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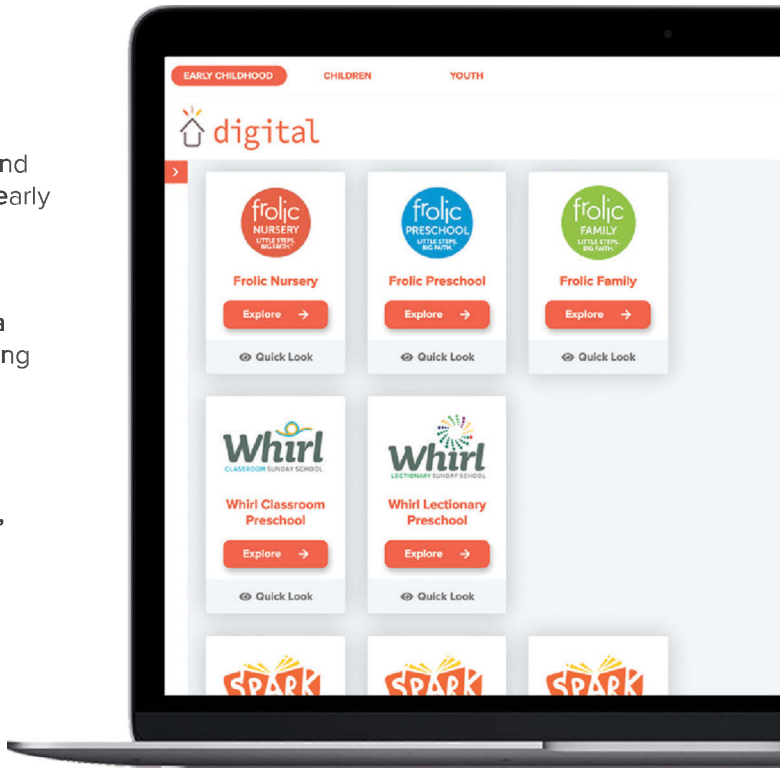

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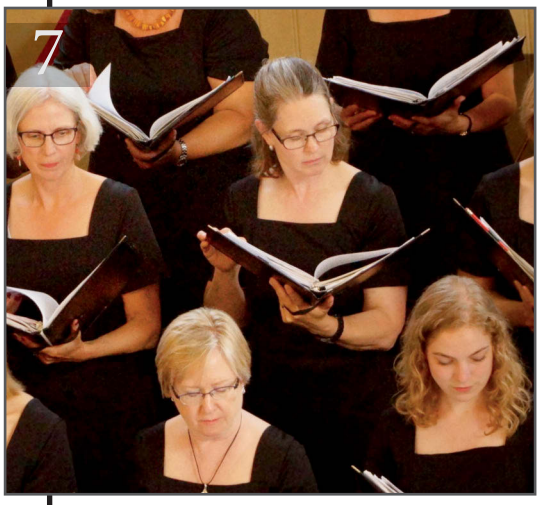
ON THE COVER

Jerusalem Greer: "Everyone can pray, and everyone can proclaim Good News with their garden" (see "Church Gardens Meet Surging Hunger Needs, p. 4).

Photo courtesy of Jerusalem Greer



THE LIVING CHURCH

THIS ISSUE | June 14, 2020

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THE LIVING CHURCH is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Rector Mike Rau of Holy Nativity Church in Rockledge, Pennsylvania, blesses the new garden installed in response to COVID-19.

Photo courtesy of Holy Nativity Church

Church Gardens Meet Surging Hunger Needs

By G. Jeffrey MacDonald
Correspondent

At the start of 2020, Holy Nativity Church in Rockledge, Pennsylvania, was in no hurry to act on a long-discussed proposal to replace grass with a vegetable garden next to the parking lot. Another year of mowing was on the horizon.

But plans changed fast when economic fallout from the coronavirus crisis hit home. Area food pantries put out calls for help to meet a 30- to 40-percent surge in need. Holy Nativity raised $3,000 from the community, gathered tools and rallied volunteers to plant crops that will soon supply the local emergency food system.

For three years, the garden "was talked about but it never came to life," said the Rev. Mike Rau, rector. "Then COVID happened. That was the opportunity we had for this new ministry."

From California to Connecticut, congregations are borrowing a page from history by planting extra rows of crops — akin to victory gardens of World War I and World War II — to meet mounting local needs for emergency food as unemployment rates skyrocket. More were expected to join the trend to roll out the Good News Gardens Movement to support congregations in ramping up food production on church-owned land.

"Everyone can do something," said Jerusalem Greer, staff officer for evangelism in the Episcopal Church and coordinator of the Good News Gardens Movement, from her farm in Arkansas. "Everyone can plant more. That can mean planting for the first time. Everyone can pray, and everyone can proclaim Good News with their garden."

Hunger has been spreading as fast as the novel coronavirus. The number of emergency food sites (e.g., food pantries and soup kitchens) that have

closed since the pandemic began could be as high as 10,800, according to Feeding America, a national network of food banks, pantries and meal programs. One major reason: many depend on senior citizens who can no longer volunteer because they're at high risk for complications if they get infected.

Meanwhile food banks distributed 32 percent more food in April 2020 than a year earlier. Feeding America projects the number of Americans depending on the emergency food system could reach 54 million in this pandemic, up from the 37 million deemed food insecure by the U.S. Department of Agriculture in a September 2019 report.

Now churches are fast becoming part of their local pantries' supply chains. In Michigan, for example, 15 Episcopal congregations have signed up to be part of Good News Gardens since April. As participants, they're receiving packs of seedlings and garden education, as well as Bible study and reflection questions. Also taking part are 24 households, three non-Episcopal churches and other nonprofits.

"Some churches are putting in entirely new gardens because they know their growing efforts will be supported by a garden educator and they want to make a difference with food security in their communities," said the Rev. Nurya Love Parish, whose Plainsong Farm is coordinating the movement in Michigan.

Photo courtesy of Jerusalem Greer

Staff Officer for Evangelism Jerusalem Greer picks radishes at her family farm in Arkansas.

Photo courtesy of St. Andrew's

Volunteers at Andrew's Church, Fullerton, California, prepare for a Victory Gardens to Go event.

For years, churches have seen potential for improving environmental stewardship by turning underutilized land into tracts for raising vegetable crops, fruit trees, and livestock. For example, the Diocese of Los Angeles's Seeds of Hope program supports food production projects on unused land at every local church. For many, it's a way to think globally and act locally. Gardening practices to regenerate soil, such as planting cover crops and using organic compost, are promoted as means to sequester carbon and help slow climate change.

But nothing in recent decades has catalyzed the national church gardening movement like COVID-19.

"I am just breathless right now with the rate of change," said Rose Hayden-Smith, senior warden at St. Paul's Church in Ventura, California, and author of *Sowing the Seeds of Victory: American Gardening Programs of World War I.*

She sees churches mobilizing rapidly because small parcels have become urgently needed to boost the local food supply. And churches have a history of springing into action to make their land useful in a crisis.

"In all of these gardening surges that we've had, like the victory gardens of World War I and World War II, definitely churches have gardens," Hayden-Smith said. "There's an education piece. There's a resource piece. I think the church can be really valuable in that way going forward."

Eager to make a dent in today's food

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crisis, congregations now have the social ministry catalyst they've needed to enact environmental stewardship plans — or at least the gardening component. And it's coming with an extra benefit: space in the dirt where people can be together at a safe distance during a prolonged, stressful time when worship in person and traditional fellowship haven't been possible.

Gardening "is one church activity you can continue to do," said Brian Sellers-Petersen, agrarian missioner for the Diocese of Olympia and a collaborator on the Good News Gardens Movement. "If you have a large enough church garden, you can physically distance. Or you can set up a schedule where people come one or two at a time to work in the garden."

By expanding gardens, churches are tapping into a national trend fueled by Americans staying home, seeking healthy outlets, and attending to food security issues. Burpee Seeds, for instance, has reportedly seen business double during the pandemic. Retailers have reported selling out of gardening supplies, from plants to soil and compost.

In this atmosphere, churches are finding neighbors eager to get involved. For instance, at the new garden installed this year at St. Peter's by-the-Sea Church in Bay Shore, New York, a Boy Scout troop is among those helping raise cauliflower and broccoli on an expanded tract earmarked for Island Harvest, a food bank that supplies food pantries on Long Island.

"Middle school children are coming to help out, and they're learning about stewardship and respecting the land," said Stephanie Campbell, garden coordinator at St. Peter's. "They'll now say, 'We need the bugs. We don't kill the spiders. We need these creatures. They're so important.' As more people come, walk around and participate, it's changing them."

Congregations are finding ways to share more of what they have. For example, in a garden that launched last year, St. Paul's Church in Riverside, Connecticut, is now adding new beds and transitioning a children's patch to grow tomatoes and zucchini because that's what the local pantry has requested. St. Paul's is on track to donate 50 percent beyond the 200 pounds it gave away in 2019, according to the rector, the Rev. Stephanie Johnson, who also chairs the Episcopal Church Task Force on the Care of Creation and Environmental Racism.

"'Loving our neighbor' means doing all that we can to help as many people as possible to get through the crisis," Johnson said. "Our ministry of growing and donating healthy produce is a small way of showing our love for others."

Some congregations are also helping expand gardens beyond the church grounds. St. Andrew's Church in Fullerton, California, acted quickly when a nearby arboretum had to cancel its annual Spring planting sale due to COVID-19 restrictions. The church collected the arboretum's plantings, which would have otherwise perished, and hosted a drive-thru "Victory Gardens to Go" event that equipped many young families with affordably priced plants to start their first gardens.

"It definitely touched the neighborhood, the younger families, the people just starting out with small plots of land," said the Rev. Beth Kelley, rector of St. Andrew's. "They would often ask us, as we put it in their cars: 'Are there instructions for growing it?' We'd just say: 'Call the number at the church. We'll help you.'"

For the Good News Garden Movement, 2020 will be a pilot growing season, Greer said. Meeting COVID-related needs will be a priority, but the goal is to equip churches to raise food well beyond the COVID crisis. Offerings this year will include webinars and a monthly e-newsletter with tips for how to grow and share the bounty effectively. A new "Episcopal Food Movement" Facebook group to support the effort had by late May drawn over 1,000 members.

"The earth is still celebrating and alive and going forth" during the pandemic, Greer said. "The flowers are blooming. The sprouts are coming up. And as long as the birds are still singing, I have hope. You can plant hope to share."

Bob Barolak photo, courtesy of St. Paul's

The Rev. Stephanie Johnson (center) blesses seeds at St Paul's Church in Riverside, Connecticut.

Harmonium Choral Society on tour in the Baltics in 2016.

Harmonium Choral Society photo

Choir Is Now Dangerous

By Kirk Petersen

With the possible exception of receiving communion, singing in the choir may be the most dangerous thing you can do in church these days.

A church choir traditionally is a group of people standing in a tight bunch, all striving to sing loudly enough to be heard over the organ by worshipers in the back pew. A singing chorister expels a lot more air than a person having a conversation.

It's not just a theoretical concern. Choir rehearsals and performances in March appear to have spread the virus in Europe and America.

Choir directors and members around the country have been coming to grips with the realization that because of the pandemic, an activity they love may not resume for a long, long time.

A gut punch came in early May in the form of a two-hour webinar sponsored by a group of national choral singing associations. Two scientists described in detail how the act of singing generates tiny droplets of aerosolized saliva that can be projected far beyond the social-distancing standard of six feet. They said the coronavirus particles are so small that significant amounts can be embedded in even the finest mist. They discussed possible countermeasures and workarounds, and explained why they were all ineffective or impractical.

The webinar caused anguish in choral music circles. "Everybody was just gob-smacked and devastated and heartbroken," said Anne Matlack, who is choirmaster and organist at Grace Church in Madison, New Jersey, and also leads a 100-voice Harmonium Choral Society.

"They're recommending things like taking temperatures, and everyone wearing masks, and testing 24 hours before each rehearsal," said Marty Burnett, president of the Association of Anglican Musicians. "The very idea that everyone coming to choir on Wednesday night would have to have an antibody test on Tuesday? That's completely unrealistic."

"Even with testing, the risk is never going to be zero," said Dr. Lucinda Halstead of the Medical University of South Carolina, who is also incoming president of the Performing Arts Medicine Association, one of the webinar's sponsors. "At our institution, we have a 3 to 5 percent false negative rate, which means that 3 to 5 percent of the people that come in with a negative test are actually positive."

Dr. Donald Milton, a professor of environmental health at the University of Maryland, said "as we wait for the high-capacity testing capabilities to come online, we need to be thinking

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about the ventilation and air sanitation in the practice rooms and concert halls." Even if the nave of the church is large enough for good air circulation, what about the room in the basement with the spare piano, where the choir rehearses?

One of the sponsors of the webinar was the American Choral Directors Association. Tim Scott, the group's executive director, said he and his wife have both recovered from COVID-19. His case was relatively mild, but his wife had to be hospitalized.

"As a person who dealt with somebody who had to be in the hospital… you don't want to take this risk, folks," he said. "You don't want to be facing oxygen tanks and be responsible for somebody else who had to go the hospital and be there for a week. We need to live to fight another day."

At Church of the Holy Faith in Santa Fe, New Mexico, Director of Music Mark Childers said it had taken a while for the enormity of the problem to sink in.

Early in the lockdown, "I was still holding on to some hope, so I sent an email out to the entire choir and said, 'We're still going to get to do Lasso's *Surrexit*,'" he said, referring to Orlando di Lasso's motet *Surrexit Pastor Bonus* – The Good Shepherd is Risen. "I know we worked on it for Easter, and we're still going to do it. We're going to do it in Easter season." Not this year, as it became clear well before Pentecost.

Many churches have moved their services online, either live-streaming on Sunday mornings or prerecording services. Sermons and Scripture readings hold up well after making the transition, but hymns are another matter.

Singing at home with a cantor or soloist on the computer screen is a poor substitute for a crowd of choristers and congregants belting out familiar hymns while organ music soars to the rafters. Virtual choirs can be fun — with parts sung individually and then mixed digitally — but it's a lot of work, and still involves singing alone at home.

Michael Smith is minister of music at St. Thomas' Episcopal in Whitemarsh, Pennsylvania, a church with roots in the 17th century. He misses "singing together in community, working on something, struggling with something, doing something with a group of people that you couldn't do by yourself."

There's no way to predict how long the situation will last, but it seems clear that choirs will not return to their familiar form until well after other forms of worship.

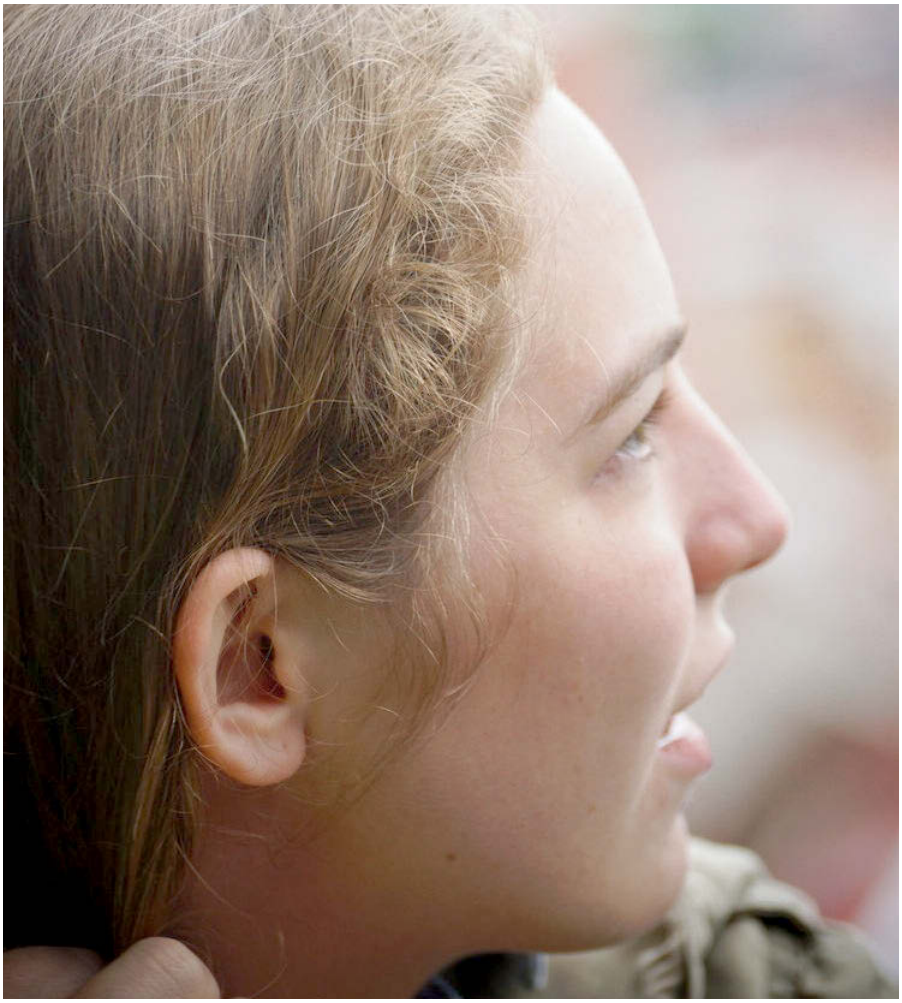
"I got an email from one of our 80-year-old choir members this week," Childers said. The choir member "was writing me a note to say, 'I love you, thank you so much for letting me be in the choir and sing, by the time this is all over I'm afraid that my time has passed.' I hated that."

"I'm not willing to say it's going to be 18 months to two years before we can sing again, because, look how much has changed in the last two months," Matlack said. Meanwhile, "I'm trying to figure out what is my relevancy, and what can I do to make music?" She's been giving one-on-one Zoom lessons to kids in her children's choir.

"We could produce videos with learning activities for the children and youth," Burnett said. "We could have a book club online to look at interesting works of literature and music, and have study groups."

Childers said, "I can see the makings of a pretty fabulous bell choir, and we can social-distance enough in our parish hall."

"I'm unable to do this without hope, and I think we will recover," Smith said. "It is so important, and for us as Christians, it's our commandment to worship God, and God gave us this gift and grace of singing, and we will figure it out. I don't think this will be the end of choirs and singing."



