Dakota are expelled from Minnesota and moved to Camp McClellan in Davenport, Iowa where they are imprisoned for almost four years. By the time of their release, one-third of the prisoners had died of disease. The survivors are sent to Nebraska to join their other family members who had been expelled from Minnesota.



Cherokee Nation v. Georgia

In 1831, the state of Georgia passes a series of laws stripping local Cherokees of their rights and also authorizing Cherokee removal from their lands. In defense, the Cherokee cite treaties that they had negotiated with the U.S., guaranteeing them both the land and their independence. After failed negotiations with President Andrew Jackson and Congress, the Cherokees seek an injunction against Georgia to prevent its carrying out these laws. The Supreme Court rules that it lacks jurisdiction to hear the case and cannot resolve it, since the Cherokee, though sometimes viewed as an independent nation, are also dependent people on the U.S. nation that removes them. Because the Constitution

Assimilation Era 1887-1934

By the late 1870's, the U.S. government begins to shift its policy toward Indigenous peoples to one of assimilation. Many consider the Indigenous way of life and collective use of the land to be communistic and backwards. They also regard the individual ownership of private property as an essential part of civilization that will give Indigenous people a reason to stay in one place, cultivate land, disregard the cohesiveness of the tribe, and adopt the habits, practices, and interests of the American settler population. Furthermore, many believe that Indigenous people have too much land and are eager to see their lands opened up for settlement as well as for railroads, mining, forestry and other industries.

Under the 1887 Allotment Act (Dawes Act), every Indigenous man 18 years or older is allotted 160 acres of land. After all Indigenous men are designated land, the rest is opened up for white settlement. Land the U.S. government allows Indigenous people to occupy is reduced by approximately 2/3 by 1914. Of the land that remains unsettled, about 1/3 is unfit for most profitable uses, being desert or semi-desert land.

1900's

Boarding School History

Another strategy for assimilating Indigenous peoples into white European culture is through education in boarding schools.

In 1879, Captain Richard Henry Pratt founds the Carlisle Indian Industrial School in Pennsylvania by removing 84 Lakota children from their families in the Dakotas. His principle, "kill the Indian and save the man" becomes a model for new government policy. By 1900, thousands of children are attending close to 150 boarding schools throughout the U.S. The schools seek to completely strip children of their culture and remove them from the influence of their family and nation. Children are punished for dressing, acting, or speaking in ways that represent traditional practices.

Through the 19th and 20th centuries, hundreds of thousands of Indigenous children are placed in over 350 boarding schools operated by the federal government and the churches. The Episcopal Church operated nine boarding schools, according to the National Native American Boarding School Healing Coalition.



The Rev. Vine Deloria

In 1951, the first Episcopal priest in the Diocese of Iowa of Native American Indian heritage was named prior-to-death of Trinity in Des Moines. Trinity Memorial in Mapleton, and St. John's in Vail. The Reverend Vine Deloria, canonically resident in the Diocese from October 1, 1951, was elected to the Standing Committee in 1953 and was awarded a fellowship to the College of Preachers in Washington, D.C. In 1954, he was appointed to be Assistant to the Secretary of the Home Department of the National Council and after five years he returned to Iowa to become Vicar of St. Paul's. During. He left the Diocese of Iowa in 1960.

St. Paul's Indian Mission

Episcopal work with Indigenous people in Sioux City, Iowa began in the 1950s when a city-wide religious census noted 60 Episcopal Indian families who were not attending any of the three existing Episcopal churches in Sioux City. In 1961, a house is purchased for use as a spiritual, social, and

Boarding Schools in Iowa

In 1881, Benjamin and Elizabeth B. Miles begin a "Training School for Indian Children" in West Branch, Iowa. The government pays them \$167 per year per Indian student and soon they are filled to capacity. They decide to leave their family White's Iowa Manual Labor Institute in Lee County that had been previously filled with juvenile wards of the state and relocate there in 1883. By 1886 they report that seventy-five Indians and thirteen white children are enrolled and that forty-eight of them have been received into the membership of the Society of Friends. In 1887, the building is destroyed by fire.

