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Puerto Rico struggles with hurricane crisis

By Amy Sowder
Episcopal News Service

Episcopal clergy and congregation members are resuming church services and school classes when they can and how they can following the vast devastation in Puerto Rico weeks after Hurricane Maria swept through on Sept. 20.

It was the strongest storm the island has faced since before the Great Depression, a Category 4 hurricane that spewed up to 40 inches of rain in some places in one day, whereas Houston, saw 32 inches in three days from Hurricane Harvey in late August, according to the Weather Channel and the National Hurricane Center.

Almost a month after Maria, Puerto Ricans remained in crisis mode.

Forty-five deaths have been reported so far related to the storm, and residents in the northern part of the island had no clean water to drink and were drinking contaminated water from nearby rivers, according to Episcopal Relief & Development. About 90 percent of the island was without electricity as of mid-October. In comparison, 22 percent of the homes and businesses on the Virgin Islands were without power from Maria.

"The lives of so many people have been turned upside down," said Abigail Nelson, Episcopal Relief & Development's senior vice president of programs. "This is a humanitarian crisis that will affect many people in the years to come."



Photo/Episcopal Relief & Development

Hurricanes Irma and Maria devastated the island of Puerto Rico.

The agency was helping to coordinate donations with local agencies to get basic supplies to those who most needed them. Volunteers organized shipments of water and food to residents of Maricao, Ponce and other remote areas. Episcopal Relief & Development planned to supply water-purification systems to those isolated communities.

In mid-October, communication remained dicey and was expected to stay that way for several more months. Satellite phones were helping diocesan members communicate with each other, church partners, emergency services and communities. Social media has been the most reliable way to communicate.

Like most of the island's institutions, the

Episcopal Cathedral School in San Juan closed, and parents didn't have to pay September fees. The K-12 school reopened for classes Oct. 10 and restarted its after-school program Oct. 16. Because the school had no electrical power, students were advised to bring, if they could, baby wipes, hand sanitizer, bottled water and insect repellent. They were allowed to wear Bermuda-style pants and sleeveless shirts and will have no tests and limited homework for the time being.

Also on Oct. 16, school guidance counselor Karen Santiago Garcia announced that college admission deadlines had been extended for both Puerto Rico and mainland U.S. colleges.

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Northern California churches aid fire victims

By Mary Frances Schjonberg
Episcopal News Service

Episcopalians in Northern California in mid-October continued to monitor the growing wildfires in their neighborhoods while finding ways to help their communities deal with the ongoing and expanding disaster.

The Rev. Jim Richardson, priest-in-charge at Church of the Incarnation in hard-hit Santa Rosa, told Episcopal News Service Oct. 12 that he knew of parishioners, including those with health-care experience, volunteering at Red Cross shelters. Other Episcopalians, he said, were donating their services elsewhere and offering material help.

The Rev. Daniel Green, rector of St. John's Episcopal Church in Petaluma and dean of the Petaluma deanery, was working a phone bank set up to connect evacuees with services, Richardson said.

Some evacuees had been sleeping at Incarnation since the fires broke out, but the city issued a voluntary evacuation order on Oct. 11. Richardson said the fires had gotten "way too close so we got everybody out, made sure they had places to go and left."

Earlier in the day, seminarians from Church Divinity School of the Pacific, the Episcopal Church-affiliated seminary in Berkeley, about 55 miles south, delivered

bedding to the church. They had planned to spend the night, but Richardson sent them back to the East Bay school.

The parish sent out an e-blast the morning of Oct. 12 saying the church was open but urging recipients to stay where they were, assuming they were safe there. Richardson has a growing list of where his parishioners have evacuated to, most going to live with family and friends elsewhere in the San Francisco Bay Area or elsewhere in the state. Those who head further south in the Bay Area were escaping flames, but the smoke was following them. Air quality in San Francisco Oct. 12 was reportedly as bad as that found in Beijing.

The fires that began sweeping through Northern California the night of Oct. 8 grew, and there was concern they would merge, Richardson said.

The death toll stood at 42 the afternoon of Oct. 18, with some 7,000 structures burned.

The fires were fast-moving, forcing some people to make hasty retreats. Communications were spotty at times due to cell tower damage and major power outages. Thus, reports of the number of missing (53 in Sonoma County as of

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Photo/California Highway Patrol Golden Gate Division

Northern California fires destroyed expensive homes and more modest ones alike.

ANGLICAN DIGEST

Anglican Digest is a column of news and features from churches in the Anglican Communion. The following are credited from Anglican Communion News Service.

Pope to visit Myanmar

Anglicans and other Christians in Myanmar are looking forward to Pope Francis' visit to Yangon and Nay Pyi Taw at the end of November, ahead of a visit to Bangladesh.



Pope Francis

"The apostolic journey of Pope Francis to Myanmar, a Buddhist majority country, shows that its society is more open now than before," Nant Myat Noe Aein, a 21-year-old youth leader in the Church of the Province of Myanmar, told *AsiaNews*.

"Our country used to be a closed society for decades. With the new democratic government since last year, society is gradually opening up for change."