A soprano in the Harmonium Choral Society

Harmonium Choral Society photo

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Texas Supreme Court:

ACNA Fort Worth Diocese Entitled to Properties

By Kirk Petersen

The Supreme Court of Texas ruled on May 22 that the faction that formally withdrew from the Episcopal Church (TEC) in 2008 is, nevertheless, the continuing "Episcopal Diocese of Fort Worth" — and is thereby entitled to more than $100 million worth of church properties held in trust by that diocese.

For more than a decade, two entities have called themselves "the Episcopal Diocese of Fort Worth" — one affiliated with TEC and the other affiliated with the Anglican Church in North America (ACNA). The 30-page opinion did not address whether either entity must discontinue using that name.

Katie Sherrod, director of communications for the TEC-affiliated diocese, said the diocesan leadership is studying the opinion and has not determined whether to appeal to the United States Supreme Court.

Suzanne Gill, director of communications for the ACNA-affiliated diocese, welcomed the ruling, and said "I would expect that somewhere down the line we will resolve the intellectual property issue" involving the use of the name.

She said that while most of the church properties in dispute are currently occupied by ACNA congregations, there are "about four" buildings nominally controlled by the diocese that are occupied by TEC congregations.

Fort Worth was one of five dioceses in which the bishop and a majority of the congregations in those dioceses left the Episcopal Church over a period of years because of unresolved doctrinal issues.

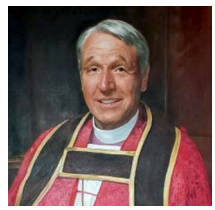
Bishop Coleman Dies; Was West Tennessee Diocesan

The Rt. Rev. James Malone Coleman, second Bishop of West Tennessee, died May 4 in Baton Rouge, aged 90. The Rt. Rev. Phoebe Roaf, current bishop of the diocese, recalled his work in fostering church growth and reconciliation.

"Bishop Coleman's leadership included a vision for the planting of new churches and a strategic plan to foster growth in the diocese," she said. "Using small-group meetings and open forums, his episcopacy brought about healing and reconciliation on diverse issues."

Coleman retired as Bishop of West Tennessee in 2001. He began his ministry in his native city of Memphis in 1956, serving a curacy at St. Mary's Cathedral, under the direction of William Sanders, who would later be elected Bishop of Tennessee. He was serving at St. John's Church in Memphis when he was elected as Bishop Coadjutor of West Tennessee in 1993.

The consecration service was held at Memphis's Mississippi Boulevard Christian Church, an African American congregation, as a sign of interracial cooperation.


Coleman portrait

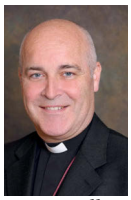
In addition to his leadership of church growth and interracial healing, Coleman worked to reinvigorate the diocese's ministry with youth. The former college chaplain reinstated college chaplaincies across the diocese, and founded a training center for the Catechesis of the Good Shepherd, an interdenominational Montessori-based Christian education program at St. Mary's Cathedral.

Coleman is survived by his wife Emily Douglass Stewart, and his three sons, as well as by Bishop Sanders, his former mentor, who at age 100, is the oldest living bishop of the Episcopal Church.

Review Could Lead to 'Massive Shrinkage' of English Dioceses

By Mark Michael

The Church of England is beginning a review process that may lead to far fewer paid clergy and a "massive shrinkage" in the number of parish churches and dioceses, according to an article in *The Times* on May 24. The Rt. Rev. Stephen Cottrell, the Archbishop of York-designate, will chair the review, which was launched in a videoconference of the church's House of Bishops in late May.


Cottrell

The shift to online worship during the current pandemic has shaped a conversation viewed by some as long-delayed. "We are at a crossroads," an unnamed source told *The Times*, "Everything's a blank sheet of paper. It is allowing us to get back to that question of first principle, what it means to be the church. People haven't stopped gathering for worship. They've been doing it over Zoom or over YouTube. I'm certainly not saying we don't need our church buildings, but we need to look at how many we need and how we use them."

Church of England dioceses are under increasing financial pressure, as the church scrambles to pay for its 42 diocesan cathedrals and 16,000 churches in the midst of a global crisis. Bishop Cottrell's strategy and vision commission will consider possibilities for merging administrative functions, as well as diocesan oversight for educational institutions and clergy training.

Combining dioceses will also be considered, following a 2014 model, when the Diocese of Leeds in West Yorkshire, the church's largest geographically, was formed through the merger of three small and financially struggling dioceses, Wakefield, Bradford, and Ripon and Leeds. The Church of England currently has 108 bishops, more than twice as many as during the Victorian era, when Sunday congregations dwarfed current gatherings.

Bishop Cottrell has a reputation as a cost-cutter willing to make unpopular choices. When central church funding for his Diocese of Chelmsford was slashed earlier this year from £3 million to £1 million, he refused to assign stipendiary clergy to parishes unable to cover the full expenses of their ministry through local church offerings. He has indicated a willingness to close congregations to cut costs, though this will be complicated by the fact that 12,500 of the church's 16,000 church buildings are heritage-listed by Historic England, protected from demolition and significant alteration, with the church obliged to make necessary repairs.

The review process will be highly controversial, as signaled by a series of tweets by the Rt. Rev. Philip North, Bishop of Burnley, who contested *The Times* article's summary of the House of Bishops discussion. "Any plan to reduce numbers of dioceses," Bishop North

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said, "would lead to years of pointless debates and introspection at a time when we need to be looking outwards, naming injustice and addressing a nation with a message of hope."

Shehata to Lead Influential Diocese of Egypt

By Mark Michael

The Rt. Rev. Samy Fawzy Shehata, Area Bishop of North Africa, has been elected Coadjutor Bishop of Egypt, and will succeed Bishop Mouneer Anis upon his coming retirement. Shehata was elected on April 22 in Cairo, receiving 73 percent of the vote. The Diocese of Egypt has been a strategic leader among Anglicans in the Global South, and Shehata will play a central role in the establishment of the Anglican Communion's newest province, the Province of Alexandria, which will include the Diocese of Egypt and three dioceses in North Africa and the Horn of Africa created through its mission work.

Bishop Anis told Anglican Communion News Service, "The election was done in prayerful spirit. I am grateful to the nomination committee who worked very hard to insure a very transparent election. Please pray for Bishop Samy as he prepares to take the full responsibility of overseeing the diocese and for the coming months, in which I will hand over to him."

Shehata has served as the first Arab bishop in North Africa since 2017. He was formerly dean of St. Mark's Pro-Cathedral in Alexandria, and served as principal of the Alexandria School of Theology, which trains ministers for service throughout the region.

Shehata served on the Global South Anglicans' Study Group on Enhancing Ecclesial Responsibility, which prepared a covenantal structure for deepened fellowship, which was adopted in principle by the Global South Anglicans at their meeting last October in Cairo.

The Diocese of Egypt has generally steered a middle course during the Anglican realignment, maintaining a commitment to involvement in the Communion's Canterbury-based instruments of unity. Anis consistently participated in primates' meetings during his 10 years as archbishop of the Province of Jerusalem and the Middle East, and as part of that province, Egypt sent a delegate to the most recent Anglican Consultative Council Meeting in 2019. The diocese also, though, has a close relationship with the Anglican Church in North America, and that church's archbishop, Foley Beach, participated in Bishop Shehata's consecration in 2017.

The new Anglican Province of Alexandria will be officially inaugurated later this year, and will elect its first archbishop. While the Diocese of Egypt was formed in 1920, the other three dioceses, North Africa, the Horn of Africa, and Gambella, are very recent creations, and are in the process of developing fully independent diocesan structures. The new province also has the Communion's most ethnically diverse team of episcopal leadership.

As the only native of the region among the new province's bishops, and as a longstanding representative of the Church of Egypt in Communion-wide affairs, Shehata would seem the most likely candidate to serve as the Anglican Communion's newest primate when elections for the provincial archbishop are held later this year.

Clergy and Finances: Strong on Knowledge, but Better Habits Needed

By G. Jeffrey MacDonald
Correspondent

Episcopal clergy are more knowledgeable about personal finances and more likely to live within their means than comparable peers in the general population, according to a survey released May 14 by George Washington University and the Church Pension Group (CPG).

But researchers also identified disparities among clergy groups and persistent risks, including some to be actively targeted in a new financial education curriculum from CPG. Among the concerns: 39 percent did not save any money in the past year and 25 percent say they have difficulty paying their monthly bills.

"We certainly see that clergy understand the basics of finance, but implementation in some of these areas really does need some improvement," said

Pattie Christensen, vice president for education at the Church Pension Group. In response to the survey, she said, "we've changed some of the messaging at our conferences, especially on financial topics. Now it's more about *how* to do something rather than the *why*" to do it.

The survey was conducted by the Global Financial Literacy Excellence Center at the GWU School of Business. Responses came from 1,053 CPG pension group members who answered questions in November and December 2018. A comparative sample came from a National Financial Capability Study (NFCS) of adults ages 25 and up who are employed either full- or part-time and have a bachelor's degree or higher.

"Clergy members do better compared to the NFCS sample," said Andrea Hasler, assistant research professor in financial literacy at GWU, as she presented the report in a CPG webinar. "But still we see that there is room for improvement because still 38 percent do not set aside emergency or rainy day funds for example."

Researchers found 76 percent of Episcopal clergy successfully answered three key questions about interest rates, inflation and risk diversification. Such financial literacy makes them more likely to have precautionary savings, manageable debt levels and plans for retirement than the 70 percent of Americans who couldn't answer all three correctly in 2018, according to the report.

The survey also offered a glimpse inside the financial lives of Episcopal clergy. For instance:

- Most (55 percent) earn between $50,000 and $100,000. Nineteen percent earn below $50,000 while 26 percent earn above $100,000.
- 60 percent own a home
- 74 percent of married clergy have a spouse with a retirement plan
- 21 percent have student loan debt
- 50 percent feel they don't have too much debt; the rest either feel overburdened with debt or "struggle with debt from time to time," Hasler said.

"Clergy have a lot of assets," Hasler said. "On the debt side, we see that 38 percent have credit card debt and 85

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percent of those who own a home have a mortgage. So that means: assets are leveraged."

In terms of preparation for retirement, 25 percent said they worry about running out of money. Another 31 percent said they don't share that worry, while 44 percent did not take a position on whether they share that concern.

CPG is cultivating resources to address needs that drew attention in the survey. Personal finance consultations are available in Spanish, for instance. Clergy carrying student loan debt can apply for debt reduction grants when they attend financial education conferences through CPG's "Success After Seminary" program. And a new "five years to retirement" curriculum will roll out when CPG resumes having in-person conferences, which are suspended temporarily due to COVID-19.

"We find that by giving people more of a tool to learn how to do something makes more sense than just saying to someone: you should do this," Christensen said.

Seventy-Year-Old Missionary Shot and Wounded in Nigeria

By Mark Michael

Armed invaders wounded the Rev. Canon James Adebayo Famonure, an Anglican mission pastor and schoolmaster and three members of his family on May 4, opening fire while they were praying together in the sitting room of their home in Ghana Ropp, Plateau State, in central Nigeria. The attack was the latest in a series of assaults attributed to Muslim Fulani herdsmen in Nigeria's Plateau and Kaduna states, which continue unabated even as strict COVID-19 lockdowns are in place across the region.

Lagos' *The Punch* newspaper reported that 70-year-old Canon Famonure was shot four times by three attackers, who first demanded money. Leaving him for dead, they shot his wife, Naomi, in the back and their two sons, Victor and Adua, in the legs, before fleeing the scene. The family was transported to a hospital in the state capital, where Mrs. Famonure had surgery to remove a bullet lodged near her spinal cord.

Mark Lipdo of the Stefanos Foundation, an advocacy group for Christians in the region told World Magazine, "If you see the amount of blood, it's a miracle he's not dead," after visiting the family's home.

Ubah Gabriel, a police spokesman, confirmed the incident, and said that a security detail had been posted at the Famunore home. He added that officers were on the trail of those who had launched the attack.

The Rev. Yunusa Nmadu, an evangelical pastor who leads the Nigerian chapter of Christian Solidarity Worldwide, noted that the attack on the Famonures is the latest in a series of similar incidents "We condemn the appalling attack on Reverend Canon Famonure and his family, and we pray for their speedy recovery. The relentless campaign of violence against Christian communities in Kaduna and Plateau, which continues despite the existence of lockdowns in both states, is both perplexing and entirely unacceptable."

Just two days earlier and about 30 miles northwest, four evangelical Christians were ambushed and killed by Fulani herdsmen while travelling between Kwell village and Miango town. Last January, Fulani attackers in military fatigues invaded Good Shepherd Minor Seminary, a Roman Catholic institution in Kaduna State, ransacking the buildings and kidnapping four students, one of whom, 18-year-old Michael Nnadi, was severely beaten by the attackers and died of his wounds.

Similar attacks have been occurring across central Nigeria since 2013, originating in land-use disputes between largely Christian farmers and Muslim Fulani cattle-herders, according to a 2018 International Crisis Group report. Pushed south from their traditional homeland by climate-change related desertification, the Fulani are angered by laws that restrict open grazing.

Influenced by the better-known Boko Haram movement in northern Nigeria, some of the herdsmen have embraced an Islamist ideology, and several regional conflicts have made high-powered weapons available and affordable. The attacks have escalated significantly since Muhammadu Buhari, an ethnic Fulani, became Nigeria's president in 2015. Christians in the region allege that police have been ineffective in protecting farming villages because there has been little pressure from the national government.

Floods Compound Suffering from COVID-19 in Kenya

The Rt. Rev. Dr. Joseph Wandera, Bishop of Mumias in the Anglican Church of Kenya, likens the devastating waves to biblical pestilences.

In the midst of a nationwide coron-

avirus lockdown, the region he serves in Western Kenya is experiencing catastrophic floods. Over 200 people have been killed and thousands displaced by the swollen Nzoia River, which has been overflowing its banks for three weeks due to an unusually intense rainy season and backflow from Lake Victoria. Meteorologists predict the rains will continue until the end of June.


Wandera

Crops, livestock, and houses have been destroyed, and displaced people are crowding into makeshift shelters in towns on higher ground. "Three houses belonging to my three wives are all gone, and my seven-acre crop of maize and over 3,000 trees" said John Wesonga, one of those affected.

Bishop Wandera reported that a major bridge across the Nzoia at Mumias failed, cutting off the city from its surrounding towns. While workers are rebuilding the bridge, the city is scrambling to find shelter for displaced families. Many are crowded into schoolrooms, and Bishop Wandera said he worries about pregnant women and children who are especially vulnerable to malaria-carrying mosquitoes, which are breeding quickly on the rain-soaked ground.

He said that he hears heartbreaking stories every day from members of his congregations who are suffering greatly. In an interview with *TLC*, Bishop Wandera noted, "One member of an affected family told me, 'I ran to safety at 1 a.m. in the night. My house is gone, my goats are gone; I am only left with my God."

The Diocese of Mumias, he said, has been urging local media to highlight the situation to attract government support. They have launched an appeal to friends of the diocese across the world, seeking funds to provide food, clothing, blankets, mosquito nets, and medicine to the displaced, as well as professional counseling for those who have been most deeply traumatized. "By our standards," he said, "the response has been good. But the humanitarian needs are simply overwhelming."

Bishop Wandera said, "The work of rebuilding homes will be a herculean task for affected families. However, God is not dead. God's grace is unlimited and he can provide more than we can ever imagine. I appeal to all who believe in our common humanity to join in supporting those affected."

Bishop Wandera invited fellow believers across the world to uphold the people of his region in prayer. Donations to the relief effort are also welcomed, and can be made by PayPal on the diocesan website.

Note: The Rt. Rev. Dr. Joseph Wandera is a member of the Living Church Foundation.

Canadian Bishops Call for Guaranteed Basic Income

More than 40 bishops from the Anglican Church of Canada, including the current and recent primates, have called for a guaranteed basic income (GBI) law to ensure "that no one will be failed by the system so catastrophically that they cannot feed and house themselves and their families."

In a public letter to Prime Minister Justin Trudeau and other senior Canadian officials, the bishops note that the country has passed pandemic-related programs that provide assistance to Canadians in need, some people are excluded from those programs. "GBI would be a new social contract, defining a new relationship amongst Canadians, through the mediating role of our government," they wrote.

Excerpts from the letter follows:

"Canada has long-considered GBI as a possible way to address inequities – from Mincome in Manitoba, to recent efforts in Ontario. The Parliamentary Budget office has studied it. National and international evidence shows that it is affordable; the Canadian studies suggest it would cost no more than perhaps 1 percent of GDP. Many scholars are confident that there would be beneficial returns in every aspect of our polity, from justice to health, from education to social welfare.

"We recommend GBI, not just as an astute financial policy, but also because it marks our identity as a country who cares for one another; it is a policy that enshrines this value in law.

"We encourage you to see the enormous economic and social value that Guaranteed Basic Income provides: from savings in our health care and correctional systems, to a strengthened opportunity for individuals to access child care, transportation, food, refugee and immigration aid, housing, and particularly the self-determination and health for Indigenous people."

Bishop Roundup


Chandler


Duprey

Wyoming

The Diocese of Wyoming has announced a slate of two candidates to become the 10th Bishop of Wyoming, the Rev. Canon Paul-Gordon Chandler and the Rev. David L. Duprey.

Chandler is the rector of the Anglican Church in Qatar in the Persian Gulf, a church that hosts over 20,000 people from 65 countries in its building every weekend.

Duprey has served as an active-duty U.S. Navy chaplain for the past 12 years. He holds the rank of lieutenant commander, and served in special operations with the Marines, and on two aircraft carriers, the Abraham Lincoln and, currently, the John C. Stennis.

Chandler grew up in Senegal in West Africa and has lived and worked around the world in leadership roles with the Episcopal Church, faith-based publishing, the arts and Christian relief and development agencies. He is also the founding president of Caravan, an international peace-building nonprofit closely associated with the Episcopal Church that uses the arts to build sustainable peace around the world, and which has held several strategic interreligious art exhibitions throughout Wyoming.

Duprey grew up in Connecticut and was ordained to the diaconate and the priesthood in Wyoming, in 1988 and 1989. He served in the diocese for 20 years, first as vicar for four years of St. John the Baptist in Big Piney, then as rector of St. Peter's in Sheridan until 2008, when he answered the call to become a Navy chaplain.