In 1898, the U.S. government opens a boarding school in Indian, Iowa without the support of Meskwaki leaders. Although some students went home on weekends, the boarding school disrupted tribal life and took children away from their parents. The government could not legally force Meskwaki children to attend the school, but some government officials tried. Parents went to court to stop them. Because so few Meskwaki children attended the boarding school, Indigenous children were brought in from across the country. The school closed in 1910.

educational center. In 1963, the Indian Council of Sioux City was organized and in 1964 the congregations of St. Paul's and Calvary churches merged into one church. Members began to worship at Calvary and St. Paul's was devoted exclusively to work with Native American Indians.

In 1966, some of the financial support for St. Paul's Indian Mission comes from the Diocese of Iowa and by 1972 the Diocese budget includes \$12,000 for that purpose. In 1968 and 1970, St. Paul's also receives grants from The Episcopal Church to support education and programs at the church. By 1972, St. Paul's is serving an estimated 1,200 people, 200 of whom they report as being Episcopalians.

Termination Era 1945-1961

In 1953, Congress adopts an official policy of "termination," declaring that the goal is to "as rapidly as possible to make Indians under the same general laws of the U.S. subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the U.S." In addition to ending the tribal rights as sovereign nations, the policy terminates federal support of the health care and education programs and police and fire fighting departments available on reservations. From 1953-1964, 109 tribes are terminated, and federal responsibility and jurisdiction is turned over to state governments. Approximately 2.5 million acres of trust land is removed from tribal lands. The lands are sold to non-Indigenous people and the tribes lose official recognition by the U.S. government. By 2018, many tribes, though not all, have regained federal recognition through long court battles, which for some tribes take decades and exhaust large sums of money.

2000's 2007 U.N. Declaration

After a generations-long effort by Indigenous organizations, the United Nations adopts a Declaration on the Rights of Indigenous Peoples. Initially the U.S., Canada, Australia, and New Zealand vote against it (143 member states vote for; 11 abstain). It isn't three years later, under pressure from Indigenous Peoples and the international community, that the U.S., Canada, Australia, and New Zealand sign on.

Continued Threats

On December 12, 2014, Terry Ramble, the chairman of the San Carlos Apache Tribe seeks

The Episcopal Church

Repudiation of the Doctrine of Discovery

In 2009, the 76th General Convention of The Episcopal Church repudiates and renounces the Doctrine of Discovery as "fundamentally opposed to the gospel of Jesus Christ and our understanding of the inherent rights that individuals and peoples have received from God." The resolution calls for the church to examine and eliminate its policies, programs and structures that contribute to the continuing colonization of Indigenous peoples and directs the Office of Government Relations to advocate for the U.S. to sign the U.N. Declaration on the Rights of Indigenous Peoples.

Ramble feels things got off to an unfortunate, if familiar, start when he learned that the House and Senate Armed Services Committee had decided to use the lame-duck session of Congress and the

and to ancient burial grounds. Standing Rock Sioux elder LaDonna Brave Bull Allard establishes the Sacred Stone Camp as a center for cultural preservation and spiritual resistance to the



Left
Sections of the Dismantling the Doctrine of Discovery banners

Above
Roots of Injustice participants in the experiential walk through the history of Turtle Island.

Below
Participants discuss their reactions to the exercise.



WORKSHOP

ROOTS OF INJUSTICE, SEEDS OF CHANGE

TOWARDS RIGHT
RELATIONSHIP WITH
NATIVE PEOPLES

This workshop was an opportunity to take in the truth of our history with the Indigenous peoples of North America, hear from several young Indigenous adults about what the legacy of the Doctrine of Discovery means in their lives and how they are working for change for the generations to come. Lunch was provided by cooks from the Meskwaki nation and we were blessed with the voices and sharing of gifts

from several Indigenous participants.

The experiential program was presented by the Boulder Friends, who developed it to introduce people to the Doctrine and the subsequent actions of Europeans towards the Indigenous people of Turtle Island.

As The Episcopal Church continues to develop training and materials about the Doctrine of Discovery we will offer more opportunities to learn about history and injustice as part of the spiritual and theological formation necessary to bring about healing and hope.



Photo
Roots of Injustice
participants are
introduced to
the day by the
presenters from
the Boulder
Friends.