The Myanmar Council of Churches unites the Anglican Church of the Province of Myanmar with other Christian denominations in the country. Its general secretary, Lal Puia, also welcomed the Pope's intended visit, saying that it "has put Myanmar in the limelight of the world, which is interested to know more about the country and its people."

"The country faces many problems," he said. "With the visit, Pope Francis will urge all to work for the progress and prosperity of the country. I have registered to attend the function of Pope Francis in Yangon. I will take part in his Mass. I am excited about the event."

Myanmar is a Buddhist-majority country, with adherents making up almost 89 per cent of the population. Christians make up around 6.3 per cent of the population while Muslims account for 2.3 per cent.

The Pope's visit next month will be the fourth significant Christian event in the country in two months, following the Asian Mission Conference, the 60th-anniversary celebrations of the Christian Council of Asia and the Bishop's Meeting of the Council of the Church of East Asia.

Welby appoints Commonwealth representative

Archbishop of Canterbury Justin Welby, has appointed a special representative to the Commonwealth — an association of 52 independent nations, most of which used to be part of the British Empire. The Rev. Flora Winfield, the Anglican Communion's former representative to the United Nations in Geneva, will take up the new role ahead of the Commonwealth Heads of Government Meeting in April.

"Given the historic links and shared values between the Anglican Communion and the Commonwealth, I am delighted that Flora will be using her extensive experience and skills to ensure proper representation between the archbishop of Canterbury's office and the Commonwealth in the run-up to and during the ... meeting," he said.

Previously, Canon Winfield served as the archbishop of Canterbury's secretary for Anglican relations, as the secretary for international affairs at Churches Together in Britain and Ireland, and as assistant secretary general of Religions for Peace.

Theresa May backs church anti-slavery program

United Kingdom Prime Minister Theresa May has given her backing to the Church of England's new anti-slavery program. The Clewer Initiative was launched Oct. 17 at Lambeth Palace, the London home and headquarters of the



Winfield

Beach cleanup planned

Anglicans and other Christians throughout the world are being encouraged to take part in a coordinated beach clean-up project in September 2018.

The third Saturday in September is recognized by the conservation community as International Coastal Clean-up Day. The Environmental Network of the Anglican Church of Southern Africa is joining forces with the Christian environment network A Rocha International and other partners to encourage Christians around the world to take part in next year's Coastal Clean-up Day, on Sept. 15.

Inland churches are invited to consider taking part in river cleanups on the day, on the basis that "all rivers lead to the sea."

"There does not appear to be a beach in the world that does not have any plastic pollution," said the Rev. Rachel Mash, the Church of Southern Africa's environmental coordinator.

"Each day there is another report on the increase in plastic pollution in the ocean and also warnings about the rise of plastic in our food chain. How are churches responding?"

In September, young Christians



Photo/Green Anglicans

from the Diocese of Saldanha Bay in South Africa joined the Coastal Clean-up at Milnerton beach — a popular surfing spot well known for its view of Table Mountain. Young Anglicans from a number of local churches took part in the event, joining other Christians from a variety of church backgrounds. ■

archbishop of Canterbury.

"Modern slavery is a barbaric crime which destroys the lives of some of the most vulnerable in our society," May said. "I value the work that the Clewer Initiative will be doing to enable the Church of England dioceses and wider church networks to develop strategies to tackle modern slavery."

"In particular, I welcome the focus on engaging with local communities to help them to spot the signs of modern slavery," she said. "We need to shine a light on this hidden crime and to encourage more victims to come forward so that we can provide them with the support they need."

Before becoming Prime Minister, May was the United Kingdom's home secretary and steered the Modern Slavery Act 2015 through Parliament. It introduced new tools for law enforcement, created a statutory independent anti-slavery commissioner and increased

support for victims.

The Anglican Alliance is working with the Church of England to mobilize a wider response to modern slavery throughout the Anglican Communion. Through this partnership, the church has been a regular participant in meetings of the Santa Marta Group, an alliance of international police chiefs and bishops working together with civil society in a process endorsed by Pope Francis to eradicate human trafficking and modern-day slavery.

The Clewer Initiative is a three-year program named after the Clewer Sisters, an Anglican religious order founded in the 19th century to help vulnerable, mainly young, women who found themselves homeless and drawn into the "sex trade."

Part of the initiative is to provide training and information in dioceses on how to provide support and identify victims of labor exploitation. ■

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FROM THE EDITOR'S DESK

A simple gesture of respect. The photo on page 10 shows Episcopal chaplains, including Diocese of Atlanta Bishop Robert Wright, along with airline personnel, standing at attention at Atlanta's airport as the remains of Staff Sgt. Jeremiah W. Johnson came home from a fatal engagement in Niger.

In recent days, the issue of how the nation's commander-in-chief communicates with the families of fallen service members has become yet another arena of argument, of he said/she said and who did what when. Whatever one's personal politics, one can't help but feel disappointed at this development.

The United States maintains a vast military — 1.28 million men and women in uniform, deployed around the globe. Their spiritual needs are attended to by a corps of chaplains, and the Seminary of the Southwest has recognized this vital ministry with a new course concentration aimed at that form of service.