The consecration is scheduled for Feb. 13, 2021, in Casper, Wyoming. The new bishop will succeed the Rt. Rev. John S. Smylie, who has been bishop since 2010. The Wyoming diocese encompasses the entire state and includes 48 congregations.

Georgia, Minnesota, & Oklahoma

The Most Rev. Michael B. Curry typically presides as chief consecrator when priests become bishops, but because of travel restrictions, he has appointed bishops from the various provinces to fill that role in upcoming consecrations in Georgia, Minnesota, and Oklahoma.

The announcement from the presiding bishop said the dioceses will be holding modified consecrations that:

- can be relocated to smaller venues, preferably church settings that nevertheless provide adequate space for appropriate physical distancing of participants and attendees;
- minimize in-person attendance and utilize live-streaming technology;
- limit, with flexibility, the number of co-consecrating bishops and presenters, yet still satisfy canonical requirements;
- forego social events; and,
- re-imagine media briefings and clergy gatherings as virtual interactions with the presiding bishop.

The Rev. Canon Dr. James F. Turrell, longtime liturgy professor and associate dean of the School of Theology at Sewanee, the University of the South, will become dean of the school, beginning July 1. He will succeed the Rt. Rev. Dr. J. Neil Alexander, who has served as dean for eight years.

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Picking Up
the Pieces
Together

By Wesley Arning

Tragedies have a shattering effect, don't they? Individuals who experience a traumatic event are left to pick up the pieces of what once was complete or whole in their life. People must carefully pick up these shards in their own time and in their own way.

But sometimes it's not just individuals who are affected by trauma. Whole communities can experience this shattering effect, and far too often their members end up mourning privately, away from the support and love of those around them.

In the first year and a half of my ordained ministry, I've had to learn on the go how to help people pick up the pieces, not just as separate individuals but as a whole church family. My first call out of seminary has been to serve a church whose priest died by suicide just seven months before. This tragedy rocked the church. Father Rob had been their priest for a decade and was deeply loved.

Though I hardly knew how to help a church heal after such a traumatic experience, I did know something of suicide. My grandfather died by suicide when my father was a teenager. I personally had suicidal thoughts when I was a preteen, and during my time as a summer intern at a church in Georgia, one of our teenagers took his own life. It left all of us shattered and heartbroken.

Sadly, in my experience, when people take their own life, the topic is quickly swept under the rug. Churches don't feel comfortable talking about it or don't know how to talk about it, yet more and more of our members (especially our teenagers) are encountering it every day. According to the American Foundation for Suicide Prevention, there are on average 129 suicide attempts daily, and 48,344 people died by suicide in 2018 alone. Silence just won't cut it anymore.

When I arrived at St. James the Less in Madison, Tennessee, my seminary diploma in hand, it seemed to me like people wanted to move on from the tragedy. People didn't want to talk about what happened. I was the only one who would mention Father Rob's name, and when I did, people's faces changed. Some people would get tears in their eyes, others would stare blankly at the floor, or focus their eyes in the distance, replaying a memory in their mind. I knew then that the church still needed to process Father Rob's death, and its effect on them.

People work through grief in different ways, but it was clear to me that they were picking up the pieces of this tragedy in private. I wanted to respect their mourning as individuals, but there was also a deep impact on the congregation's life. We needed space to talk about this together.

I just stopped our conversation about light bulbs and air filters, and bluntly asked them how they thought the congregation was coping with Father Rob's death.

Over the first few months, I asked members if they thought we needed to spend a few Sunday school classes talking about what happened. Each time I was told it wasn't needed. They still considered their grief a private matter.

Then a holy moment happened — at a vestry meeting, of all things! I just stopped our conversation about light bulbs and air filters, and bluntly asked them how they thought the congregation was coping with Father Rob's death. We sat there in silence for a while. Then I asked them how they were coping. We spent the next 40 minutes hearing from each of them what Father Rob had meant to them, and how his death had affected them and their faith.

It was a sacred moment, and a game-changer for me and the vestry. I felt like we grew closer from that experience, and that I was finally gaining their trust. After that meeting, I realized that large group discussions wouldn't work, that I needed to focus on individuals and small groups instead.

Not long afterward, I began asking people if I could come by their home just to talk for a bit. During a normal conversation in their living room I would find a way to ask them, "So, how was your relationship with Father Rob?" That's all I ever had to say, and they would take over from there. During those conversations, there would be tears, questions, anger, and everything in between. If I wasn't in their home, I'd casually ask them during a small group gathering like Bible study or a supper club. It was a holy experience every time it happened. I came to realize it was exactly what they needed in order to feel heard, and it was very helpful for me to hear how they were coping.

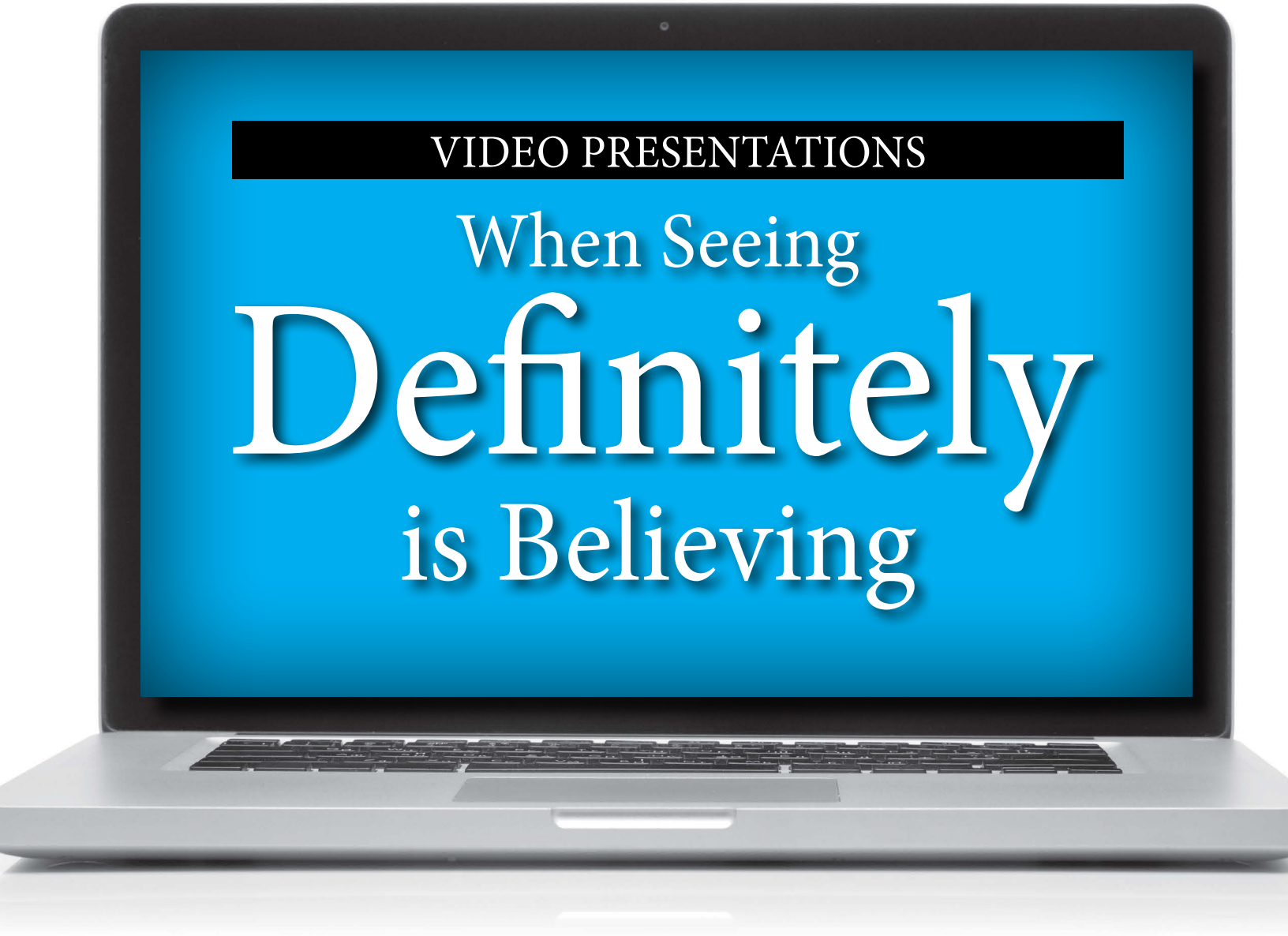
Since then we have participated in a suicide prevention walk in our community, and we had a special service on the first anniversary of Father Rob's death. The place was packed.

It has been a tough journey, but I believe with my whole heart that God is in the midst of all this. We continue to see healing and renewal among our parishioners as they pick up the pieces together as a church family.

The only way to get to the empty tomb is through Christ's suffering on the cross, and this church personally knows what that darkness looks like.

We lost a handful of members when Father Rob died. They just couldn't walk back into the church without crying or becoming angry at him or God, and so they have never returned. I really don't blame them. But out of that darkness has come new signs of life, and — dare I even say — Resurrection? By God's grace, we've baptized more people this year than we have in several years. I believe we are learning what it means to be people of the resurrection. This is a gospel story if I've ever seen one, and it happened because we've been willing to pick up the shattered pieces together.

The Rev. Wesley Arning is priest-in-charge of St. James the Less, Madison, Tennessee.



By Robert Alan Glover

If a picture is worth a thousand words, perhaps a video is worth a thousand pictures.

"A great way for a church to connect with someone in their community is through a video showcasing who the parish is, and telling stories through parishioners, volunteers, staff and clergy," said Mike Orr, communications director for the Episcopal Church in Colorado.

Orr told *TLC* that the diocese works with churches and a professional video company to create these showcase videos. The diocese pays two-thirds of the $2,250 production fee, with the church paying the remaining $750. Additional costs include mileage for the film crew, overnight stays when necessary, and music licenses. Shooting a video typically takes four hours, followed by another eight hours of editing to produce a three-minute video.

Last year the diocese hosted an introductory workshop (taught by Orr and by professional Denver videographer Jeffrey Riley) to introduce churches to the basics of producing a good video.

In the past five years, the diocese has produced 19 videos for parishes, Orr said.

Each video is created with shelf life in mind, aiming to make the production timeless and not tied to any interview or event or date. Orr said the parishioners interviewed for the videos are asked, "What makes this church special and why are you a part of what God is doing here?"

The videos can be used in many ways: on the church's website, in their social media channels, at the annual convention, and for the diocesan website and advertising. "Last year we did a video promotion on Facebook inviting people to find a church to attend for Easter services," Orr said. The video used footage from churches around the diocese, and was viewed 98,000 times.

St. Timothy's in Centennial, Colorado, is one of the churches that has taken advantage of the diocesan video pro-

Tips for Parish Videos

Mike Orr from the Episcopal Church in Colorado offers some advice for churches that want to produce videos.

- It's not about the architecture. Showing the building is helpful – viewers will recognize it if they've driven by – but the emphasis should be on God's people in the church.
- Show intimate moments during a service, such as people receiving communion, but respect the worship space. Let parishioners know ahead of time that you will be filming.
- Capture informal moments: people eating together, being greeted at the door, kids playing together or learning together (make sure you have parents sign video release forms).
- Choose people to be interviewed who are the heart of your church. Highlight diversity when appropriate (age; relationship status; race; newcomers vs. old-timers; etc.)
- You don't want interviewees to give prepared answers that end up sounding robotic, so don't give them questions in advance. Keep the interviews casual and assure people you will help make them look great on camera.
- Ask engaging questions. For example, "can you tell me about a time where you felt especially connected to God because of this church?"
- Use a "film crew" of two. The director is the interviewer and is responsible for the story arc of the video. The videographer is responsible for lighting, audio, the equipment, and capturing the video.
- Don't be afraid to do multiple retakes. You may use 10 seconds out of a 15-minute interview.
- Go through your footage and mark the really great "nuggets" captured in the interviews. Stitch the nuggets together to tell the story.
- Use "B-roll" footage to give life and context to the stories being told
- Choose music that captures the personality and tone of the story.
- Make sure the video tells the story you intend to tell, whether it's a story of changed lives; a story of gratitude to God for bringing people together as the body of Christ; a story of how you care for your greater community.
- Share your video everywhere! Post it on your church's Facebook page. Share it on your website. Share it with your diocese. Share it through your eNewsletter. Invite your parishioners to share the video on their own social media channels.
- Use the video in social media advertising. Add graphics to the beginning or end of your video inviting people to worship with you at Easter or Christmas or for a regular Sunday service. Boost your video ad on Facebook to your surrounding area and zip code. Direct people from that ad to a new landing page on your website that welcomes them as a visitor.

gram. Its rector, the Rev. Nicholas Meyers, said "our parishioners' response to it was very, very, positive."

The two-and-a-half-minute video features short comments from married couples, young adults, and senior worshipers on what they find most appealing about life at St. Timothy's. Their commentary is mixed with glimpses of fellowship, singing, and worshiping. "People (who come here) say they saw it on the website and that gave them a good idea of who and where we are," Meyers said.

Meyers praised the video company, Other Wordly Productions, saying that "thanks to them, the production was just a normal Sunday and a good representation of what the congregation is like on a Sunday." He said the filming was done on a single Sunday with minimal disruption of the service, and that he and a parishioner plan to take the training class to enable them to create future videos themselves.

Meyers said the way to attract new members is "meeting them where they are, which in today's social media world is on the Internet and on their phone."

Another satisfied participant in the program is the Rev. Brian Winter, rector of Christ Episcopal Church in Castle Rock. The church's welcoming video includes intimate close-ups of parishioners holding hands, and commentary from several diverse parishioners, including older and younger couples, with and without children, and a mixed-race couple.

The welcoming video is a supplement to the church's own video initiatives. "We videotape sermons and then upload them to both YouTube and our parish web page, something we have done for the past eighteen months," Winter said, adding that the sermons are appreciated by traveling parishioners, "giving them a connection to our church while away."

The websites created by the diocese can be found at episcopalcolorado.org/video-gallery/.

Photos and Text by Mark Clavier

Timeless and Personal
Finding God at Cwm Cau

I sat on a rock beside my tent high up on Cadair Idris admiring the way the wind tickled the surface of Llyn Cau in the fading autumn sunlight. On three sides of the mountain lake, rock and turf climbed sharply upwards towards the summit. Behind me, the valley Cwm Cau (Welsh for closing valley) dropped away towards the east and south, its center traced by a rocky stream and its southern edge by the path I'd followed to the lake. Sheep grazed on dense, tall grass or stood like sentinels on high, seemingly unreachable rocks. Cwm Cau is a magical place: the bottom of a massive cup or seat carved away by glaciers millennia ago when Wales and Canada were close neighbors.

Sitting alone on that rock, I could easily imagine that time has no meaning in the craggy amphitheater of Cwm Cau. My view and the sounds that echoed around me were now as they surely must have been ever since sheep were first introduced in the long, forgotten past. What do rocks, the wind, sheep, and birds know of our time? "Eternity has no time. It is itself all time," Tertullian had written in the third century. Here I could see that he was right.

Moments like this are when I realize how elastic time is and how obsessed with minutes and seconds our frenetic lifestyles force us to be. Spend a day walking alone in the countryside and you quickly discover that the mind slips into a different mode of consciousness: reflective and yet receptive to what lies around. Without such experiences, I don't know how one can speak meaningfully of a God who's eternal or have any sense of what heaven might be like.

Moreover, Cwm Cau isn't just *any* place. Even now I can see the shape of the lake, the features of the rocks scattered around it, and the way the light plays on the high cliffs. I can picture the sheep perched precariously up and down the steep slopes and know that even now, in the cold driving rain on the day I'm writing this sentence, they're still there. I can see the birds playing in the air currents and the pools of water, blackened by the peaty earth, among the tall moor-grass.

All these things and more imbue Cwm Cau with personality. It *feels* as distinct as any human personality. Anyone who has taken to trekking in the wilderness knows that each place has its own character, its own irreducible personality.

Sights,

sounds, the feel of the air, the smell of earth and plants, and, most of all, the way these all interweave to present a strong impression to the receptive and perceptive mind makes one locale unique from another.

The personality of such places is as changeless as the earth — we simply can't comprehend the deep geological and climatic periods to which they're subject. Seasons pass over such landscapes as moods over our loved ones, making them seem different for a spell without actually changing their underlying character. From our vantage, natural landscapes seem to remain the same generation after generation.

Because such places are so immeasurably ancient, changing at an imperceptibly slow pace, they elongate my sense of time, pressing my own understanding of past-present-future to breaking point. They're incredibly more ancient than any concept I have of being old, will be around far beyond any hopes and fears I have about the future, and have been and will be present throughout human history to anyone who finds them. The passage of human time is nothing more than the present in the elongated lifespan of Cadair Idris. What's a few thousand years in comparison to 500 million? As Elizabeth in *Pride and Prejudice* exclaims, "What are men to rocks and mountains?" To Cadair Idris, the 30 thousand years separating the first humans in Wales from me are as an instant.