Top, left
Community
Discussion on racial
disparities in the Iowa
City school district

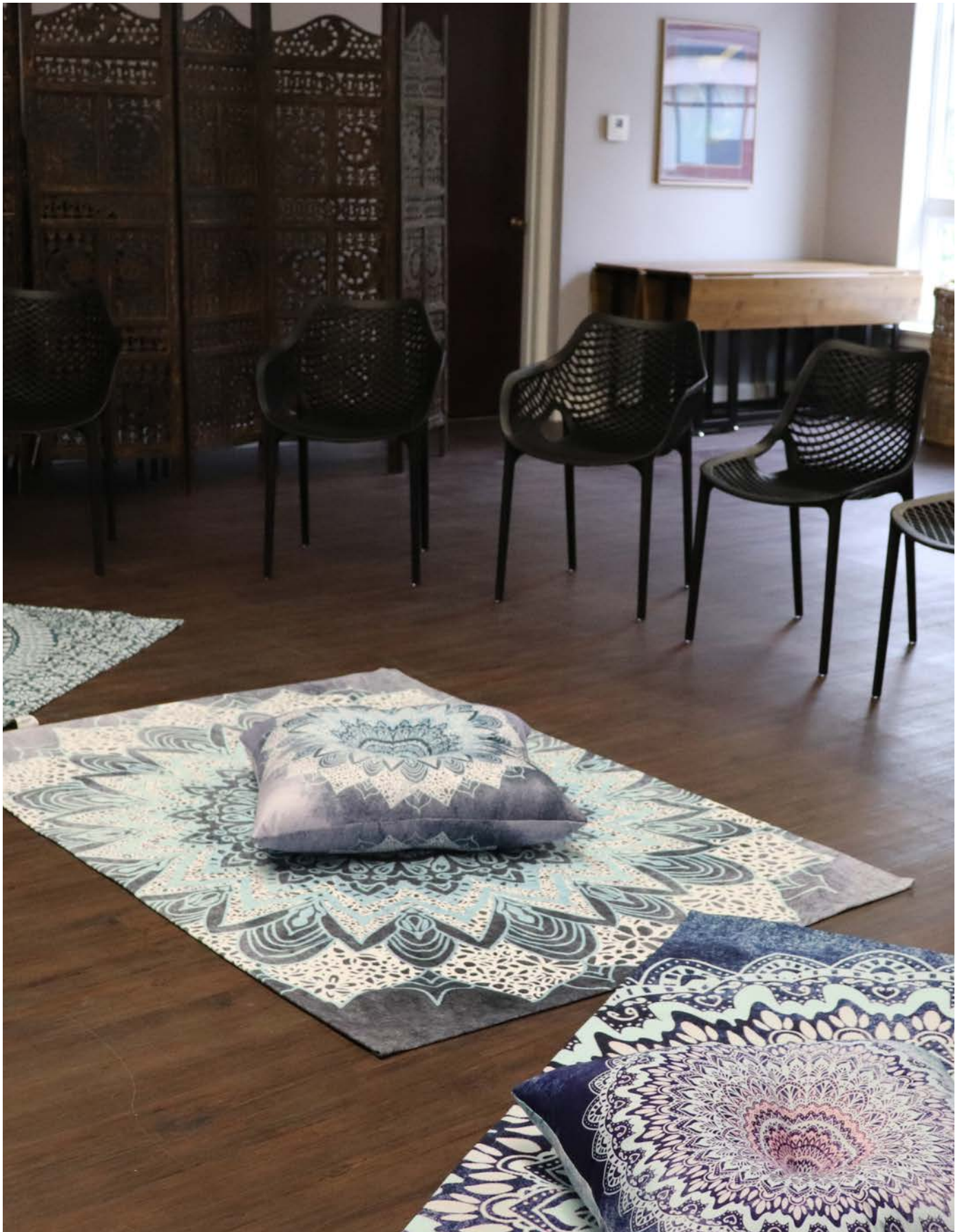
Bottom, left
Screening and
discussion of *White
Privilege 101*

Top, right
Resource Lending
Library at Beloved
Community Initiative

Bottom, right
Resistance, Resilience
& Regeneration









PROCLAIMING THE DREAM

HOW CAN WE PUBLICLY ACKNOWLEDGE THINGS DONE AND LEFT UNDONE? WHAT DOES BELOVED COMMUNITY LOOK LIKE? WHAT BEHAVIORS AND COMMITMENTS FOSTER HEALING, AND RECONCILIATION? THE BELOVED COMMUNITY INITIATIVE ENGAGES THIS WORK THROUGH INTERFAITH GATHERINGS FOR REFLECTION AND SPIRITUAL PRACTICE, SEEKING REPENTANCE, DEVELOPING LITURGICAL RESOURCES, AND REBUILDING SYSTEMS AND STRUCTURES.