Chaplains in the military — or in hospitals, universities, schools, prisons or airports — perform a very special function. One might call it the opposite of a typical parish ministry.

They meet people literally where they are, offering counseling to those of any faith, or none. They don't have

to worry about a leaky church roof or who is on for snacks at coffee hour this week. They often meet people in crisis, adapting their approach quickly to the situation. It is both a highly stressful and highly rewarding ministry. In fact, the chaplains themselves need chaplains.

When they are called upon to perform Mass, they bring church in a box. On a training day for Canadian chaplains, one told me, "All I need are a couple of planks." Out of that box comes the physical reminder that God is present. May we take a page from the chaplain's book and remember in our own lives that God is present for all. ■

NEWS

Episcopal churches toll bells for victims of Las Vegas massacre

By David Paulsen
Episcopal News Service

Episcopal churches across the country tolled bells simultaneously Oct. 3 in solidarity with the Diocese of Nevada and in memory of the victims of the mass shooting the previous weekend in Las Vegas, which left 59 people dead, including the gunman.

Bishops United Against Gun Violence, a group of more than 70 Episcopal bishops, issued the call for a nationwide bell tolling. Responding to Nevada Bishop Dan Edwards' suggestion, the bells rang at 9 a.m. PT (10 a.m. MT, 11 a.m. CT and noon ET). Bishops United recommended tolling bells once for each person killed and for the gunman who killed himself after firing down from a hotel room on an outdoor country-music concert.

An interfaith rally was held at Washington National Cathedral to remember the victims "while also urging a national conversation to end gun violence." The cathedral offered a live video stream of that event on its Facebook page.

Diocese of Washington Bishop Mariann Budde said the cathedral's Bourdon bell typically only is sounded at funerals and at national times of mourning.

"We gather in grief over the senseless bloodshed at a shooting last Sunday night in Las Vegas, and we gather with urgency," Budde said outside the cathedral before the bell tolled. "We are people who minister to people affected by gun violence year after year. We are exhausted by the fact that this probing conversation on the issue of gun violence continues to elude us. This failure is a cause for repentance and shame."

The shooting was the deadliest in modern U.S. history. Authorities said 64-year-old Stephen Paddock fired down on the crowd from two rooms on the 32nd floor of nearby Mandalay Bay Resort and Casino, sending concertgoers fleeing. Besides those killed, hundreds were injured. Paddock was found dead along with 23 rifles in his hotel suite, and 19 more firearms were found in his home.

Following the nighttime attack Oct. 1, church leaders offered prayers, support and calls to action.

In Las Vegas, Episcopal clergy provid-



Photo/Trinity Wall Street, via Facebook

St. Paul's Chapel of Trinity Church Wall Street in New York rings the Bell of Hope at noon Oct. 3, joining churches around the country in solidarity with the Diocese of Nevada and remembering those killed in Las Vegas the previous weekend.

ed pastoral care for victims and emergency personnel, and the Diocese of Nevada held a memorial service Oct. 3 at Christ Church, the Episcopal church closest to the Las Vegas strip where the shooting happened.

"We are praying for the families and friends of those who have died and for the many people who have been wounded," the Anglican Communion's primates said in a statement released from Canterbury, England, where they, including Episcopal Church Presiding Bishop Michael Curry, were meeting.

The primates also sent their condolences to Nevada Bishop Dan Edwards.

"The scale of the loss of life and the numbers of injured is truly shocking," they wrote. "We pray that the peace of the Lord Jesus Christ will be with the people of Las Vegas as they endure this trauma."

The Rev. Gay Clark Jennings, president of the House of Deputies, issued a statement saying her "heart broke once again" after learning of the latest mass shooting, and she cited a General Convention resolution supporting legislation to prevent more massacres.

"May we have the strength to put our words into actions so that the lawmakers who represent us in Washington, D.C., and in state capitols across the land will enact sensible legislation that can prevent guns from falling into the hands of people whose hearts are torn with hatred, violence and despair," she said.

Bishops United Against Gun Vio-

lence also issued a statement, saying Christians must act and "engage in the debates that shape how Americans live and die, especially when they die due to violence or neglect."

"Even as we hold our lawmakers accountable ... we must acknowledge that a comprehensive solution to gun violence, whether it comes in the form of mass shootings, street violence, domestic violence or suicide, will not simply be a matter of changing laws, but of changing lives," the bish-

ops said. "Our country is feasting on anger that fuels rage, alienation and loneliness. ... We must, as a nation, embrace prayerful resistance before our worse impulses consume us. We join with the people of God in fervent prayer that our country will honor those murdered and wounded in Las Vegas by joining in acts of repentance, healing and public conversation about the gun violence that has ripped us apart, yet again.

Budde, a member of Bishops United, echoed the group's written statement, calling it "entirely reasonable" to seek legislative reform in the immediate wake of yet another mass shooting.

"Thoughts and prayers, while important, are insufficient," she said. "In our tradition, the Scriptures tell us that faith without works is dead. Prayers without actions mean little."