I find this combination of timelessness and personality compelling because they appear contradictory. Human personalities change all the time, adapting to the people and circumstances that affect them. Timelessness is also changelessness, since to change from one thing into another is to invoke a *then* and *now*, a *before* and *after*. For this reason, some theologians argue that portraying God as timeless makes him distant and impersonal. How can an unchanging, timeless Deity respond

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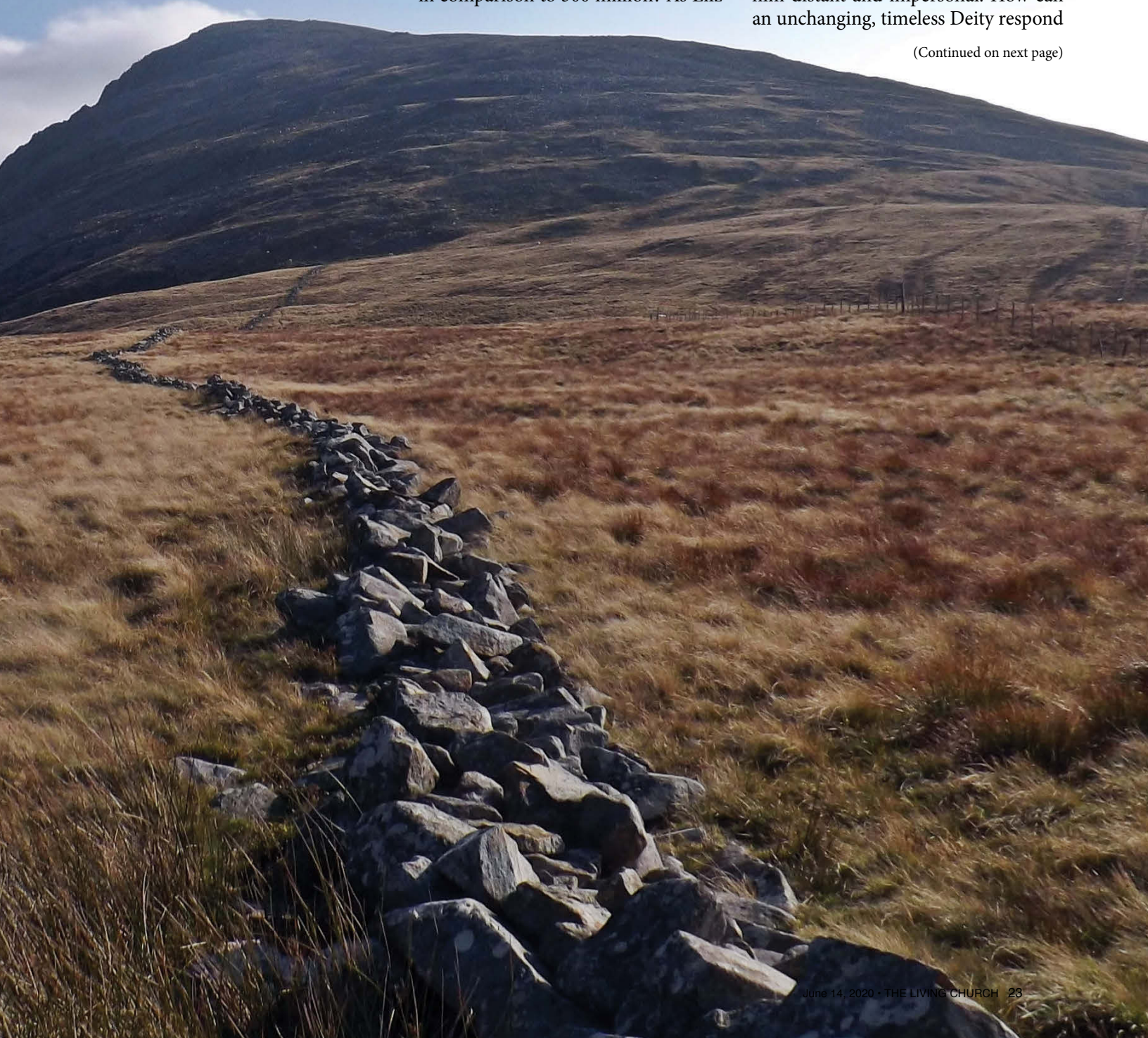


Finding God at Cwm Cau

(Continued from previous page)

to our prayers, which are so very often focused sharply on others or ourselves in the anguish of present suffering?

Scripture, of course, is full of examples of God responding immediately to human activity: speaking with people like Moses, responding to prayers, and even getting angry or being pleased. All these suggest that God can be affected by his creation — by us humans — and responds directly to it, which implies too that he can change. On the other hand, James says in his epistle that in God there's "no variation or shadow due to change" (James 1.17) and Paul assures us that "Jesus Christ is the same yesterday and today and forever" (Rom. 11.29). In the words of the great hymn:

> "*we blossom and flourish as leaves on the tree, and wither and perish, but naught changeth Thee*".

But if God *is* unchanging then doesn't this imply that he's ultimately uncaring? How can anything be personal if it doesn't react and respond? The great German theologian Jürgen Moltmann states the obvious answer: "a God who is incapable of suffering is a being who cannot be involved. Suffering and injustice do not affect him. And because he is so completely insensitive, he cannot be affected or shaken by anything. He cannot weep, for he has no tears. But the one who cannot suffer cannot love either. So he is also a loveless being."

Places like Cwm Cau, however, demonstrate that timelessness can actually be intensely personal. Indeed, timelessness and *dependable* changelessness are part of their strong attraction. I suppose my encounter with such incredibly ancient landscapes is why

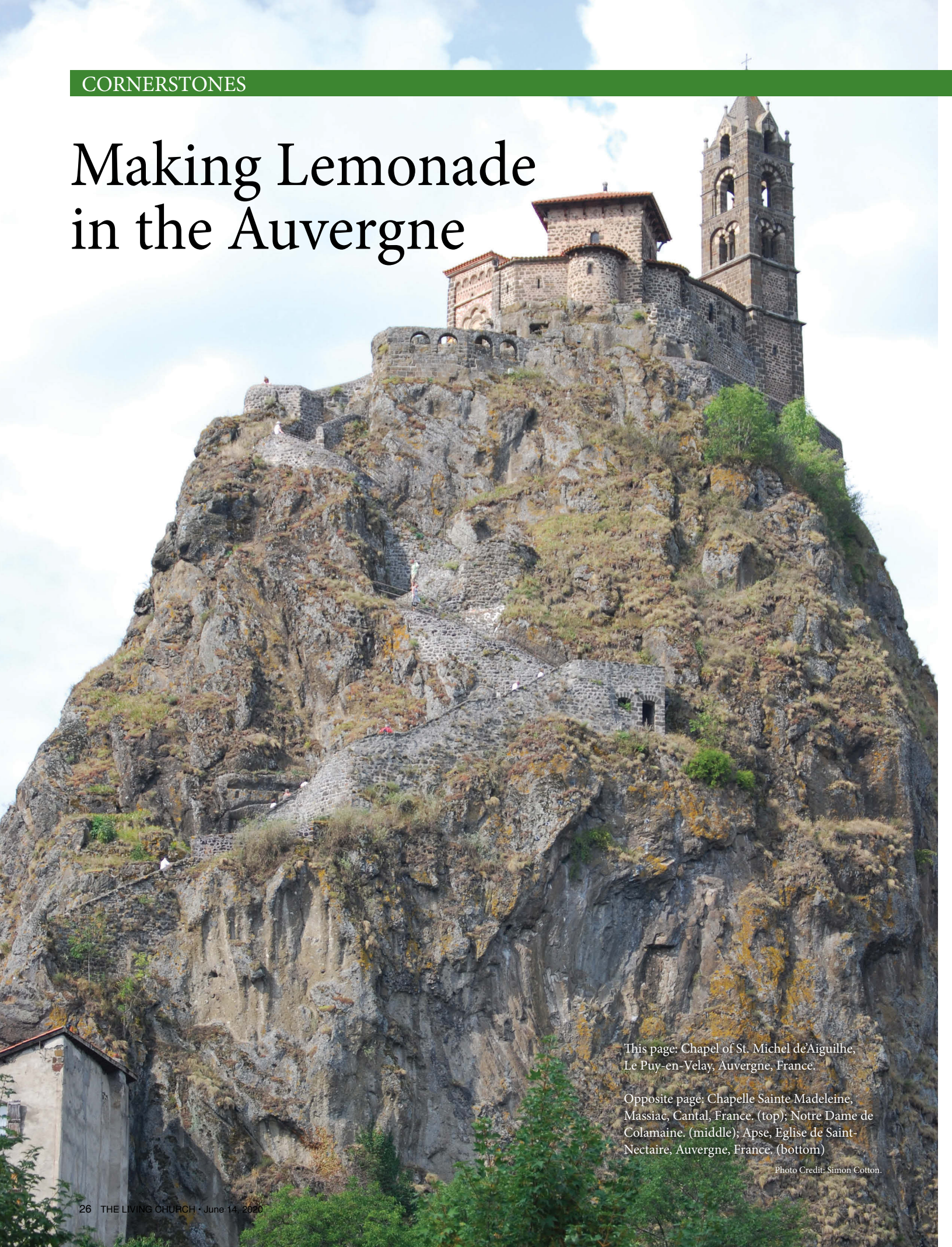
I've never been troubled by the idea of a changeless God. Just spend time in the wilderness or return to the same spot after a space of time and observe how there can be no contradiction between timelessness and personality. That a changeless landscape becomes intensely personal when it plays on our affections teaches our imaginations to see how a timeless God can also be a personal one. If I have the good fortune to return to Cwm Cau 20 years from now, I'll encounter an old friend unchanged. I may even feel young in that reunion.

My treks into changeless wildernesses like Cwm Cau are like inhabited parables, natural illustrations of what has been revealed. They have taught me that there's no contradiction between timelessness and the personal, that even within creation my deepest affections can be engaged by that which seems never to change. Having accepted that teaching, I can now see signs of divine immutability wherever I go. God is timeless; God is personal. How do I know? Because he created places like Cwm Cau that are also timeless and personal. And having encountered him in such places, I can't soon forget him. That's the nature of God, as Jacob discovered in his own wilderness.

The Rev. Canon Dr. Mark Clavier is the residentiary canon, or priest in residence, of Brecon Cathedral in mid-Wales. This essay is excerpted from his new podcast series, Paradoxes in an Ancient Landscape: What a Welsh Mountain Taught Me about God & the World.

That a changeless landscape becomes intensely personal when it plays on our affections teaches our imaginations to see how a timeless God can also be a personal one.

Making Lemonade in the Auvergne



This page: Chapel of St. Michel de'Aiguilhe, Le Puy-en-Velay, Auvergne, France.

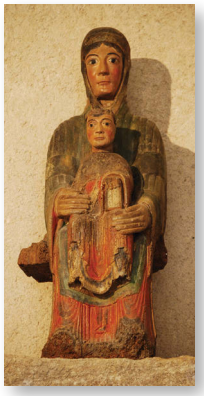
Opposite page: Chapelle Sainte Madeleine, Massiac, Cantal, France. (top); Notre Dame de Colamaine. (middle); Apse, Eglise de Saint-Nectaire, Auvergne, France. (bottom)

Photo Credit: Simon Cotton.

By Simon Cotton

A basalt cliff towers some 200 meters above the Cantal town of Massiac, from which cliff a tiny chapel scarcely obtrudes. One has to ascend to the chapel to appreciate a wonderful panorama southwards, looking down on the A75 autoroute heading south from Paris to the Mediterranean near Montpellier. Like many buildings in the Auvergne, this humble Romanesque chapel is constructed substantially of a brown stone, usually of volcanic origin. Built as a chapel for a long-vanished chateau, it remains well cared-for and consecrated for worship, although totally isolated.

The major Romanesque churches of the Auvergne, like Saint Nectaire, Issoire and Notre Dame du Port in Clermont-Ferrand make the most of this dark material, using it decoratively in alternation with lighter stone. This is done in the *voussoirs* of windows and in decoration applied to towers and particularly in bands of inlaid work running round the upper part of the apses at their east ends. Similarly prominent in the city of Le Puy are the chapel of Saint Michel d'Aiguilhe, founded in the 10th century, and the Romanesque cathedral, both perched on pillars of volcanic material and constructed of the like, which again make use of this kind of decoration.



When we visit cities like New York, Paris, Rome, and London, we see churches and public buildings built of high quality materials like limestone or marble, which confer an aura on those buildings constructed from them. This region of France, like many in other countries, is not so blessed, but the builders of these churches made the most of what they were given. When you are given lemons, you make lemonade, the very best lemonade that you can.

Another church in this region teaches us a lesson. After the first millennium AD, people stopped expecting the end of the world and began building new churches. As the monk Raoul Glaber (d. 1047) famously commented at that time, it was as if Europe was "cladding itself everywhere in a white mantle of churches."

So the little village of Colamine-sous-Vodable, about 20 miles south of Clermont-Ferrand, started to build a new church. The choir probably dates from that century, the nave being slightly later and the south aisle and north transept a little later still.

Simple and unsophisticated, this 11th- or 12th-century church, typical of the area, served its little parish under the shadow of the hill of Vodable and of its larger church, right up to the French Revolution, when churches throughout France were closed for worship, and many pieces of religious art were destroyed. After the Revolution the diocese of Clermont was reorganized, and Colamine lost its parish status. Colamine church became just a cemetery chapel, kept in use by having a churchyard. From then, things went downhill, as it slipped into obscurity and the fabric deteriorated. The statue of its patron saint was even stolen in 1970.

In 1977, some brave people formed an *Association de Sauvegarde* and minor repairs began. On August 18, 1979, they took down a rather crude reredos behind the high altar, which had been assembled from older pieces at the end of the 18th century. Seven statues were revealed, six of wood. Four are rather rustic 16th- or 17th-century. figures: Saints Anthony of Egypt, St. Bartholomew, St. Roch and an unidentified bishop, and there is a fine Gothic Virgin Mary. The highlight is a wonderful late 12th-century. Virgin and Child, "Notre Dame de Colamine", which belongs in the company of the great Romanesque *Majestés* of the Auvergne.

Those parishioners who took care of their church and its furnishings when iconoclasts wanted to destroy them have had their posthumous reward, two centuries later. A thousand years after its building, Colamine church stands as it did then, with just a farm for company in an unspoilt landscape, its churchyard sprinkled with the wild flowers typical of the Auvergne.

It's a parable of sorts. Does your church have saints hidden within its walls?

Dr. Simon Cotton is honorary senior lecturer in chemistry at the University of Birmingham in the UK and a former churchwarden of St. Giles, Norwich and St. Jude, Peterborough. He is a member of the Ordinariate of Our Lady of Walsingham.

Cli-Fi: What is it and Why is

By Christine Havens

"For years, authors have been writing climate change fiction, or 'cli-fi,' a genre of literature that imagines the past, present, and future effects of climate change." So wrote Amy Brady, of the *Chicago Review of Books*, for her then-new column, "Burning Worlds," an exploration of all things cli-fi. Her piece also introduced Dan Bloom, a literature professor who coined the term in 2007 after having read the 2006 report issued by the Intergovernmental Panel on Climate Change (IPCC).

Though as a proper genre, cli-fi is just over 10 years old, books fitting the definition have been around since at least the 1960s. Science fiction authors and staples of mainstream and literary fiction have created a varied and blended spectrum of books. Frank Herbert's sci-fi classic, *Dune* (1965), is a primary example, as is Margaret Atwood's *Oryx and Crake* (2003), and J. G. Ballard's *The Drought* (1965). What unites them is a desire to help humanity 'see' possible futures lived out on a burning, drowning, or dying planet," says Brady.

My curiosity about the genre was piqued by a customer browsing in the environment and sustainability section at BookPeople in Austin, Texas, where I'm a bookseller. She asked me if we had a separate section for cli-fi. My face surely betrayed my befuddlement as she explained, "cli-fi — climate change fiction." We didn't have one, but that soon changed after I read Brady's piece. I've curated it for the last three years. My public conversations with customers about this genre have stayed mostly in the secular realm, with the same goal as Dan Bloom, Amy Brady, and others — to raise awareness and increase readership of this genre. However, perhaps now is the time to bring climate fiction into creation care discussions among religious people.

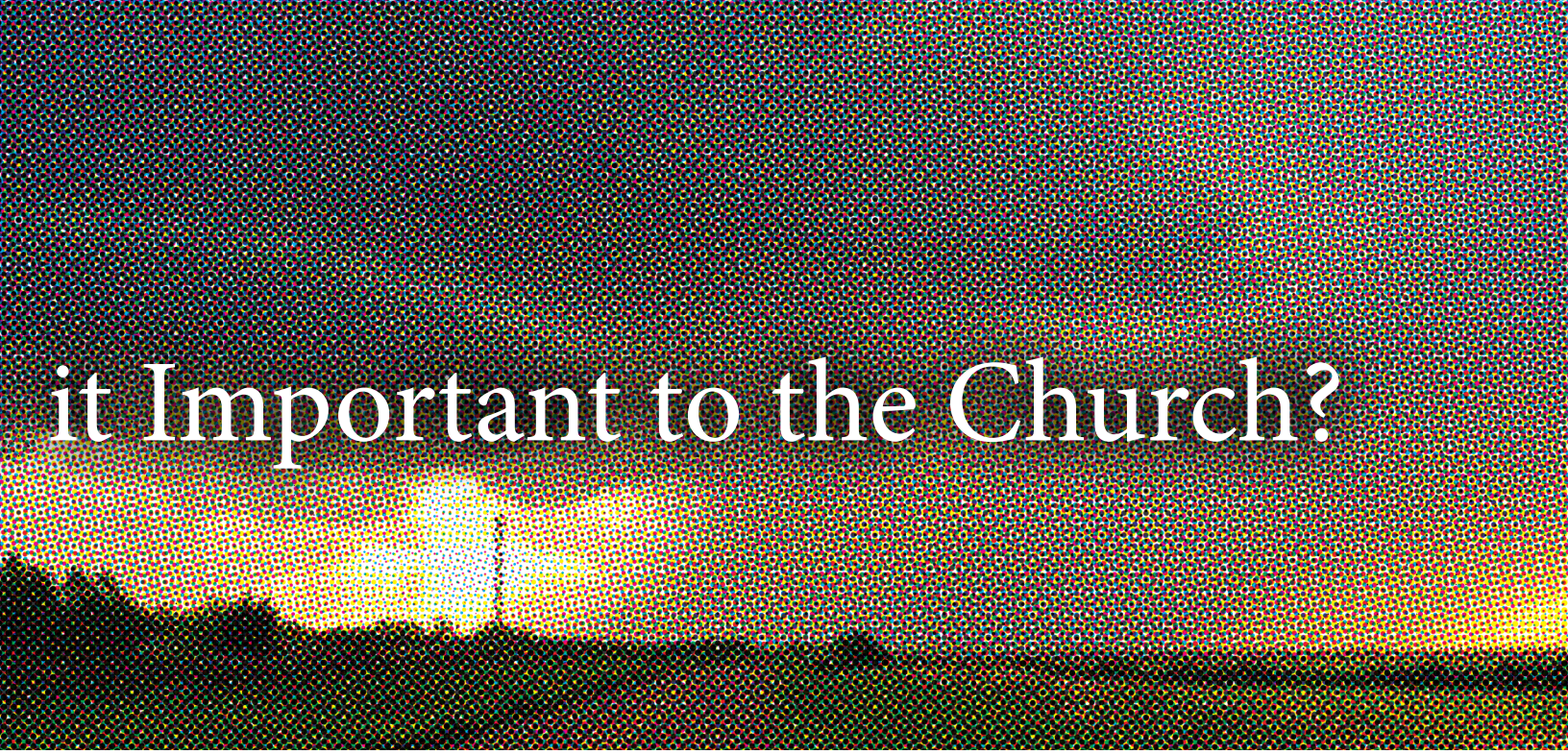
Two sections of the Episcopal Church's Creation Care webpage offer good reasons to use climate fiction to facilitate theological and spiritual conversations on the subject: *Loving Formation* and *Liberating Advocacy*. As a person who is passionate about the intersection of literature and theology, I have found that fiction can be a liberating advocate in unique ways, serving as an excellent tool for loving formation. In the ten years that I have been a member of this church, the small groups I have facilitated were all grounded in using literature as a means of spiritual exploration.