IN 2018 BELOVED COMMUNITY INITIATIVE:

- HOSTED monthly meetings of the Johnson County Interfaith Coalition.
- HOSTED an Urban Retreat focused on the spirituality of meditation and restorative justice.
- CURATED an online growing collection of liturgical resources.
- OFFERED regular opportunities for meditation in our multi-use space.

OUR 2019 PLANS INCLUDE:

- ESTABLISHING a regular worship service.
- OFFERING retreats and other gatherings focused on healing and soul-tending for those involved in justice work.
- BEGINNING an interfaith reading and discussion group around issues of race and our theologies.

OUR SPACE

WELCOME TO OUR NEWLY REDESIGNED MULTI-USE SPACE

From the beginning, we talked about how important it would be for our space to be inviting, peaceful, adaptable, available. We discussed the ways in which churches and non-profit organizations are often expected to make do with cast-off furniture, sometimes stained, sometimes literally on its last leg. Right from the start, we were determined to do the most we could with our resources. We interviewed people who could help design the space in ways that would make it both lovely and usable. We were careful to purchase things that will last, and that are movable.

We did need some renovation and updating. The ductwork in our multi-purpose space came so far down as to cover up the exit sign required by code. The ductwork was raised to be closer to the ceiling. Light fixtures were updated. Old wiring was removed. Exit lighting and the stair rail height were altered to meet code.

The multi-purpose space and two offices were painted. We purchased some office furniture, but the bulk of furnishings were for the multi-purpose room and resource room. Storage shelves were built, tables and chairs were purchased that can be easily moved to create a large, open meeting space, or arranged for classroom, shared meals, or other meeting purposes. The east wall was outfitted for multiple types of worship and meditation.

On the wall opposite, lattice work was applied in order for us to “showcase” exhibits from local artists of color, or exhibits addressing racial justice.

With an additional grant from a local realty company, we have begun to order and stock resources in a room that offers two comfortable overstuffed chairs, bookcases, snacks, video equipment, and a space that enables us to have more than one small group meeting at a time.





URBAN RETREAT

April 14, 2018
9:00am-4:30pm
Old Brick, Iowa City



Dr. Damita Brown

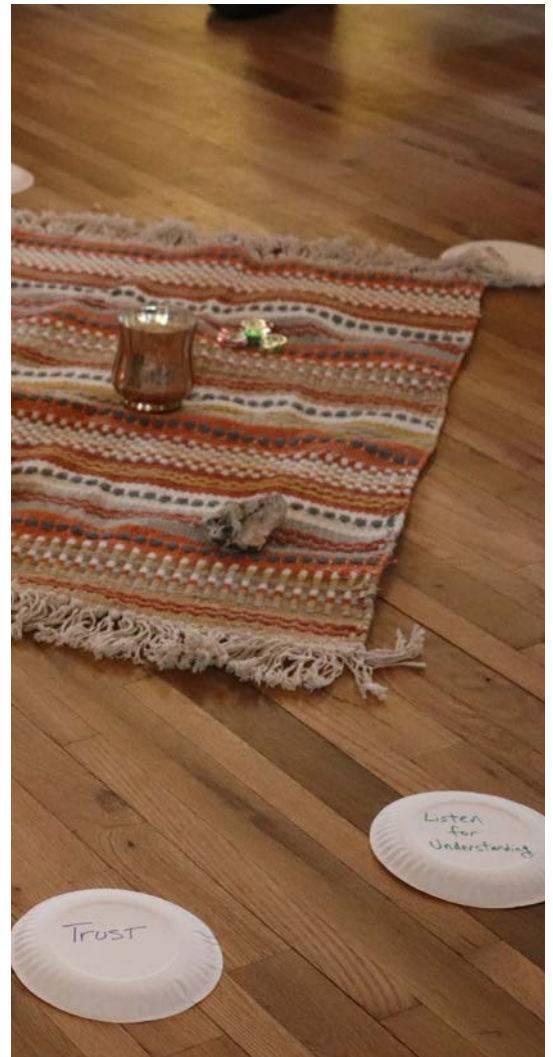


Laura Cotrell

URBAN RETREAT

In April 2018, Beloved Community Initiative hosted an Urban Retreat at Old Brick organized by Midwest Telegraph. The day-long retreat offered participants a chance to slow down, feel, and connect with empathy. It was designed for people who are moved to provide a collective response to the damage that racism causes. Through meditation, restorative justice practice talk circles, and discussion the retreat brought together community members to strengthen practical skills for being allies and anti-racists.