The Very Rev. Randolph Marshall Hollerith, dean of Washington National Cathedral, agreed.

"It goes without saying that our thoughts and prayers are with the victims and their families. But that is not enough ... The nation is looking for real answers and substantive policy recommendations that will end this epidemic.

"How can we be a catalyst for cultural change aimed at reducing gun violence? We need to engage in a real national conversation and ask ourselves how we can properly balance the right to bear arms with the need to keep weapons — whose only purpose is to kill other humans on a mass scale — out of circulation." ■



Photo/courtesy of Trinity Wall Street

Dramatic icon

"Our Lady of Ferguson and All those Killed by Gun Violence," an icon by Mark Dukes that was commissioned by the Rev. Mark Bozzuti-Jones of Trinity Church Wall Street in New York, is meant to remind the viewer that God is with those who suffer. Mary is depicted as a Black woman with her hands up. Where her womb would be is a small black silhouette of Jesus in a similar posture — but in the crosshairs of a gun, notes a comment on the Sojourners website. The posture is both a reference to the "Hands up, don't shoot" slogan birthed in Ferguson, Mo., in response to the police shooting of an 18-year-old Black man and the "orans" position of prayer. Orans, which in Latin means "praying," is a position that designates pleading or supplication to God.

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AROUND THE CHURCH

Economic-justice committee awards loans

The Episcopal Church Economic Justice Loan Committee (EJLC) has awarded three loans totaling \$950,000 to community-development organizations to assist in affordable housing and small-business development in areas that lack access to traditional lending. The grants were:

- \$300,000 in loans to Partners for the Common Good PCG, Washington, DC. Founded in 2000, it primarily makes loans in participation with other mission-oriented lenders to nonprofit

and socially motivated for-profit borrowers. It lends nationally, and a portion of its loan portfolio is dedicated to promoting microfinance and entrepreneurs abroad.

- \$350,000 in loans to PeopleFund, Austin, Texas. An existing borrower, PeopleFund is a nonprofit corporation whose mission is to create economic opportunity and financial stability for underserved people by providing access to capital, education and resources to build healthy small businesses. PeopleFund

was founded as the Austin Community Development Corporation in 1994 by a consortium of banks, city officials and community leaders in response to concerns about redlining in east and south Austin.

- \$300,000 in loans to Shared Interest, New York. One of the first borrowers of the EJLC with repeated and successful loans, Shared Interest mobilizes the resources for Southern Africa's economically disenfranchised communities to sustain themselves and build equitable nations. Shared Interest was established in 1994 by founding partners who were deeply entrenched

in the anti-apartheid movement. Shared Interest has expanded to Mozambique, Swaziland and Zambia.

Created by Executive Council in 1998, the Economic Justice Loan Fund is an economic-justice ministry through which the Episcopal Church part of its investment assets to provide capital for communities and groups that lack full and equal access to financial resources. Loans have been made in the United States and internationally to support community economic development, affordable housing, job creation and other avenues of mission.

— Episcopal Church Public Affairs Office

Dollars on the floor for relief

In the wake of recent hurricanes and other natural disasters, Executive Council received an update on the work of Episcopal Relief & Development from Abigail Nelson, senior vice president for programs, (right) at its October meeting in Linthicum Heights, Md.

On the second day of the four-day meeting, Nelson told the plenary session that in her 18 years at the agency, "I've never seen anything like what we've been going through in the past eight weeks." She listed the string of disasters to which it had responded: Hurricanes Harvey, Irma and Maria, wildfires in Northern California and an earthquake in Mexico.

After she gave her report, the Rev. John Floberg, council member from North Dakota, spoke: "Where I come from on the Standing Rock Reservation, whenever they have a powwow and somebody likes the dancing that's going on ... they put money down at the feet of the dancer."

He then walked to the front of the podium and let three bills flutter to the ground. Council members, staff and visitors began rising to do the same. A small shrine of currency grew on the carpet, eventually totaling \$776. "Amazing, given the spontaneity of the moment," Nelson said later by e-mail.

For more coverage of Executive Council, see page 5.

—The Living Church



Photo/Frank Logue via Twitter

Parochial report data released

The Rev. Canon Dr. Michael Barlowe, executive officer of General Convention, has announced that data from the 2016 parochial reports of the Episcopal Church is now available.

"The 2016 data reflects a continuation of recent trends, although rates of decline in such key figures as average Sunday attendance have decreased," he said. "Overall, congregational income through pledges and other offerings has remained constant," even as overall number of congregants has decreased.

The parochial report is the oldest, continuous gathering of data by the Episcopal Church. By tradition and canon, the reporting requirements are developed by the House of Deputies' Committee on the State of the Church, using a form approved by the church's Executive Council. Seen as an annual rite of passage throughout the Episcopal Church, and overseen by the executive officer of General Convention, the report touches every congregation. Together with other data, including that of the recorder of ordinations and the registrar of

General Convention, the report provides insight into the state of the church.

At its June 2017 meeting, Executive Council approved minor changes in the parochial report for 2017, which will be sent to congregations in December, Barlowe said.