To start such exploration in the world of cli-fi, two title are especially helpful, *Flight Behavior*, by Barbara Kingsolver (HarperCollins, 2012) and *New York 2140*, by Kim Stanley Robinson, (Orbit, 2017). They have pride of place on my bookstore display and constantly must be restocked.

Flight Behavior provides a compassionate way into the cli-fi genre. Barbara Kingsolver writes bestselling literary fiction and nonfiction as well as poetry. Her works incorporate her passion for the environment into strong narratives involving family relationships; she deftly weaves faith and scripture in as well. The PEN/Bellwether Prize for Socially Engaged Fiction that grew from her efforts speaks to her view of what fiction can accomplish.

Flight Behavior is set in a rural, impoverished area of Appalachia, an environment that Kingsolver knows intimately. The protagonist, Dellarobia Turnbow, a young wife and mother, feels trapped and yearns for a life beyond raising sheep and abiding her unimaginative husband, Cub. On a cloudy day in November, she walks up into the higher reaches of the valley, heading for a tryst, only to encounter an unnerving sight: What she mistakes for trees on fire when the sun breaks through the clouds turns out to be monarch butterflies sheltering in the valley, an inexplicable occurrence.

Della wonders at the miracle of these creatures, not realizing that they are far afield from their normal overwintering home in Mexico. She thinks of them at first in terms of Moses and the burning bush — a sign from God. Instead of following through with her affair,



she turns around and returns home, intending to keep the butterflies a secret. However, the region has been receiving abnormal amounts of rain all year, causing crops to fail and families to face financial peril. The trees in that part of the valley are valuable timber and soon the secret is revealed.

Once the world at large becomes aware of the butterflies, the "miracle" comes under scrutiny from many sources, including Dr. Ovid Byron, an entomologist. He risks ridicule and outright belligerence when he brings the bad news that the monarchs and the life-altering rain are both due to climate change.

Kingsolver's well-researched premise, poetic style, and sharp insight into human nature make *Flight Behavior* an excellent introduction to climate fiction. While not as overwhelmingly apocalyptic or dystopian as some other cli-fi novels, the reader is still faced with revelation. At the end of the book, Della is in much the same position as Noah, watching her world begin to drown. Despite her faith, she is uncertain what the future will hold.

Kim Stanley Robinson's *New York 2140* presents readers with a more certain, though no less dire, vision of the future. Robinson's body of work is one great act of advocacy, envisioning different climate change scenarios and plausible road maps for thriving adaptation. He writes literary sci-fi and most of his nearly 20 novels have been bestsellers. In 2017 he gave the opening talk at the Trinity Institute's global conference on water justice, and is considered by many to be the quintessential climate fiction author.

This book takes place in New York City in the year 2140. Climate change has caused two catastrophic rises in sea level, a total of 50 feet. Robinson's tale, which is told from the point-of-view of several denizens of a now Venice-style metropolis, is a radical one, with roots as much in Dr. Seuss's *The Lorax* as in Thomas Piketty's *Capital in the Twenty-First Century*. The engaging, and often quirky, characters include Mutt and Jeff, whose opening discussion of capitalism's relationship to climate change prompts them to report some major financial improprieties to the SEC, which sets the rest of the narrative into motion.

There's also Amelia, a young woman who rescues polar bears from the Artic in an airship; and a citizen, who serves as a sort of Greek chorus. In 2140, the super-rich have not changed — power and money still dictate government policies to their advantage. The other main characters, such as Vlade, Franklin, and Charlotte, find themselves joining forces as a result of Mutt and Jeff's unintended consequences in order to permanently change the status quo.

New York 2140 is a work chronicling and championing the best of human resilience. It is an apocalyptic novel, rather than a post-apocalyptic one unveiling the present through future eyes. Despite its length (600-plus pages), Robinson's narrative isn't bogged down with dense prose. He writes very clearly, with engaging characters and a fast pace, and encourages people to advocate for the climate and social justice.

Climate fiction is on the edge of becoming an important part of the conversations happening around creation care. The Rt. Rev. Cathleen Bascom's just-published debut novel, *Of Green Stuff Woven* (2020) is a fine example, though I might term it eco-theo fiction (see my review in the April 19 issue of *TLC*). I hope you will pick up *Flight Behavior* or *New York 2140* and that they will help form you in loving ways, drawing you into deeper conversation about climate change, which is not fiction. I would be happy to recommend more titles for you, whether via private conversation, or, I hope, via a reading list on the Episcopal Church's Creation Care webpage.

Christine Havens graduated from the Seminary of the Southwest and is administrative and communication assistant at St. Michael's Episcopal Church, Austin, Texas.

Breaking From Things That Oppress Us

By Retta Blaney

The empty rehearsal room was quiet in late afternoon, a peaceful contrast to the movement of buses, cars, and people visible through the windows looking out on 125th Street, one of Harlem's busiest thoroughfares. Darrel Alejandro Holnes had come here to talk about his latest play, *Bayano*, which two weeks later would have its first public exposure in a workshop presentation upstairs at the National Black Theatre.

It's been a two-year journey to get to this point, from first applying to the theater's I AM SOUL Playwrights Residency program, through acceptance and writing and rewriting the play. Using *the Odyssey* as inspiration, Holnes wanted to tell the story of Bayano, a 16th-century enslaved African king who led the largest slave rebellion in Panama against the Spanish colonial authorities.

"He was the Harriet Tubman figure of Panama," Holnes says. "He was the greatest colonial liberator anywhere in Latin America."

Throughout the creation of *Bayano*, as he has with his other work and his life, Holnes has been strengthened by his Roman Catholic upbringing and the African spirituality that mingled with it in Panama. He wears a silver cross containing sand from Jerusalem, a gift from his mother, over his cream-colored sweater, an outward sign of his faith. This faith is needed now more than ever, he says, when he has trouble finding anything hopeful in the news.

"Faith is ultimately where I find my optimism," he says. "It's helped me move forward through this process despite many setbacks."

Born in Houston, Holnes was raised in a suburb seven minutes outside of Panama City. He returned to the United States at 17 in 2005 to attend Loyola University in New Orleans, but never completed the first semester because Hurricane Katrina left the school under water. He transferred to the University of Houston, then went on to the University of Michigan for graduate school.

Darrel Alejandro Holnes. Photo Credit: Thomas Kuhn.

It was his grandmother, "the spiritual center of our family," who influenced his faith formation. She moved to Panama from Costa Rica in the early 20th century.

"The church gave her pride, place and a sense of community," he says. "So much of her life was shaped by her commitment of faith."

But Holnes is also aware of the church's role in protecting the institution of slavery in Panama. Portraying this along with creating a theatrical drama of song, dance, and story around Bayano's life was important. Holnes had first learned about Bayano in elementary school, but mostly it was in relationship to tales of rebellion and slave liberation. He wanted to explore the history, spirituality, and moral vision of this man.

"The story was well documented but never from his perspective or a black perspective. I've done my best to try to honor what his perspective was and give him a voice. It's the story of a great liberator and also tells the story of the struggle with faith."

And he's worked to understand both sides of the church in colonial Panama.

"The church's role in faith helped Africans get up in the morning but religion was also used to explain and use slavery."

"The church gave her pride, place and a sense of community," he says. "So much of her life was shaped by her commitment of faith."

In addition to a solid body of work and awards, Holnes also has the distinction of being the first Panamanian-America to receive a National Endowment for the Arts Fellowship, in 2019 for his poetry, and is one of only two artists of Panamanian descent to ever receive the honor. In addition to writing, he teaches at New York University and Medgar Evers College, a campus of the City University of New York.

"In a lot of my plays the characters are always struggling with their faith," he says. "To believe is to ask questions. My characters are always asking questions about life and its responsibilities."

While he still sees Catholicism "as part of my community," and worships at Sagrado Corazón de Jesús Catholic Church when he is in Panama, he now attends Middle Collegiate Church on Manhattan's Lower East Side, a Reformed church, because its commitment to service evokes his childhood experience of the Church.

"I grew up with a community of Catholic churches that were incredibly active in social justice. I grew up thinking that being Catholic is volunteering in a soup kitchen. I felt the Catholic Church was to be a voice of the poor and needy. I feel the Catholic Church in the United States has a different dynamic. Middle Church is very activist-oriented and really lives by faith."

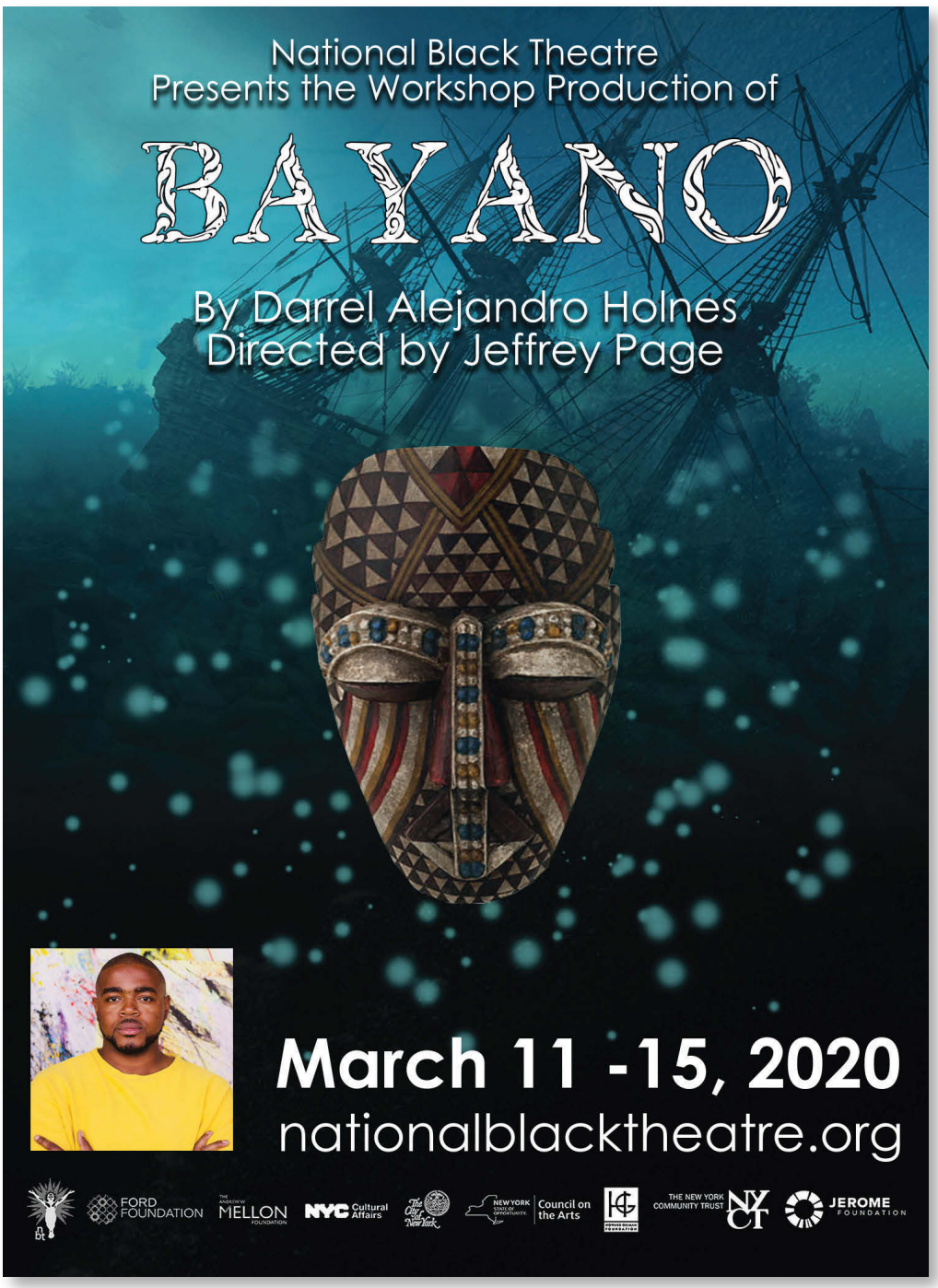
Throughout the 45-minute interview, Holnes sat holding a hand-carved wooded staff with the head of an African man that he bought in Cuba.

"It makes me feel close to this project. I think what it would be like, to be someone enslaved. They take everything from you so you own nothing. You would want something of your own so you go out and make it."

After *Bayano*'s workshop presentation Holnes will work toward getting the show into a fully staged production, which he hopes will make people feel empowered.

"What I admire about Bayano is that he really took his freedom into his own hands. We should be able to do even more. We can break from things that oppress us. I hope people will try hard to feel they can free themselves from anything they feel is holding them back."

Retta Blaney is an eight-time journalism award winner and the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, *which features interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams and many others.*

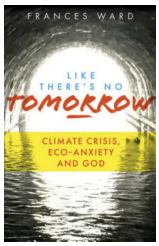


BOOKS

Fierce Hope for the Earth

Review by Pam Hyde

I was surprised the first time someone shared with me their eco-anxiety. Not having heard the term before, I inquired about it. "I just get stressed out about the future of the planet," she said. "With climate change and everything else we humans are doing to the planet, I can't shake this feeling of doom." I soon came to understand how pervasive this feeling is among those who care about the earth. Not long after, Greta Thunberg emerged as the face and voice of the angst that many were feeling as dire ecological and climate news continued to roll out. Were we living in end times? How do we face that possibility? I began to ask those questions myself. And where is God in all of this?



To suffer this eco-anxiety can mean falling into despair and hopelessness, as Frances Ward acknowledges from the start in *Like There's No Tomorrow: Climate Crisis, Eco-Anxiety and God.* But to stay mired in that pit of misery is to miss the meaning of God. God, she asserts, is committed to creation, and, thus, hope must exist. Ward embarks on a dual journey — an outward journey by narrowboat through the heart of England, and an inward theological and spiritual journey through lament in search of a fierce hope.

An Anglican priest and a contemplative spirit by her own admission, Ward brings us along on both journeys, taking a sabbatical from the world in order to slow down and explore where and how God's grace breaks through in the natural world and in our relationship with God in this time of climate crisis. As her pace slows to that of the rivers and canals she traverses, we as readers find ourselves slowing down as well, opening spaces within ourselves to ask the same questions that Ward contemplates. "How can I be what I am meant to be, as I participate in the being of God? What of the fragile environments around? How do they have their being in God? How can human beings work with God to enable that being, rather than to change, or control, or destroy?"

Ward gracefully weaves together observations of the natural and human world she encounters on her journey with reflections on Scripture, poetry, environmental writing, history and theology. Realizing that releasing the grip of fear requires letting go, she turns to the Psalms to give voice to her lament for what has been lost, perhaps never to be regained. The learned simplicity of the slow and fluid journey is combined with the restorative effect of immersion in a landscape that speaks to her of both loss and hope. This ultimately merges with her lament, allowing her to find a new way of being present in a world of climate change and giving her a sense of the presence of God within it.

Like There's No Tomorrow

Climate Crisis, Eco-Anxiety and God

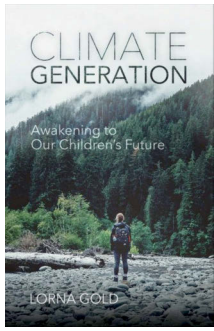
By **Frances Ward**. Sacristy Press, pp. 254, $18.95

She embraces the prophet and poet within herself as she looks to the future, not because the voyage has put her pain in the past, but because she has become sure of God's presence in and faithfulness to his creation. She realizes the need to continue to live as if there's no tomorrow, "with a fierce hope and a fullness of engagement and action that transform the pain into something positive."

Our culture often fails to value the spiritual practices of reflection, contemplation, lament, and discernment. Ward's honest emotion, vulnerability, and deep engagement with the troubling questions that have shaken her as she journeys toward hope give us new eyes to see the importance of these spiritual pathways. Perhaps we, like Ward, need to slow down and find a fluidity in our lives that allows for a deep engagement with both Creator and creation that can spark fierce hope in our lives.

The Rev. Canon Pam Hyde is canon for creation care of the Diocese of Arizona.

Ecological Conversion



Climate Generation

Awakening to Our Children's Future

By **Lorna Gold**

New City Press, 2019, pp. 172, $14.95

Review by Lucas Briola

"Can you describe what the world will be like when we are grown up if the adults don't change what they are doing?" This child's question provided one of the several "bombshells" for Lorna Gold as she recognized vividly the reality of climate change for her life and, more importantly, the lives of her own children. This short book charts "the long journey between understanding and action" that she has taken to this realization, when the "dry facts" of science "suddenly became something else: my own flesh and blood."

Gold is an Irish Catholic who works for Trócaire, an overseas development agency of the Catholic Church in Ireland. She extols the notion of "ecological conversion" found in Pope Francis's 2015 encyclical "On Care for Our Common Home," *Laudato si'*. Indeed, *Climate Generation* portrays Gold's own ecological conversion and invites its readers towards the same.

In the book's first half, Gold narrates this path by weaving autobiography with the science behind recognizing climate change. Her fascination with science and her desire to help others as a child brought her to environmental advocacy, and she relates the many ways that the birth of her children exponentially amplified the passion of her advocacy.

Along the way, Gold presents scientific findings in a very readable and jargon-free manner. To overcome popular narratives that environmental sustainability and sound economic policy oppose each other, she relates the ever-increasing devastation that climate change wreaks on both national economies and especially the most vulnerable. Gold acknowledges our "need

to rapidly relearn the idea of 'enough'" despite an "economic system… built around generating more and more unnecessary *wants*." She frequently expresses the angst shared by many of us when not numbed by the sheer busy-ness of life: what can I *do*?