Organizers invited participants to develop skills and awareness as an ally for positive and sustainable change.





Top, left
Center of a
restorative justice
circle at Old Brick

Bottom, left
Absalom Jones
Eucharist

Top, right
Meditation altar
for Freedom
School 360

Bottom, right
Multi-use space
at Beloved
Community
Initiative with art
displays







PRACTICING THE WAY OF LOVE

HOW WILL WE GROW AS RECONCILERS, HEALERS, AND JUSTICE-BEARERS? HOW WILL WE ACTIVELY GROW RELATIONSHIPS ACROSS DIVIDING WALLS AND SEEK CHRIST IN THE OTHER? WHAT DOES THE SPIRITUAL PRACTICE OF DISMANTLING RACISM LOOK LIKE? THE BELOVED COMMUNITY INITIATIVE ENGAGES THIS WORK BY PROVIDING SPACE FOR PUBLIC STORY-TELLING, OFFERING TRAINING OPPORTUNITIES FOR ALL AGES, FACILITATING LEADERSHIP TRAINING, AND COORDINATING PILGRIMAGES.

IN 2018 BELOVED COMMUNITY INITIATIVE:

- HOSTED a Dismantling Racism Training with the Diocese of Atlanta.
- TRAINED 9 Dismantling Racism Trainers in partnership with Dr. Meeks and the Absalom Jones Center for Racial Healing in Atlanta.
- REDESIGNED the Dismantling Racism Training to include Eucharist woven throughout the day and additional material and activities.
- SPONSORED the development of Freedom School 360—an opportunity for youth and adults to address the challenges of racism and oppression using integrative liberation practices.

OUR 2019 PLANS INCLUDE:

- DEVELOPING an in-depth educational experience for young people to connect their faith with why and how they work for racial justice.
- OFFERING Dismantling Racism: Training for Church Leaders throughout the diocese.
- CO-HOSTING (with Moms Demand Action for Gun Sense in America) a Humanize My Hoodie training for white allies and accomplices.

FREEDOM SCHOOL 360



Freedom School 360 was developed by Dr. Damita Brown through a generous grant from Beloved Community Initiative and was held in July 2018 at Old Brick. The three-day program was opened to youth through adults who wanted to learn more about Civil Rights history and contemporary social justice movements.

The program taught participants integrative liberation practices in order to dismantle racism, the structures that protect privilege, and the attitudes that perpetuate division and discord. This approach promoted awareness and confidence in human basic goodness and redefined our relationship with power.

The participants practiced meditation, community journalism, leadership skills, video making, interviewing, public speaking and organizing 101. They worked toward the skills they need to join and transform the public conversations that affect their lives.

Background

Freedom School 360 honored the traditions of the Highlander School and the Summer Freedom Schools of 1964 that occurred in Mississippi. Civil rights activists lent their wisdom and insight to develop organizing strategies that would be effective in fighting



CONTINUED ON PAGE 23



Top, Left
Freedom School
360 participants
re-imagine
community

Bottom, Left
Jamal Wilson
leads an exercise
on re-imagining
community based
on Wakanda for
Freedom School
360

Top, Right
Dismantling
Racism Training in
February 2018

Bottom, Right
Dismantling
Racism Trainers
with Dr. Catherine
Meeks at Summer
Ministry School
and Retreat in
2018

**Bottom, Right
Inset**
Dr. Catherine
Meeks at The
Episcopal
Church's General
Convention in
2018



Left
Restorative
Justice Circle at
Freedom School
360

Top, Right
Freedom School
360 learn screen
printing tech-
niques





CONTINUED FROM PAGE 20

segregation, Jim Crow laws, and other forms of discrimination. Students of these schools learned practical skills that challenged the legal system and brutal socially ingrained practices that held the mind-set of hatred and division in place. In appreciation of this legacy, Freedom School 360 was developed. The 360 integrative liberation approach uses practices from freedom schools of the past as well as contemplative traditions, creative improvisation, Liberation Theater and community-based projects to develop collaborative responses to environmental, social, and economic injustice. This work strengthens intersections among the diverse social movements of our time.