The newly posted documents include:

- Baptized Members by Province and Diocese 2006-2016
- Average Sunday Attendance by Province and Diocese 2006-2016
- Statistical Totals for The Episcopal Church by Province 2015-2016
- Statistical Totals for The Episcopal Church by Province and Diocese 2015-2016
- Domestic Plate and Pledge Income 2011-2016
- Average Pledge by Province and Diocese 2011-2016
- Financial and ASA Totals by Diocese 2016
- Episcopal Domestic Fast Facts 2016 and Episcopal Domestic Fast Facts Trends 2012-2016

— Episcopal Church Public Affairs Office

EPISCOPAL LIVES

Former Conn. bishop dies

The Rt. Rev. Arthur E. Walmsley, 12th bishop diocesan of the Episcopal Church in Connecticut, died peacefully at his home in Deering, N.H., early Oct. 5. He was 89.

Walmsley was elected bishop while rector of St. Paul's in New Haven and served as coadjutor from 1979 to 1981 before becoming diocesan bishop in 1981. He retired in 1993.

Walmsley helped the Episcopal Church in Connecticut move forward in new ways in God's mission, particularly in social justice, urban ministry, care for individuals living with HIV-AIDS, refugee and immigrant services, and racial reconciliation, said current Bishop Ian Douglas.

"His love for Camp Washington and fundraising efforts advanced the ministry of Transfiguration Lodge," Douglas

wrote in an e-mail to the diocese. "And it was his vision that led Church Home of Hartford to become Seabury retirement community in Bloomfield."

Walmsley will be remembered, "not only for his profound and far-reaching ministry in Connecticut, but also for his work in ecumenical affairs, social justice and racial reconciliation," Douglas said. This included work in what was then the Department of Social Relations at the Episcopal Church Center in New York and as director of the Massachusetts Council of Churches.

After resigning as bishop diocesan, Walmsley served as a spiritual director, as episcopal visitor to the Society of St. John the Evangelist in Cambridge,



Walmsley



Waynick

Mass., and as co-founder of Episcopals for Global Reconciliation.

— Episcopal News Service

E. Michigan elects provisional bishop

The Diocese of Eastern Michigan elected retired Diocese of Indianapolis Bishop Catherine Waynick as provisional bishop at its convention held Oct. 20-21. Eastern Michigan's former bishop, the Rt. Rev. Todd Ousley, concluded his ministry in the diocese in June after accepting a call from the presiding bishop to serve on his staff as bishop for pastoral development.

In a letter announcing her nomination to the diocese, the standing committee explained that it called for a provisional bishop because Ousley's departure did not allow the same kind of

lead time for searching for and electing a new bishop that a diocesan bishop's retirement does. "Like a congregation engaging an interim pastor, we hope, with a provisional bishop as a companion, to faithfully engage the entire diocese in this exciting conversation to discover where God is leading us in our life and ministry as the Episcopal Church in Eastern Michigan," it said.

Waynick will begin her one-year tenure immediately, serving on a part-time basis. Waynick served as the 10th bishop of Indianapolis for 20 years before her retirement in 2017. She also has served on several General Convention legislative committees, on the abundance committee of the Church Pension Fund and on the task force to revise Title IV (disciplinary canons). She continues to serve as president of the Disciplinary Board for Bishops and as a governor of the Anglican Centre in Rome.

— Diocese of Eastern Michigan

NEWS

Executive Council debates draft of next triennial budget

by Mary Frances Schjonberg
Episcopal News Service

Executive Council confronted the realities of the 2019-21 triennial budget during its fall meeting in Linthicum Heights, Md., and pledged to share the burden of bringing a balanced budget to General Convention 2018.

The current “working draft” of the budget that the convention must approve contains an \$8 million deficit, the Rev. Mally Lloyd, a member of the council’s Joint Standing Committee on Finances for Mission (FFM) told the council. The gap between anticipated revenue and the spending asked for by the churchwide staff and the council’s joint standing committees stood at just more than \$12 million when FFM began its work at this meeting.

The gap comes even as anticipated income is nearly \$3.7 million higher than that expected in the 2016-18 triennial budget. Major sources of income include dioceses, an investment income draw, income from renting out space in the church center in Manhattan and a planned “annual appeal” beginning in 2018.

Expenses for 2019-21 assume a 3 percent annual increase in staff salaries over the three years and an annual 9 percent increase in staff health-insurance costs.

Lloyd led the council through the working draft, answered questions and heard pleas from some members to restore cuts already made. She acknowledged that council members all have line items that “are close to your heart,” but she urged them to “think about the ministry of the whole and the work of the whole.”

“We’re trying to juggle and balance all these different areas to make one whole reflection of the values, the theology and the love of the Episcopal Church,” she said.

The budget is based on an anticipated \$128.7 million in revenue, including \$86.7 million in mandatory assessment payments of 15 percent of dioceses’ annual income. However, the current draft anticipates that some dioceses will get full or partial waivers of those payments, up to a “maximum possible” \$6.8 million, Lloyd said. The diocesan payments amount also assumes 0.5 percent growth in those dioceses’ annual operating income. Thus, the likely diocesan contribution is pegged at \$79.9 million.