In the book's second half, Gold provides some practical ways that ecological conversion might come to shape our lives and, by extension, preserve our children's future. The impetus for this conversion is clearly spiritual. Gold the activist admits her initial consternation over Pope Francis's emphasis on praise in *Laudato si'* ("Praised be!"): "Like many climate activists, I am more inclined to curse the situation or feverishly organise everything and everyone for the battles ahead." On the contrary, "our first and most important task" requires surrendering that idol of *doing* something and instead silently losing ourselves in grateful and humble dependency to creation and ultimately to its Creator. From that, all else follows.

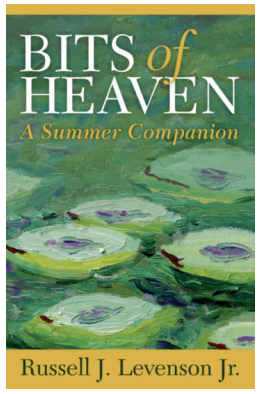
Proposed personal changes from Gold include more efficient housing (smaller and attached is best), diet (less red meat and more interest in the making of our food), and traveling (avoid unnecessary flying). These personal changes evoke a new cultural story predicated on something else besides infinite progress and insatiable consumption. A new culture enables strengthened community ties that ground a reconfigured economics (borrow a neighbor's lawnmower instead of buying one) and planetary community movements that catalyze renewed political policies.

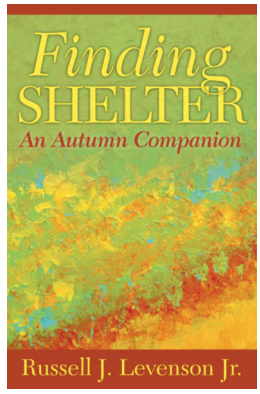
Like most books on the topic, hope and despair mingle in *Climate Generation*. Given the importance that Gold places on one's own children, this should hardly surprise. Perhaps no stronger argument exists for climate action than the health of our children and grandchildren. May this book inspire our ecological conversion before it is too late.

Lucas Briola is assistant professor of theology at Saint Vincent College, Latrobe, Pa. and director of the ecology team for the International Institute for Method in Theology.

A Prophet's Devotions

Review by Patrick Gahan





Bits of Heaven
A Summer Companion

Finding Shelter
An Autumn Companion

Both by **Russ Levenson**
Church Publishing,
pp. 176 and 200, $16.95 each

Russ Levenson set out to write devotions, but he ended up offering some prophecy as well. In the preface to his book, *Bits of Heaven: A Summer Companion*, he writes, "being still does not have to involve anything more than finding a little bit of heaven wherever you are." Levenson is rector of St. Martin's in Houston, the largest congregation in the Episcopal Church. He could not have known the disquieting quiet that would soon be thrust upon his bustling city of Houston and every city and hamlet in our nation.

With its richly arrayed cover illustrated with one of his own impressionistic oil paintings of jade and purple lily pads sitting upon an emerald green pond, Levenson's book seemed better suited for a beach vacation than a family in quarantine. Sitting on an end table in my home office, I resented the book as I restlessly cast about in this alien environment arranging streaming worship, Zoom classes, and pastoral calls. A "summer companion." Would we even have summer? Finally, I put up the white flag and opened the book. Levenson's unintended prophecy grabbed me. I needed to find heaven where I was, not where I couldn't be.

The rhythm of his writing straightaway lured me to higher ground. COVID-19's disquieting pall had draped over me to make one day appear much the same as the other in anodyne, paralyzing monotony. Levenson led me from beneath the covers to see the traces of God I'd been missing and to recount the string of graces trailing along my path. A pandemic is no match for the tracks of God's love in any of our lives.

To pull us out of our homeostasis, Levenson invites us into his car, his house, beside a lake, to sit in a planetarium with a gaggle of elementary students, and to dive deep down into a cave beneath the ocean's surface. Along the way, he takes the reader with him on some of the brighter and tougher slices of his present and past life. No self-aggrandizement is found amongst the pages, just one Christian pilgrim honestly sharing the rudiments of his walk with us. The cadence of the writing is accentuated by a Bible selection, background on the text and author, a daily query or challenge, and a prayer gleaned from a past master, the prayer book, or from Levenson's generous heart.

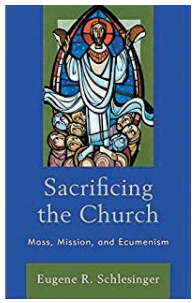
In a subsequent book, *Finding Shelter: An Autumn Companion*, Levenson confesses, "I write from the perspective of a Christian who came to faith in a particular way at a particular time in life." A prophet's words always intersect our time with God's time. We plod along imagining that the trip to grandmother's house, the phone call to a widower, the talk across the driveway to a neighbor, the visit to the grocery, the breakfast with your spouse, the tedium of work, and the sweat at the gym are the insignificant bones of unremarkable lives. Levenson disagrees. That's the time God steps in. But you'd expect a prophet to say that.

The Rev. Patrick Gahan is rector of Christ Church, San Antonio.

BOOKS

Worship and Mission at the Foot of the Cross

Reviewe by John Bauerschmidt



Sacrificing the Church
Mass, Mission, and Ecumenism
By **Eugene R. Schlesinger**
Lexington Books/ Fortress Academic, pp. 192, $95

"This work grows out of a conviction that the theology of sacrifice holds untapped import for contemporary ecclesiological reflection" With these words Eugene Schlesinger, editor of *The Living Church*'s *Covenant* blog and a lecturer in religious studies at Santa Clara University, begins his important book. He claims sacrifice as the hook on which hangs not only the Church's worship, but also its mission to the world, and its quest for unity. The Church is constituted by Christ's sacrifice, and sacrifice is the means of its salvation.

Schlesinger's reflection builds first upon a Trinitarian doctrine of salvation, closely aligning the eternal processions within the Godhead (begetting of the Son, procession of the Spirit) with God's mission in time. Crucifixion, Last Supper, and Pentecost are offered as "vignettes" from the life of Christ that illustrate the self-giving, sacrificial nature of God. They are "a transposed performance of the life he eternally shares with the Father and the Holy Spirit, directed toward bringing humanity to share in that life"

In explicating sacrifice, the author draws largely on St. Augustine, identifying the sacrifice offered by Christians in its sacramental and moral forms, with the one sacrifice of himself offered by Christ. "This one sacrifice of Christ, in all its modalities, forms the inmost reality of the church." The eucharistic sacrifice offered by the Church is "at once the sacrifice of Christ and the sacrifice of itself, because Christ has bound the church together with himself." There is one Christ, head and members, as Augustine put it; through the eucharistic sacrifice the Church "learns to offer its very self through him" (citing *The City of God*, 10.6).

In presenting sacrifice as his common thread, Schlesinger first has to overcome negative assessments of sacrifice. He explores the critique of sacrifice as an instance of sacred violence and scapegoating, but prefers an understanding of sacrifice as gift, rooted in the gift of God. "To give, and especially to give oneself, is a positive fulfillment of being, rather than a loss." As he puts it, "sacrifice is *essentially* non-violent." "That the offering of life so often takes the form of death owes to sin, rather than the nature of sacrifice." For Schlesinger, sacrifice is not simply the crucifixion, but the whole movement of Christ in the Holy Spirit, coming from and returning to the Father.

Worship is intrinsically sacrificial because it recapitulates the sacrifice of Christ. According to Schlesinger, in the liturgy of the word of the Eucharist, the story of salvation is told again and interpreted through the lens of Christ's death and resurrection. The liturgical year, likewise, is centered on the paschal mystery, as are the round of daily offices, which constitute the praise of the mystery. In the eucharistic prayer, thanks are given for what has been received, a return-gift for the gift given by God. "There is no true reception of a gift without the response of the return-gift." (Here, the espousal of the broader concept of sacrifice as gift helps in understanding the Eucharist as a sacrifice.

Schlesinger prefaces his exposition of the Eucharist with an interlude on mission, to make plain that the church's worship is a response to work already embarked upon by God. "The Eucharist is preceded by mission first and most fundamentally in the sense that it is the result of the divine missions of the Son and Holy Spirit." He prefers not to see the liturgy as itself part of the mission, which is properly speaking externally directed. In some sense the Eucharist sets the agenda for mission because Jesus makes it part of the disciples' missional practice: "do this for the remembrance of me." The

liturgy itself, however, depends upon mission because it depends upon conversion: "no one is a Christian, by nature or birth." Christians are made, not born, as Tertullian said.

Mission, however, is not limited to conversion. Here the sacrificial nature of mission becomes clear. Schlesinger turns to Augustine and to Paul to argue for a wholistic concept of mission, including not only evangelism, but also works of mercy that are sacrificial in nature. As he understands Augustine, "Any act by which God and humanity are bound together in a holy fellowship is a true sacrifice." Schlesinger details diverse sacrificial images for the mission of the church, offered by Paul and epitomized in his own ministry. Gifts that support his ministry, or gifts given in the Jerusalem offering, are characterized either as service or "liturgy," or as "a fragrant offering, a sacrifice acceptable and pleasing to God" (Phil. 4:18). In the 12th chapter of Romans, Paul conjures up the possibility that one's whole life might be offered in sacrifice, establishing an expansive and inclusive understanding of the sacrificial work of the church.

It is with ecumenism, the search for the unity of the church, that Schlesinger is most innovative. Again, this section is prefaced by an interlude, this time on the dependence of both mission and the Eucharist on ecumenism. The church is divided, which undermines her credibility and inhibits her mission. The mission cannot be complete until the unity of all things (including the church) is restored. Division in the church undercuts the Eucharist itself, as Paul writes in 1 Corinthians. "A divided church is a contradiction of the gospel, and presents us with a surd, rather than an intelligibility." In a divided church, the community that is meant to be the vehicle of reconciliation and unity is now torn apart. Its own divided state must be addressed, and that can only adequately be done by sacrifice.

Ephraim Radner's work undergirds the treatment here, in accounting for the division of the Church, seeing its type in the division and exile of Israel, and in the passion of Christ. In the agony of its division, the Church participates in Jesus' own sacrifice on the cross. Ecumenism will require sacrifice on the part of Christians, as familiar forms of ecclesial life are given up and new patterns are laid down. Schlesinger, a student of the conciliar documents of Vatican II, reminds us that ecumenism as defined there requires renewal and conversion. As Augustine put it, overcoming division in the church requires charity, above all else. For the author, unity requires love rather than agreement. "Communion and agreement are not the same, nor is disagreement incompatible with communion." We must hold fast to those we disagree with, even our enemies. "As we learn to give ourselves fully to one another, we emulate the self-bestowal that constitutes Christ's sacrifice, the very sacrifice by which we pass into the life of God."

Schlesinger writes as an Episcopalian who attempts to accept all definitive teachings of the (Roman) Catholic Church, "unless it is otherwise impossible by the nature of the case." One wonders what might fall into this latter category, and how the cases would be discriminated. Schlesinger is correct in saying that this is an idiosyncratic position. Catholic articulations of Anglicanism are hardly unusual or remarkable, though most in this tradition would not admit Schlesinger's constraint.

Sacrificing the Church makes an important contribution to ecumenical theology, placing sacrifice at the center of ecumenism, and connecting this theme to the Eucharist and to mission. Schlesinger seems to have read almost everything, and the footnotes provide an invaluable guide. Though his final section addresses ecumenical issues between churches, it is not too difficult to see it as having relevance for intra-Anglican disputes, especially the knotty issues of our own day, where the challenge of "communion across difference" and "good disagreement" confront us. This fine book moves sacrifice to the center of the search for unity, taking us a step beyond conversion, renewal, or even repentance, to the very foot of the cross.

The Rt. Rev. John Bauerschmidt is Bishop of Tennessee and Chair of the Board of the Living Church Foundation.

ETHICS

Climate Change and the Lordship of Christ

By Andrew Thompson

Increasing temperatures and shifting climate systems create widespread chaos in the world today. Droughts cause hunger and food insecurity, and climate-induced migration stirs up violent conflicts over scarce resources. Feeding the hungry and peacemaking are at the heart of the Church's mission and many Christians decry the deep injustice of climate change, as those who suffer most bear little responsibility for the problem. Others emphasize that climate change is a matter of faithful stewardship, caring responsibly for the God's good gift of creation.

But there a deeper theological issue at stake. Christ is Lord of all creation, and climate change is the product of forces that array themselves against that sovereignty.

Climate change is not just an unfortunate atmospheric phenomenon; it emerges out of a fallen global system that distorts creaturely life and alienates humans from one another and creation. Climate change is an expression of political and economic forces that hold humans in thrall, even as they result from human actions. These forces are meant to serve us; instead they work to our detriment and destroy of the ecosystems on which we depend. We are seemingly unable to control them or escape their grasp. The Bible calls these kinds of forces powers and principalities, and they are ultimately subject to Christ's sovereignty and judgment.

Long before climate change became a public concern, lay Episcopal theologian William Stringfellow, in *An Ethic for Christians and Other Aliens in a Strange Land*, wrote about these forces, describing them as created by God but fallen, and devoted to death. "The gravest effort of the principalities," he says, "is the capture of humans in their service, which is to say, in idolatry of death." He names nations, ideologies, economic systems, and corporations as examples of principalities that declare their independence from God and subjugate human beings in the idolatry of death. This idolatry is manifested in systems that dehumanize, deceive, and brutalize human beings — especially persons of color and other marginalized groups.

The Bible is clear that Christ is the Lord of all creation, including the

Public Domain photo

powers and principalities. In their fallen state, they reject this sovereignty, but they are subject to his judgment, the judgment of the cross. The Church proclaims the lordship of Christ crucified, denying the power of death "while affirming the aspiration for new life." It affirms God's sovereignty by speaking the truth about the principalities: in spite of their devotion to death, they are created and, like all creatures, are called to serve God and God's creation.

Climate change is a manifestation of the fallen economic and political systems that hold us in thrall. They alienate us from one another, such that even the most well-intentioned acts are never innocent of ecological harm to our fellow creatures. Rather than serve God, they idolize death by sacrificing the poor, the integrity of creation, and future generations for the sake of limitless growth. Climate change emerges from these distorted systems, but there are other consequences as well, including the gross inequalities revealed by COVID-19.

Many of us are familiar with individual changes of behavior meant to mitigate climate change: conserving energy, driving less, perhaps even reducing the impact of our travel through a carbon offset program. But resisting fallen powers requires more directly political measures. Against economic forces that idolize death, the Church can proclaim life by divesting its funds from fossil fuels and investing in more sustainable, regenerative industries. It can support environmental justice movements that seek to build more creative, life-giving economies and communities, on a local and a global level. In these ways, as process theologian Catherine Keller suggests, the Church can adopt a politic of solidarity in struggle, joining with the most marginalized in "the self-assembling of an insistent public at the edge of chaos" (*Political Theology of the Earth*).

"Resistance to death *is* the only way to live humanly in the midst of the fall," says Stringfellow. "Engagement in specific and incessant struggle against death's rule renders us human." The fact that Christ is Lord over the powers is consolation and good news: "death is already undone and is in no way whatever to be feared and worshipped." By resisting the political and economic forces of climate change, the Church lives in anticipation of the consummation of this reality. Such a life requires creativity, discernment, and prophetic courage. Yet the Spirit imparts to the community the gifts it needs to confront the powers and celebrate Christ's sovereignty in the face of these forces.

By speaking the truth in the face of climate change, by seeking creative, life giving ways of being in creation, the Church affirms the Lord of life over the idolatry of death. It affirms Christ's sovereignty over all fallen principalities and powers. This is a matter of justice, of course, and of stewardship and of compassion. But more fundamentally, it is a matter of our identity as the community who proclaims Christ as the Lord of all Creation.

Dr. Andrew R. H. Thompson is assistant professor of Theological Ethics and director of the Alternative Clergy Training at Sewanee (ACTS) program and the Sewanee Ministry Collaborative at the School of Theology of the University of the South.

De terra veritas

A Leader, Not a Follower

Bishop Kemper and Apostolic Ministry

By Mark Michael

The Sunday after the Ascension, May 24, marks a century and half since the death of the Rt. Rev. Jackson Kemper, the Episcopal Church's first missionary bishop. The current crisis won't allow for a proper celebration, though perhaps a few pilgrims gathered by his tomb at Nashotah that day for reverent, if socially distanced, prayers of thanksgiving.

The Sunday readings include Jesus' parting charge to his apostles, "you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:6). Few others in the history of the Episcopal Church have received the grace to respond so fully to this call as Kemper, long known as the "apostle of the Northwest."

The Rt. Rev. George Washington Doane, Bishop of New Jersey, could not have drawn the parallels more clearly in the charge he delivered to Kemper at his consecration on September 25, 1835. Bishop Doane's sermon, *The Missionary Bishop*, laid out the scriptural warrant for this "new office in this church … a Bishop sent forth for the Church, not sought for of the Church — going before, to organize the Church, not waiting till the Church has partially been organized — a leader, not a follower, in the march of the Redeemer's conquering and triumphant Gospel."

The theory was sound, Bishop Doane said, but it would lie to the rather slight, town-bred man before him, already 45 years old, to make it a reality:

> You are to go out, in the Saviour's name, the first missionary bishop of this church. Going with the office, go in the spirit, of an apostle! ... Fear not, dear brother, though the fainting flesh and sinking spirit admonish you how frail the earthen vessel is in which you bear this precious burden. The God you serve is greater than your heart; and, like the Apostle Paul, with Christ to strengthen you, you can do all things.

The new bishop's starting place, his "Jerusalem" for this new work, were the churches of Indiana and Missouri — only two of them, as he was shortly to discover: one congregation in Indianapolis with a minister and no church building, and one in St. Louis with a building and no priest. Kemper took charge of the St. Louis congregation and soon headed off to preach and organize congregations in other parts of his seemingly unbounded diocese. By his second autumn in the field, he was leading services at Fort Leavenworth in what is now Kansas, on the very edge of the frontier.

Bishop Jackson Kemper Brady-Handy Photograph Collection (Library of Congress)

Kemper wrote extensively of his travels in a series of journals and in many letters to family members and associates back East. He vividly recalled travel by stagecoach, horseback, and on foot, sleepless nights in bug-infested lodgings, and corn pone and salt pork suppers spread by simple "church people" at their rough-hewn hearths.

Kemper led the first services in Omaha when it was still a "canvas city," all tents and booths. He wrote excitedly of the prospects for the first church in "Milwalky, Ouisconsin," and administered confirmation in a log cabin in Council City, Kansas — without Communion, as there was no wine to be had in the town. He established the Episcopal Church's first permanent mission work among native Americans, laying the cornerstone for the initial church in the Oneida settlement at Duck Creek, Wisconsin. He founded a college and a seminary, in hopes that clergy for the Western mission could be trained locally, from among men already accustomed to the hardships of the frontier.