REPAIRING THE BREACH

WHAT INSTITUTIONS AND SYSTEMS ARE BROKEN? HOW CAN WE PARTICIPATE IN THE REPAIR, RESTORATION, AND HEALING OF PEOPLE, INSTITUTIONS, AND SYSTEMS? THE BELOVED COMMUNITY INITIATIVE ENGAGES THIS WORK BY BUILDING COMMUNITY PARTNERSHIPS, OFFERING SPACE FOR COMMUNITY GROUPS, CREATING AND OFFERING JUSTICE INITIATIVES, SUPPORTING RESTORATIVE JUSTICE INITIATIVES

IN 2018 BELOVED COMMUNITY INITIATIVE:

- HOSTED the monthly meetings for the Johnson County Interfaith Coalition (JCIC).
- HOSTED a fund-raising dinner for Fastrac to support their annual summer pilgrimage that takes Iowa students to visit Historically Black Colleges and Universities (HBCUs) and Civil Rights landmarks and museums in the South.
- WELCOMED people to our Juneteenth booth.
- HOSTED a weekly Native American AA group, providing a safe space for healing.

OUR 2019 PLANS INCLUDE:

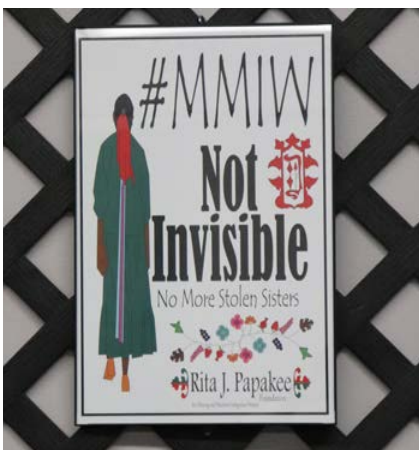
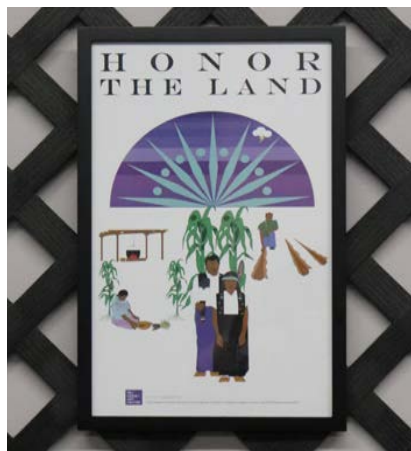
- CONTINUING to host and work with JCIC for structural positive change in our community.
- PROMOTING business and organizations led by people of color.
- EXPANDING our Core Team to be able to track and raise awareness of local issues that affect the lives and lived experiences of people of color.

Top, left
Johnson County
Interfaith monthly
meeting

Bottom, Left
2 posters on display
as part of a rotating
exhibit space. Posters
by Dawson Davenport,
a member of the
Meskwaki Nation

Top, right
Old Brick ballroom
decorated for the
Fastrac Banquet

Bottom, right
Program Coordinator,
Lisa Covington
welcomes people to
learn more about
Beloved Community
Initiative at the 2018
Diocesan Convention.



BUILDING PARTNERSHIPS

The Beloved Community Initiative partners with organizations and institutions that share our commitment to racial justice, healing, and reconciliation.

Partner groups are welcome to use the multi-purpose space at the Initiative for meetings and can arrange through the Initiative to host large events in the ballroom space.

In 2018, the partners who used our space included a Native American AA group, JCIC, ICVision 2019, a Buddhist meditation group, a group focused on community liberation, and Fastrac.

VOLUNTEER OPPORTUNITIES

The Beloved Community Initiative is always looking for volunteers to help in the office, assist with hospitality at events and programs, and get the word out in the community about upcoming events.

In 2018 we were blessed to have Rachel Essing (Fort Dodge) with us as an intern from Mount Holyoke College. Rachel was an integral part of the Freedom School success. We would love to welcome more students to intern with us.

In 2019 we are also looking for volunteers willing to pay close attention to meetings and justice issues in our community.