The Episcopal Church’s three-year budget is funded primarily by pledges from the church’s 109 dioceses and three regional areas. Each year’s annual giving is based on a diocese’s income two years earlier, minus \$150,000. Dioceses were asked to give 18 percent in 2016, 16.5 percent in 2017 and 15 percent in 2018.

For various reasons, some dioceses do not pay the full asking. Fifty-six committed to paying the full asking or more in 2017.

At the 2015 General Convention, bishops and deputies made the current

voluntary diocesan budgetary asking system mandatory for the 2019-21 budget cycle, effective Jan. 1, 2019. Without getting a waiver, a diocese that does not pay the full assessment will be unable to get grants or loans from the Domestic and Foreign Missionary Society (DFMS, the name under which the Episcopal Church is incorporated, conducts business and carries out mission).

Increasing the diocesan assessment to 16 percent would generate roughly \$5.8 million more income, she said. The council could press to have more dioces-



Photo/Mary Frances Schjonberg/Episcopal News Service
Presiding Bishop Michael Curry blesses Pastor Stephen Herr during his final Executive Council meeting as the representative from the Evangelical Lutheran Church in America.

es pay the full assessment, regardless of the amount, she added.

The working draft also includes a \$4.6 million contingency fund, which General Convention’s Joint Standing Committee on Program, Budget and Finance (PB&F) requested to help it deal with unexpected convention resolutions requesting funding. As much as \$1.5 million of that fund could go toward the costs of convention’s possible decision to begin to revise the Book of Common Prayer. Lloyd said the contingency fund could be reduced.

She warned that the budget could not count on drawing money from the church’s short-term reserves, which she termed “dangerously low” at \$2.3 million. That fund should have \$9.5 million, Lloyd said.

Evangelism funds

The council discussed the working draft’s proposal for evangelism funding.

Money for evangelism would be cut by 41 percent in this version of the budget, said the Rev. Susan Brown Snook, chair of the council’s Joint Standing Committee on Local Ministry and Mission. At the same time, the presiding bishop’s office budget would increase by 49 percent and governance costs would rise 39 percent, Snook said.

The budget adds \$800,000 to the presiding bishop’s office budget for the bishop of the Navajoland Area Mission to relieve that person of some fundraising

obligations and so that more attention can be paid to building up the church in that area, said the Rev. Gay Clark Jennings, president of the House of Deputies and Executive Council vice chair.

Snook sponsored a General Convention resolution in 2015 to establish a church-planting network. Fellow council member the Rev. Frank Logue convinced that same meeting of convention to add \$2.8 million to the 2016-2018 budget for evangelism.

That latter allocation was funded from an additional 0.6 percent draw on investment income, making the current draw 5.67 percent. The church’s investment committee has asked that the next budget use a 4.5 percent draw, a request that Lloyd said FFM decided it could not honor without creating an even bigger deficit. The working draft sets the draw at 5 percent.

In that draft, money for evangelism would drop from \$5.9 million in the 2016-18 budget to \$3.5 million. Money for racial justice and reconciliation would remain roughly the same at \$9.4 million, and the creation-care budget would rise from \$650,000 to \$740,000.

Evangelism efforts account for 2.6 percent of total expenses, while the cost for the church’s stated three current priorities of evangelism, racial justice and reconciliation, and creation care account for less than 10 percent of the budget, Snook said.

“We do not need to be a church in decline anymore,” she said. “We need to be a church that goes out boldly.”

The church’s recent effort to plant new churches is working, said the Very Rev. Brian Baker, FFM member. “This is the first time in my 27 years as a priest that the Episcopal Church is finally do-



Photo/Frank Logue via Twitter

The Rev. Mally Lloyd, a member of Executive Council’s Joint Standing Committee on Finances for Mission, leads the council through a discussion of the current draft of the 2018-2021 budget.

ing evangelism. We are planting new churches.”

More than 50 new ministries recently were started, he said. “We got this seed money of a few million dollars to see if we could do it and we’re doing it.”

The church-planting efforts approved in 2015 are “one of the solutions to the dire statistics that we’re always faced with,” Baker said. “I’m asking all of the other committees to look at your budgets and see how can we support this piece of what the Episcopal Church has been trying to solve for so long.”

Executive Council then met in executive session to discuss the draft for nearly an hour.

“That executive session was really important, helpful, forward-thinking, a positive, honest conversation that can help us move forward,” Presiding Bishop Michael Curry said when the council re-

continued on page 6

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NEWS

FIRES continued from page 1

Oct. 18), cannot be translated into numbers of deaths, officials have said.

"We are in regular communication with the dioceses throughout California as they monitor the fires, assess damage and coordinate the sheltering and feeding of those affected," Katie Mears, director of Episcopal Relief & Development's U.S. Disaster Program, said in an Oct. 12 update.

"I am very impressed by the wisdom among leaders in the Diocese of Northern California," she said. "Margaret Dunning, the diocesan disaster coordinator, and others have been working tirelessly for over six years to increase congregational preparedness and to network with neighboring dioceses and NGO partners. The diocese has responded successfully to several smaller events over the last few years. This large-scale emergency builds on that wisdom and experience."