By the time of his retirement in 1868, Bishop Kemper had left behind a truly remarkable legacy. He had traveled 300,000 miles, perhaps more than Saint Paul, who had the advantage of better roads. He had consecrated 100 churches, ordained 200 to the ministry, and confirmed

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around 10,000 people. Six dioceses were founded out of his mission territory, and his vision of apostolic ministry deeply shaped Episcopal Church institutions across the Old Northwest, including our own publication, founded just eight years after his death, which once prided itself as the organ of "Western Catholicism."

Bishop Kemper was a high churchman, by the marks of his age, a pupil of John Henry Hobart's at Columbia College. He believed firmly in the divine origin of the sacred ministry, the value of reverent worship, and the centrality of the sacraments. He was patient about Methodists, but had few kind words for the freewheeling, unlettered revivalism of the frontier, and detested Mormonism altogether. A builder of institutions, Kemper's correspondence reveals characteristic concerns with recruiting capable priests, securing church property, and constructing noble buildings, though he was very cautious about large mortgages.

The Oxford Movement's watchword, "magnify your office," spoke deeply to him, and Kemper's aim was, in part, to vindicate the truth of Anglicanism's Catholic inheritance. By his labors and sufferings, he hoped to reveal apostolic succession as a living reality, not just a theory of origins. The Anglican John Henry Newman took particular notice of the possibility in an 1839 essay on the "full and unreserved development of the apostolical principle" on the American frontier. Imagine the consequences for the movement of Catholic Anglicanism had Newman left St. Mary's for Bishop Kemper's new seminary at Nashotah instead of Littlemore in 1842.

But Kemper was no mere buckskin prelate. One need not look far in his correspondence to see how deeply his work relied on the nurturing and empowering of gifted lay leaders. He writes appreciatively of General Albert Ellis, a land agent who singlehandedly organized the congregation at Stevens Point, Wisconsin; of small groups of Episcopal families from Ohio who settled together in Iowa to form the nucleus of new congregations; of the ladies of the then-booming river port of Weston, Missouri, who paid for the building of their church with "ice cream parties." At so many points on his journeys, Kemper writes of faithful Sunday School organizers, generous land donors (including future president William Henry Harrison), and the *church people* who kept the lamp of faith burning within their own families by reading out the offices and a sermon on Sundays and teaching their children the catechism.

Several years into his episcopate, Kemper made it his rule to spend a full week visiting from house to house when he made a visitation. He wanted to know more deeply the people God was raising up to serve alongside him in the mission field. Some he marked out for seminary, others for congregational leadership. Kemper encouraged his priests to do the same, visiting not just their own communicants but venturing out regularly to neighboring settlements to establish preaching stations that might eventually grow into full-fledged congregations.

Though rarely recognized at the time, apostolic ministry was just as strongly marked by the task of equipping the saints for ministry as it was by prodigious travel, earnest preaching, and the spirit of sacrifice. It is no accident that St. Paul lists so many fellow-workers in the closing chapters of his epistles. Kemper relied on many such lay colleagues to fulfill his vocation, those who joined with him in witnessing to Christ and sharing the gospel with those who do not yet believe.

Bishop Kemper and his army of lay workers came to mind more than once for me as I read *Part Time is Plenty*, the newest book by *TLC*'s long-time correspondent, Jeff MacDonald. Built on years of careful reporting, much of it published here, MacDonald focuses on smaller mainline congregations that are thriving while not depending on full-time clergy leadership. He acknowledges that "part-time" is an unhelpful and often denigrated term, perhaps especially by diocesan authorities. He makes a strong case that when gifts are discerned, responsibilities firmly established, and leaders carefully trained, congregations with part-time leaders can sometimes be even more fruitful in serving their communities and preaching the gospel than those that can afford a full-time pastor, especially when the pastor is inevitably tasked with nearly all meaningful ministerial work.

In fact, MacDonald demonstrates that part-time ministry, in which category he includes full-time clergy serving across several congregations, has been the Church's historic norm. Nearly all the congregations in Bishop Kemper's dioceses would have fallen into MacDonald's "part-time" category, with clergy serving multiple cures, or operating schools alongside a primary parish. Thriving lay leadership was absolutely essential, and Kemper worried that a "settled ministry" on the Eastern model might well bank the fire of mission. To be sure, there was nothing part-time about the good bishop himself, apart from his rectorship in St. Louis. He lived in rented lodgings there because he was so often on the road.

The "pastoral congregation" model of a parish with a single full-time cleric only became popular in America after World War Two, as communal disorientation created a need for pastoral counseling and social engagement, and newfound prosperity provided the means to pay for it. Consumerism, MacDonald argues, casts a long shadow over the development, the more as it leads to complacency, even in the face of financial unsustainability.

Today, of course, part-time ministry is increasingly the norm. MacDonald calculates that 46 percent of Episcopal congregations are not served by a full-time clergy person. Despite what one often hears, MacDonald insists that such congregations can grow, can avoid overburdening their ordained leaders, and that the clergy themselves (MacDonald, a minister in the United Church of Christ, is among them) can find the work catalytic for creative mission.

A crucial factor, says MacDonald, is careful planning. Congregations are much more likely to thrive when they decide to use part-time clergy for the sake of new opportunities, not just because they can't afford the alternative.

Clergy, for their part, need to believe they are called to this work, and must have other financial means to provide a secure and sustainable living for their families. Partnerships with other congregations and community organizations can help with this.

But surely unmet expectations loom heavily, as does the burden of educational debt carried by many young clergy. MacDonald wants to believe that vibrant part-time ministry is more than the Church logging into the gig economy with its troubling injustices. He thinks the model can function well within canonical bounds while also unleashing the faithful for mission. That said, one observes a mild anticlericalism in some of his interviewees, and the kind of mission envisioned tends more toward social service than discipleship.

None of us knows how the current pandemic will shape the future of ministry in our churches. There are signs of spiritual curiosity and hunger, and many congregations report drawing crowds to their new digital offerings. Bishop John Bauerschmidt finds in Philippians 1:12 an apt word for our day: "I want you to know, beloved, that what has happened to me has actually helped to spread the gospel."

Many of us among the clergy have needed to ask for more help from our lay leaders than we usually do. All across the Church, services are being live-streamed, elderly congregants contacted, sanitation protocols investigated, and regathering plans drafted, with gifted lay people doing most of the heavy lifting. We've seen engaging creative adaptations of homeless ministries, food pantries, formation classes, and church choirs, much of it organized by volunteers — *that is*, by the people of God, taking up their part in the apostolic mission.

It's hardly a time to cut clergy from church staff, but full-time ministry isn't getting cheaper. I'm wincing already in anticipation of next fall's health insurance premium quote. Many congregations have very slim financial reserves, and we may be looking at many months, if not years, of economic uncertainty. Now is the time for some small and mid-sized congregational leaders to read MacDonald's book carefully and to lay out some plans for partnership or shared responsibilities in the future. Maybe the quarantine skill you need to develop is proficiency in an essential task that will free up your clergy to build relationships beyond the parish and to proclaim the gospel in new ways.

What would it mean for us to see such plans as a faithful step forward and not a shameful regression? Could it be that the current crisis presents a truly apostolic opportunity for ordered ministry, sacramental life, and missionary sending? May this time make our church, by God's grace, "a leader, not a follower, in the march of the Redeemer's conquering and triumphant gospel."

Look for Fr. Michael's interview with Jeff MacDonald about Part-Time is Plenty *in an upcoming episode of* The Living Church Podcast.

PEOPLE & PLACES

Appointments

The Rev. **Kyle Babin** is rector of Good Shepherd, Rosemont, Pa.

The Rev. **Clarence B. Baker** is priest-in-charge of Trinity, Pine Bluff, Ark.

The Rev. Dr. **Robert Baker** is rector of Christ Church, Bradenton, Fla.

The Rev. **John Beach** is bridge priest of St. John's, Saugus, Mass.

The Rev. **William Boyles** is curate of St. Philip's, Jackson, Miss.

The Rev. Dr. **Christian Brady** is canon theologian of the Diocese of Lexington.

The Rev. **Charles A. Browning** is priest-in-charge of St. Mary's, Honolulu, Hawaii

Dr. **Marty Wheeler Burnett** is associate professor of church music at Virginia Theological Seminary, Alexandria, Va.

The Rev. **Diane Carleton** is rector of All Saints,' Torrington, Wyo.

The Rev. **Hilario Cisneros** is canon for Spanish-speaking ministries of the Diocese of Nevada.

Ms. **Katie Clark** is communications director of the Diocese of Maine.

The Very Rev. **Eric Cooter** is canon to the ordinary of the Diocese of Oklahoma.

The Rev. **Timothy Dyer** is vicar of Grace, Ridgway, Pa.

The Rev. **Robert G. Eaton** is interim rector of St. George's, Belleville, Ill.

The Rev. Dr. **Dawn Enderwood** is interim vicar of St. John's, Oklahoma City, Okla.

The Rev. **Dusty Fecht** is rector of All Saints, Rock Island, Ill.

The Rev. **Dawn Foisie** is rector of St. Philip's, Marysville, Wash.

The Rev. **Jennifer Gamber** is special missioner for the School of Christian Faith and Leadership of the Diocese of Washington.

The Rev. **Greta Getlein** is dean and rector of St. Paul's Cathedral, Burlington, Vt.

The Rev. Canon **Michael Gilton** is rector of St. Philip's, Frisco, Texas.

The Rev. **Connor Gwin** is associate rector for family ministry of Christ Church, Charlotte.

The Rev. **Kim Hardy** is rector of St. James, Essex Junction, Vt.

The Rev. **Cheryl Harter** is associate rector of Trinity, Tulsa, Okla.

The Rev. **Randall Hehr** is interim associate rector of Ascension, Clearwater, Fla.

The Rev. **Benjamin Hankinson** is rector of St. Andrew's, Edwardsville, Ill.

The Rev. **Katie Holicky** is assistant rector for children and youth of St. Paul's, Brunswick, Maine.

The Rev. **John Hogg** is associate rector of All Saints,' Richmond, Va.

The Rev. **Kellaura Johnson** is transition minister of the Diocese of Texas.

The Rev. **Steven King** is priest-in-charge of Trinity Cathedral, Omaha, Neb.

The Rev. **Wally LaLonde** is rector of Grace, Anniston, Ala.

The Rev. **Kimberlee Law** is priest in partnership of the Episcopal Church in Garfield County (All Saints, Battlement Mesa; St. Barnabas, Glenwood Springs; and St. John's, New Castle), Colo.

The Rev. **Daniel K. Lemley** is rector of Holy Trinity, Clearwater, Fla.

The Rev. **Richard D. Meadows** is priest-in-charge of St. James, Baltimore.

The Rev. **Reid K. McCormick** is interim rector of Grace, St. Francisville, La.

The Rev. **Vickie McDonald** is rector of St. David, Englewood, Fla.

The Rev. **Andrew McLarty** is deacon-in-charge of Redeemer, Brookhaven, Miss.

The Rev. **Ed Miller** is interim rector of St. Andrew's, Burke, Va.

The Rev. **Paul R. Moore** is rector of St. Paul's and La Iglesia de Resureccion, Mount Vernon, Wash.

The Rev. **Sandra Moyle** is priest-in-charge of St. Catherine's, Florence, S.C.

The Rev. **Joseph Mumita** is rector of St. Thomas, Taunton, Mass.

The Rev. Dr. **Frank Munoz** is priest-in-charge of Grace, San Marcos, Calif.

The Rev. **Peter Munson** is interim rector of Christ Church, Aspen, Colo.

The Rev. **Sara Palmer** is associate rector of St. Mary's, Arlington, Va.

The Rev. **Jeff Patnaude** is assistant rector of Grace, Kilmarnock, Va.

The Rev. **Ernesto "JaR" Pasalo** is youth and campus missioner of the Diocese of Hawaii.

The Rev. **Jacob A. Pierce** is rector of St. Peter's, Charlotte, N.C.

The Rev. **Shirley Porter** is rector of St. Christopher's, Perry, Ga.

The Rev. **Basil Price** is rector of St. Anne's, McPherson, Kan.

The Rev. **Chris Pyles** is rector of Grace and St. Peter's, Baltimore.

The Rev. **John Raymond** is priest-in-charge of Christ the King, Normal, Ill.

The Rev. **Christopher Robinson** is priest-in-charge of Redeemer, Biloxi, Miss.

The Rev. **Lynn Ronaldi** is rector of Pohick, Lorton, Va.

The Rev. **John Shellito** is rector of St. Barnabas, Annandale, Va.

The Rev. **Barbara Sears** is deacon associate of Harriet Chapel, Thurmont, Md.

The Rev. **Cathie Studwell** is rector of St. Bartholomew's, Ho-Ho-Kus, N.J.

The Rev. **Andrew Suitter-Bentley** is rector of St. Elizabeth's, Sudbury, Mass.

The Rev. **Dan Tantimonico** is priest-in-charge of St. Stephen's, Phoenix, Ariz.

The Rev. **Heidi Thorsen** is associate rector of Trinity-on-the-Green, New Haven, Conn.

The Rev. **Benjamin Turnage** is interim rector of St. Catherine's, Chelsea, Ala.

The Rev. **Thomas Traylor** is priest-in-charge of Trinity, Menlo Park, Calif.

The Rev. **Anne Kathryne Urinowski** is priest-in-charge of Trinity, Matawan and Christ Church, South Amboy, N.J.

The Rev. **Timothy Watt** is rector of Trinity, Newport, R.I.

The Rev. **Jill Williams** is chaplain of Heathwood Hall School, Columbia, S.C.

The Rev. **Julie Williams** is interim rector of St. Paul's, Payson, Ariz.

The Rev. **Scott Williams** is assistant of St.

Peter's by-the-Sea, Gulfport, Miss.

The Rev. **Mary Margaret Winn** is associate rector of St. Matthew's, Sterling, Va.

The Rev. **Josh Woods** is rector of Reconciliation, San Antonio.

The Rev. **Tammy Wooliver** is rector of St. Luke's, Ada, Okla.

Ordinations

Diaconate

Alabama: **Drew Brislin, Emily Collette Linton, Lucy Stradlund, Rose Veal Eby**

Georgia: **Victor Moreno, Ranie Neislar**

Massachusetts**: Lawrence Civale; Marilee Comerford; Valerie Cowart; Luke Ditewig, SSJE; Tammany Hobbs-Miracky; Melissa Howell; Lauren Lukason; James Thomas; Natalie Thomas**

North Carolina: **Joe Sroka**, **Anna Page** (for Massachusetts).

Southern Virginia: **John Church, John Simpson**

Springfield: **Christopher Ben Simpson**

Priesthood

Albany: **William Lytle** (assistant, St. George's, Clifton Park, N.Y.).

Georgia: **Kevin Veitinger** (rector, All Saints,' Briarcliff Manor, N. Y.), **Nathan Wilson**

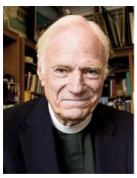
Retirements

The Rev. **Jim Cirillo** as rector of Grace, Casanova, Va.

The Rev. **Alan Coudriet** as vicar of Grace, Ridgway, Pa.

The Rev. **Fran Standford** as rector of Trinity, Long Green, Md.

Deaths



The Rev. **Stephen J. Chinlund**, who devoted much of his life to prison reform and substance-abuse rehabilitation, died at his home in Manhattan on April 8, aged 86.

A native New Yorker, Chinlund graduated from Harvard College and then prepared for the ministry at General Seminary and Union Theological Seminary. He assisted in several Manhattan parishes following his ordination, while also studying social work at Columbia and NYU.

In 1966, he became assistant director of Exodus House, a program designed to help formerly incarcerated people transition to life in the community. He went on to found Reality House, a substance-abuse treatment center in New York, and he directed the Manhattan Rehabilitation Center from 1968-1973. He established a counseling program at the Taconic State Correctional Facility and a prisoner-family program for New York State's Department of Corrections, developing a curriculum that is still widely used in the field. He also chaired a corrections commission which had oversight of treatment standards for prisoners throughout New York's criminal-justice system.

Father Chinlund returned to parish ministry in 1982, serving for six years as rector of Trinity Church in Southport, Connecticut, and then became executive director of Episcopal Social Services in New York, a position he held until his retirement in 2005. In recent years, he became a devoted painter, wrote a play and a book about prison reform, and was involved in advocacy work.

He is survived by his wife, Caroline Cross Chinlund, two children, and six grandchildren.

The Very Rev. **Gus Franklin III, SSC**, a bivocational priest who had a deep love of music, died May 3 after a long battle with lung cancer, aged 82.

A native of Bellevue, Kentucky, Father Franklin earned degrees in music, mathematics, and education before entering Nashotah House to prepare for the ministry. He was ordained in 1967, and began his ministry at Saint Paul's Cathedral in Springfield, Illinois, serving in several roles there for 17 years. He then became rector of Christ the King, Normal, Illinois, and St. Andrew the Apostle in Peoria, and upon his retirement in 1998, was made dean emeritus of the Diocese of Quincy.

Father Franklin was also assistant professor of mathematics at Lincoln Land Community College and the University of Illinois in Springfield. He was active in the world of organ music, serving as president of the American Theater Organ Society and was a founder of the International Theater Organ Society. He was also active in the Springfield Choral Society for many years. He was a member of the Confraternity of the Blessed Sacrament and the Guild of All Souls.

The Rev. Deacon **Joyce Hardy**, a champion for social justice, died May 14, aged 69.

She was a native of Oklahoma, and a graduate of the University of Arkansas and Nebraska State University. She was ordained in the Diocese of Oklahoma in 1985, and served as chaplain of Holland Hall School in Tulsa until 1989, when she moved to Arkansas to serve as an assistant at St. Paul's Church in Fayetteville. She later at served at several parishes and at Trinity Cathedral in Little Rock. She was archdeacon of the Diocese of Arkansas for several years and served on the staff of Little Rock's St. Francis House, an Episcopal social ministry center. Deacon Hardy worked extensively for the Arkansas Death Penalty Moratorium Campaign and was a board member of the Episcopal Peace Fellowship.