The National Interagency Fire Center in Boise, Idaho, reported on Oct. 12 that California had 10 large fires or complexes of fires. Approximately 6,500 firefighters continued to battle the blazes burning more than 162,448 acres. None of those fires were contained. A "contained" fire means that firefighters have established a perimeter and enclosed the fire within it. The center said Oct. 11 on Facebook that it had mobilized more than 75 crews, 50 engines and a handful of air tankers to the California fire-suppression efforts. That effort comes in addition to local and state resources.

Air tankers drop either water or what is known as "slurry," a fire retardant made of chemicals, wetting agents and thickeners, and colored with dye, usually red, that mark where "slurry bombers" have laid it down. Slurry can also act as fertilizer to help the regrowth of plants after the fire.

Meanwhile, the fires were reportedly moving closer to St. Patrick Episcopal



Photo/Lori Koraleski Richardson

The morning sun tries to burn through a smoky haze above the Episcopal Church of the Incarnation in Santa Rosa, Calif. Fast-moving wildfires devastated huge swaths of Northern California.

Church in Kenwood. Richardson said that a person had a "visual" sighting of the church on Oct. 11, but its status was unknown. The Rev. Karen King, the church's interim priest, had evacuated.

Trinity Episcopal Church in Sonoma said on its Facebook page on Oct. 12 that it believed all its parishioners were safe, many having evacuated to stay with family and friends throughout the Bay Area. The parish had to cancel a memorial service planned for Oct. 14.

"We are planning on Sunday services as long as those of us evacuated are allowed to return to Sonoma," the post said. "At this point, an almost hourly decision."

The Bishop's Ranch in Healdsburg, a Diocese of California conference and retreat center north and slightly west of Santa Rosa, said that, so far, the ranch had been out of the way of the fires. "However, many of the ranch staff, family and neighbors have been evacuated and, in some

cases, have lost homes," Executive Director Sean Swift said. Some staff families and neighbors took shelter at the ranch.

Swift said the ranch had to cancel planned gatherings for the week and coming weekend.

"This will have a financial impact on the ranch staff, at a time when money is really needed," Swift said. "It of course will have a financial impact on the ranch as well."

On the other side of Sonoma County, just off the Bohemian Highway outside of Camp Meeker, Calif., St. Dorothy's Rest Camp & Retreat Center had said earlier in the week its rustic, mostly wood buildings were safe but that staff expected to lose power at any minute. The Diocese of California facility was sheltering some people. ENS calls to the camp Oct. 12 went unanswered.

Richardson said Northern California Bishop Barry Beisner had been calling area clergy daily. Deacon Josephine "Phina" Borgeson, who lives outside of the evacuation zones in Santa Rosa, said Oct. 11 that she had not yet had to leave. She lost power for a day and a half, but it was restored on the evening of Oct. 10.

"Businesses nearby are open, and local businesses have been generous and neighborly," she reported on Facebook. "And I'm very thankful for wonderful public officials, for those who are working to fight fires, to keep the peace and to see that those who have been displaced get the help they need."

Borgeson said she had been talking with fellow members of the Sonoma County Food System Alliance about how the stress of the fires on the emergency food supply network. She said there was a local benefit set for that evening to help farmers who have losses.

Richardson said the area that so much of the national media was calling the "wine country" was far more economically diverse.

"This is a working town. This is an agricultural center, but it is also an industrial center in the North Bay," he said. "And agriculture here is far more diverse than just wine. The dairy industry is huge and incredible. There's a lot of farm workers who live here."

Santa Rosa is 40 percent Latino, he said. Some major wineries have been destroyed, but, Richardson said, "this fire is not respecting class. It's just burning people out, regardless of their economic condition."

Some Incarnation parishioners live in expensive developments, some in trailer parks and some in homes than rank in between. Some of the parishioners have lost homes.

Richardson said he had spent part of his time since the fires began fending off donations of material because he was not sure what he could do with them. "We don't need right now, but we might need them later," he has been telling people.

"People have been very generous from all over the country and all over the world" and the parish has started a fund for financial donations to put to good use when the fires are out, he said.

"When the fires are out and the smoke clears and there's disaster somewhere else and people forget about the last place, that's when the needs really start to grow," he said. "This community is just devastated — devastated — it's never going to be the same again. There's entire neighborhoods that are just gone."

But the feeling of community has remained, he said. Richardson was at a hospital with a parishioner and told the emergency-room nurse that the person was an evacuee. The nurse told him, "we are all evacuees," noting that six nurses and two doctors had lost their homes but were there caring for people.

"There's a knitting together of the community in a way that is pretty incredible to see," Richardson said. ■

EXECUTIVE COUNCIL continued from page 5

convened. "We've got decisions to make, but we are going to make good decisions and we're going to make them together. This council made a commitment that we're all in this together."

Curry said he told council members during their closed session that Jesus fed the 5,000 because "they all worked together and everybody ate, and that's the attitude [with which] we're going into this budget."