The Rt. Rev. Larry Benfield, Bishop of Arkansas, paid tribute to her legacy, writing, "What I will remember most about Joyce is that she was the best advocate for the poor of almost anyone I have met. The very people whom society often tends to hide or forget about — well, they were the people who were first and foremost in Joyce's life. Few people have lived more fully into the sort of life that Jesus held up when he said, 'I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'"

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PEOPLE & PLACES

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The Rev. **Nancy L. Roth**, a gifted spiritual director whose ministry focused on the integration of faith and the arts, died at her home in Oberlin, Ohio, on May 9, aged 84.

Roth grew up in Scarsdale, New York, and studied piano at Julliard. She was a music teacher for children, and an early practitioner of liturgical dance. After her graduation from General Seminary in 1981, she joined the staff of Trinity Church Wall Street. She taught meditation in Manhattan Plaza, and was program coordinator for Holy Cross Monastery in West Park, New York. She was on the faculty of Credo for over three decades, and served as chaplain to the spouses for the Episcopal Church's House of Bishops from 2005-2007. She was an associate at Christ Church, Oberlin after moving there in 1991.

She was the author of 13 books, including *A New Christian Yoga; Organic Prayer;* and *We Sing of God: A Hymnal for Children*, which she co-authored with her husband Robert, an organist-choirmaster. He survives her, along with two sons and two grandchildren.

The Rev**. James Leroy Saunders**, a native of the Turks and Caicos Islands who served Episcopal parishes in Philadelphia and New Jersey, died April 28, aged 74.

Saunders was born on Grand Turk Island and was a graduate of the United Theological College of the West Indies, graduating in 1971. He began as a Methodist minister, serving several congregations in the Bahamas. He was ordained to the Anglican priesthood in 1975, and served in Barbados and the Bahamas for several years.

He moved to the United States in 1980, answering a call to serve as pastor of House of Prayer Episcopal Church in Philadelphia's Belfield neighborhood. He was a leader in community ministry, serving as vice president of the board for Children's Services and as president of the Philadelphia chapter of the Union of Black Episcopalians, and as a volunteer chaplain at Graterford Prison.

Saunders became vicar of Christ the King, Willingboro, New Jersey, in 2002, and under his leadership the congregation was restored to parish status. He served as president of the Black Clergy Caucus and the Willingboro Clergy Association. His faithful ministry of many years was honored by his childhood congregation, the Grand Turk Methodist Church, as part of their bicentennial celebration in 2019. Father Saunders is survived by his wife, Hyacinth, and by two children and a granddaughter.

The Very Rev. Dr. **Graham Michael Smith**, a longtime Episcopal priest who was also dean of Saint George's College in Jerusalem, died April 30, aged 71.

He was born in Winnipeg, Canada, and raised in Yonkers, New York. He developed a great love of classical music in his youth, and became an Eagle Scout and was a lifelong supporter of the scouting movement.

Father Smith graduated from Fordham University, and trained for the ministry at the former Episcopal Theological School in Cambridge, Massachusetts. He was ordained in 1974, and began his ministry as curate of St. Peter's Church in Lakewood, Ohio. He served as rector of the Church of the Good Shepherd in Lyndhurst, Ohio, and then for 19 years as rector of St. David's Church in Glenview, Illinois.

His priorities in ministry included Biblical preaching, Christian formation, and developing mission partnerships across the Anglican Communion. He led growing churches and developed music ministries, and had a robust singing voice and a gift for developing close and enduring friendships. Through his mentorship, several of his parishioners discerned a call to the priesthood.

Smith served for four years as dean of St. George's College in Jerusalem, welcoming pilgrims from all over the world and overseeing important renovations of the college's buildings. He also assisted at St. George's Cathedral, and was actively involved in community life there. In retirement, he served as interim dean of St. Peter's Cathedral in Helena, Montana, and assisted in parishes near his retirement home in Oregon.

Over the course of his ministry, Smith served on many committees and commissions, and was a board member for many years of the Institute for Religion and Democracy and the Living Church Foundation. He is survived by his wife Sherry, two children, and five grandchildren.

Gen. 18:1-15, (21:1-7) or Ex. 19:2-8a; Ps. 116:1, 10-17 or Ps. 100; Rom. 5:1-8; Matt. 9:35-10:8, (9-23)

Prevenient Grace

Seek the Lord. Call upon his name. Believe; do not doubt. Such demands, eased by the subjunctive mood, typically come near the end of a sermon. Exhortations beginning with "Let us" are added to the list of whatever else life and obligations demand at the moment. Often, these commands are not so much about the Lord as they are about some moral duty. "Let us love one another." "Let us be kindly affectioned one to another." "Let us do justice." The preacher may speak with all sincerity and the most profound conviction while lulling the congregation into a mild state of exhaustion, if not irritation. There are, of course, things to be done and left undone, but an occasional witness to the gift of God in Christ before any human action is required — what is sometimes called the prevenient grace of God — will likely give a needed contemplative reprieve. At least initially, we do not have to do anything.

The collect appointed for today begins, "Keep, O Lord, your household the Church in *your steadfast faith and love,* that through your *grace* . . ." Faith, love, and grace are gifts of God, and God is assigned the task of preserving them.

The word "faith," to reference one famous example, is described in the opening pages of St. Augustine's *Confessions* as an outpouring of God that precedes all human effort. "I will seek you, O Lord, calling upon you, and I will call upon you, believing in you, for you have been preached to us. My faith, O Lord, invokes you, which you have given to me, which you have inspired in me through the humanity of your Son, and the ministration of your preacher." Whatever faith we have, we have received.

The word "love," like faith, is rooted in the action of God. We are, says St. Paul, "justified by faith," and this is the gift of God. We have peace with God and access to grace, and these also are gifts. In union with the Risen Christ, who bore his scars, we suffer and endure. We can do this for one reason and one reason only: "God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom. 5:8). God has poured forth love, and from that love, we live and move and suffer and endure.

The word "grace" is the "grace of our Lord Jesus Christ," the gift of being "favored" and "made righteous" while yet a sinner. This grace is given, imputed, infused from a source beyond oneself. "We have access to this grace in which we stand [through Jesus Christ]" (Rom. 5:2). Indeed, grace is the imputed life of Christ in the power of the Spirit.

Rest for a moment in the absolute goodness and mercy of God. God has given you faith. God has poured love into your heart. God has given the grace of the Lord Jesus Christ. Is there anything to do? Initially, the "theological passive" must be allowed. God has done this.

In time, however, we are allowed, like Abraham, to run from the threshold of our homes to meet the divine presence, to bow upon holy ground (Gen. 18:2). The gift elicits such praise. "How shall I repay the Lord," says the psalmist, "for all the good things he has done for me? I will lift up the cup of salvation and call upon the name of the Lord" (Ps. 116: 10-11). We will do what Jesus did. We will "cure the sick, raise the dead, cleanse the leper, cast out demons," but we will do it from a power and presence not our own (Matt. 10:8).

Look It Up

Read the collect of the day.

Think About It

What God has done.

Gen. 21:8-21 or Jer. 20:7-13; Ps. 86:1-10, 16-17 or Ps. 69:8-11, (12-17), 18-20; Rom. 6:1b-11; Matt. 10:24-39

Life from the Dead

Today's collect states: "O Lord, make us have perpetual love and reverence for your holy name, for you never fail to help and govern those whom you have set upon the sure foundation of your lovingkindness." Lovingkindness is something both tender and firm; it is, to translate more literally the Latin collect from which it is drawn, the "solidity of your love" (*soliditate tuae dilectionis*). God's love for us is a trustworthy and reliable foundation.

The story of love is also the story of anguish and death. We know this from lived experience, and we read about it in sacred Scripture. The apostles suffered, the prophets suffered, Jesus languished and died upon a tree, and amid this pain, love was and is bringing forth a New Being. When suffering, however, is in full force, love may seem a million miles away.

When Sarah saw her son Isaac playing with Ishmael, the son of Hagar, she worried that Ishmael would share the inheritance promised to Isaac. At Sarah's request, and with divine sanction, Abraham, though deeply troubled, consented to banish Hagar and her son to the wilderness of Beer-sheba. In many ways, this is similar to the more famous story about the sacrifice of Isaac. Abraham makes provision for what seems a death sentence. "So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered about in the wilderness of Beersheba. When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off … and said, 'Do not let me look on the death of the child'"(Gen. 21:14-15).

(Continued on next page)

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To Hagar, it seemed that death was inevitable, and, of course, it is. All we go down to the dust.

God heard the cry of Hagar and the cry of Ishmael and saved them, not from an inconvenience or irritation, but from death. Out of death came life. "God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt" (Gen. 21:20). It's a good ending, but not merely a happy ending. The memory of desperation and near-death would follow them all the days of their lives. Again and again, there are cries in scripture to be saved from *a time of trouble, the mire, those who hate me, the deep waters, the torrent that washes over, the deep that swallows up, the Pit* (Ps. 69:16-17). We plead for the lovingkindness of God because we are desperate. "O God, make speed to save us. O Lord, make haste to help us" (Ps. 70:1; Evening Prayer).

We will lose our lives in the end, and all our effort to deny this only makes us more anxious and fearful. Trying to save ourselves, we lose any sense of who we most deeply are, having only the company of a miserable, anxious, and narrow persona. Who will deliver us from this body of death?

We fall, it is true, like the sparrow, and God perceives our death, but God saves from death. "We have been buried with him by baptism into death, so that just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (Rom. 6:4).

We have died with Christ. We rise with him and walk with him. He is our life.

Look It Up

Read Romans 6:5-11.

Think About It

Whoever has died is freed from sin.

Gen. 22:1-14 or Jer. 28:5-9; Ps. 13 or Ps. 89:1-4, 15-18; Rom. 6:12-23; Matt. 10:40-42

From Death to Life

We go into the world as images of the one who is the perfect image of the Father. "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me" (Matt. 10:40). Jesus is the Way, and no one comes to the Father except through him, ultimately, that is. Every disciple of Jesus Christ is a *small way*. If we are received, Christ is received. If Christ is received, the Father is received. This reception occurs in the power of the Holy Spirit and creates a bond of peace that links heaven and earth. In every aspect of life, we are Christ-bearers in the world.

As temples of the Risen Lord, we take his life-giving power into the world. We are agents of his healing, forgiveness, teaching, hope, joy; and, most significantly, the promise of a whole new life that is stronger than death. Death is overcome in Christ Jesus.

We carry within ourselves also the wounds and suffering of Christ as we are stripped moment by moment of the Old Humanity. Though dying, we live; though being stripped of what is old, we are clothed in what is new. There is, then, a kind of continual sacrifice offered on the altar of the human heart. The Old Adam is dying so that Christ may be the New Being of our lives. The cost of this sacrifice is, humanly speaking, impossible. The Old Adam is what we have known and what constantly attempts to claim our allegiance. Sin, the flesh, and the devil, will not go down quietly. So, God calls us to sacrifice our lives in union with the sacrifice of his Son. God shows us a place, as happened once to Father Abraham, a place where we are to give up what is most dear. It is a deeply troubling story, but one that reverberates with meaning because we all will and must give up everything eventually, everything we care about and everyone we love. Abraham had a heavy heart, Abraham carried the fire and the knife, Abraham raised his hand against Isaac. Just in time, the angel of the Lord intervened.

In Christ, we see the Son of God offered on behalf of the ungodly. The devil seems to have swallowed him in death, but, in truth, Christ is the devil's poison, the bait which the devil and death and the sepulcher cannot stomach for long. Christ burst forth from death and the grave, and, in him, the New Humanity begins. We have died with Christ and are dying with Christ. We have risen and are rising with him. Our old life has been sacrificed in the land of Moriah, in the place the Lord has shown, on a hill outside the city, the place of skulls.

We no longer use our lives and gifts as instruments of wickedness. We offer ourselves as instruments of righteousness. We are no longer slaves to sin, but obedient to Christ from the heart and conformed to his life. The end of the Old Adam is death; our new purpose in Christ is sanctification and glory (Rom. 6:12-23).

We present ourselves to the world as vessels of the Risen Lord. We give ourselves to God as those who have been brought from death to life. We have died with Christ so that we may live anew.

Every moment of every day is a sacrificial death and the promise of resurrection.

Look It Up

Read Psalm 13:2.

Think About It

Perplexity and grief are the death we all feel, and yet we trust in God's mercy and saving help.

SUNDAY'S READINGS | 5 Pentecost, July 5

Gen. 24:34-38, 42-49, 58-67 or Zech. 9:9-12; Ps. 45:11-18 or Song of Sol. 2:8-13 or Ps. 145:8-15; Rom. 7:15-25a; Matt. 11:16-19, 25-30

The Need for Love

"Then the LORD God said, 'It is not good that the man should be alone; I will make a helper as his partner'" (Gen. 2:18). "In the morning, while it was still very dark, [Jesus] got up and went out to a deserted place, and there he prayed" (Mark 1:35). Alone in the morning mist, he was not truly alone. A Spirit drove him, a Father dwelt within him, and angels ministered to him. "Go into your room," Jesus says, "and shut the door and pray to your Father in secret; and your Father who sees in secret will reward you" (Matt. 6:6). Alone in one's room, one keeps company with the Father, Son, and Holy Spirit, the hosts of heaven, and all earthly beings. In solitude, we may give voice to every creature under heaven. There is, however, an "aloneness" that is not good, one that cuts off companionship when most desperately needed.

Psalm 38 is a lament about loneliness. "I am utterly bowed down and prostrate … My loins are filled with searing pain … I am utterly dumb and crushed … My heart is pounding, my strength has failed me … My friends and companions draw back from my affliction, my neighbors stand far off." In a meditation on his illness and solitude, John Donne wrote, "As sickness is the greatest misery, so the greatest misery of sickness is solitude; when the infectiousness of the disease deters them who should assist from coming; even the physician dares scarcely come. … When I am sick and might infect them, they have no remedy but their absence, and my solitude" (Meditation V). An illness and loneliness without the comfort of friends is a deadly sorrow. We know this only too well in these latter days.

What do we need? We need the love of God in the perfect humanity of his Son. "Come to me, all you that are weary and carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). We also need the love of our brothers and sisters. We need community and love.

Consider this love story. "Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, 'Who is the man over there, walking in the field to meet us?' The servant said, 'It is my master.' So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her" (Gen. 24:62-67). This love-encounter is a type, an image of the love between Israel and God, between the Church and Christ. We encounter this theme also in the Song of Songs. "The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills … My beloved speaks and says to me: 'Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone" (Song of Sol. 2:10-11).

We need God's love and the loving presence of God's people. Leave us not, O Lord, to suffer and die alone.

Look It Up

Read the collect of the day.

Think About It

Pure affection is an embodied love.

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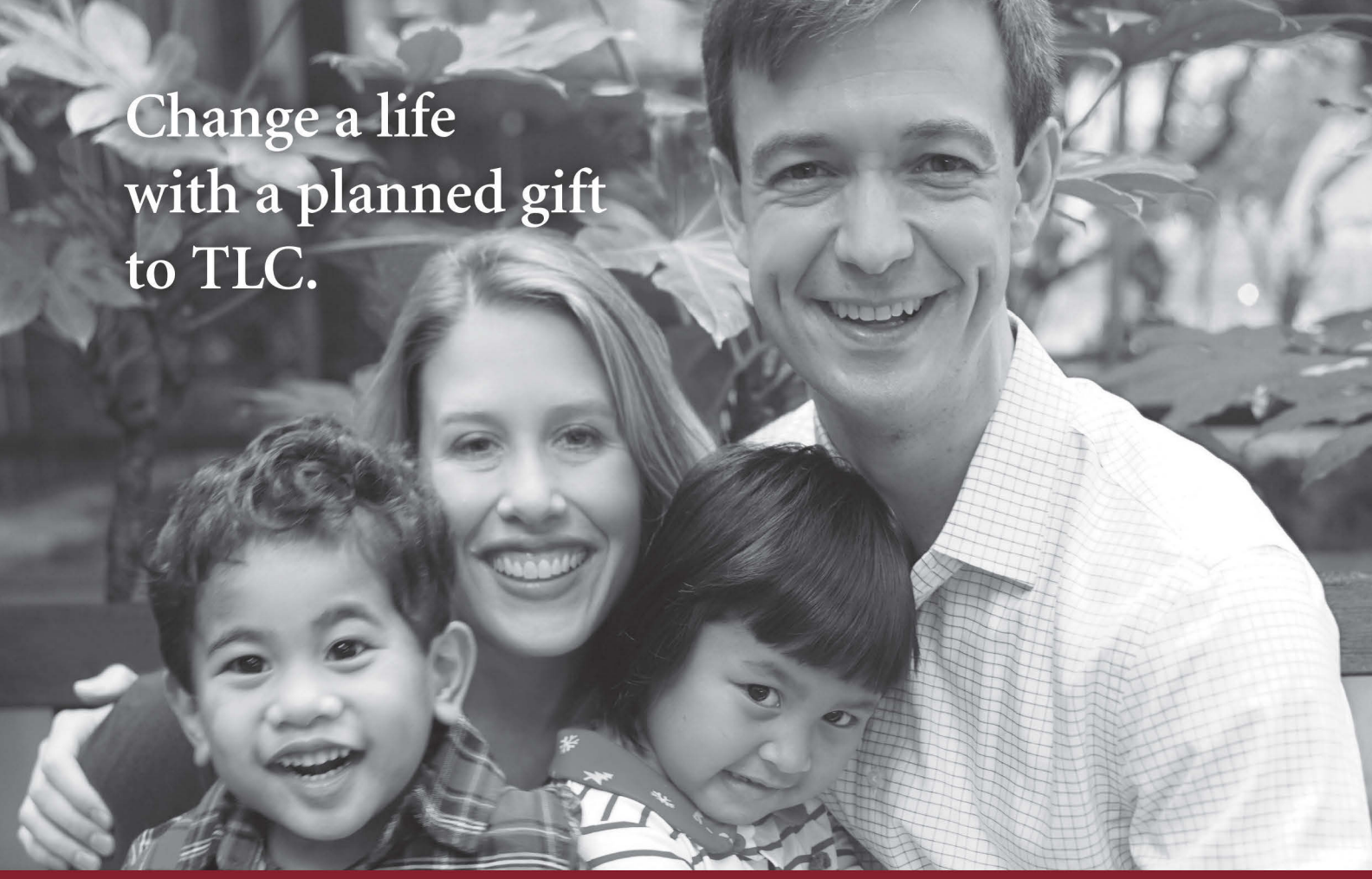

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