The current version is an unfinished working document, he stressed. "So, when it goes out there, you almost have to label it: 'This is the innards of the sausage.'"

During a news conference after the meeting ended, Curry said that FFM already had added back about \$300,000 into evangelism programs. The budget also contains more evangelism funding "than what is just technically there under evangelism" line items, he said.

General Convention Executive Officer the Rev. Michael Barlowe suggested that a move the council took on Oct. 21, while not slotted into the 2019-21 budget, was an example of the council's investment in evangelism.

Executive Council agreed to aid the Diocese of San Joaquin by forgiving \$6.8 million in loans and accrued interest. In return, the diocese will pay DFMS \$1 million by the end of the year; fund the cost of remaining property litigation along with all costs of repair, lease termination and maintenance of recovered properties, including the costs of selling any of them; and fully pay the costs of having a bishop. The diocese also agreed to begin paying its full assessment in 2019.

It has been nearly 10 years since the then-leaders of the Central California Valley diocese voted to disaffiliate from the Episcopal Church over the ordination of women and gay clergy and issues of biblical authority. Barlowe said the church first tried to reconcile with the people who left and later turned to litigation to recover church property.

Council member Russ Randle, when presenting the loan-forgiveness resolution earlier in the meeting, said Episcopalians "faithfully persevered" through what turned out to be nearly a decade of eventually successful property litigation. The diocese now has 25 properties to be



Photo/Mary Frances Schjonberg/Episcopal News Service

Oklahoma Bishop Ed Koniczny speaks during a break in the Executive Council meeting with Tess Judge, center, chair of the council's Joint Standing Committee on Finances for Mission, and committee member the Rev. Mally Lloyd.

sold and 21 "viable" congregations, but the latter are struggling financially, he said. The diocese has two paid full-time clergy, along with retired clergy and clergy who work full-time but earn part-time salaries. Randle called the loan forgiveness a "significant investment in this diocese."

Next budget steps

As Curry and FFM members stressed, the budget is far from final. PB&F con-

vened on the evening of Oct. 21 to discuss the working draft and the budget process. FFM was scheduled to release the working draft budget to the church along with a narrative to explain its assumptions and construction soon after the meeting's Oct. 23 conclusion, to be posted on the General Convention Office's website.

FFM will revise the budget based on comments from council members, PB&F and the wider church and have a final draft budget ready for Executive Council to consider during its Jan. 22-24 meeting. PB&F will meet Feb. 5-7 to begin work on the draft budget it receives from the full

council. It will use that budget and legislation passed by or being considered by General Convention to create a final budget proposal, currently scheduled to be presented at a joint session of the houses of Bishops and Deputies July 11.

The two houses then debate and vote on the budget separately. Both houses must approve the same version of the budget, which takes effect at the beginning of 2019. ■

NEWS

MARIA continued from page 1

"I hope that this serves as a means of reassurance that we will continue to have a successful academic year," she said.

On Oct. 15, Bishop Rafael Morales Maldonado of the Diocese of Puerto Rico celebrated Holy Eucharist at Misión San Gabriel Arcángel in Humacao on the east side of the island.

"We cry and laugh together. We discovered the strength of the Lord in our new project to lift and build," Morales said in a Facebook post, as translated by the social media site.

The bishop has been working with Xavier Castellanos, the Episcopal Relief & Development representative onsite to lend his expertise, mobilize church partners as they continue to assess the needs of different areas of the island and send help and food to the more remote mountainous regions. The organization sent emergency support in advance of Hurricane Maria to help the diocese provide assistance quickly after it hit.

In the continental United States, people with family and friends in Puerto Rico are still worrying about them.

As of mid-October, the Rev. Gladys Rodriguez of Church of the Incarnation in Oviedo, Fla., had been able to speak only briefly a few times with her husband, Victor Rivera Gonzalez, who was in Puerto Rico. They have homes in both places, and, before the storm, she'd travel back and forth.

Their house in the Guaynabo area of the island is made of cement and held up well, but their roof is damaged. Gonzalez had stocked up on water and was able to share it with neighbors. "He has been eating canned food. He has no electricity. There is no communication with the center of the island," Rodriguez said in an e-mail.

One of Rodriguez's church members in Florida lost contact with a relative in Ponce who needed cash, food, water and medicines. Eventually, that relative found someone to drive through the hazardous roads to help her. "Everyone is in desperate need for cash, water, electricity, food and medicines," Rodriguez said. Her husband planned to fly to her in Oviedo once air travel became easier.

Lynn Hendricks, president of the National Altar Guild Association based in Birmingham, Ala., built Eucharist kits for Puerto Rico. One of her fellow church members planned to fly his plane to the island to deliver generators, water and other supplies for the relief effort and offered to take the kits along.

"He said transportation is a problem

on the island, and he was being met, so wasn't sure if he would be able to deliver them personally, but he would see the diocese was contacted and told where

they could pick them up if he wasn't able to hand deliver them," Hendricks said in an e-mail.

Bishop Andrew M.L. Dietsche of the Diocese of New York held a service for the victims of natural disasters in the Caribbean and Mexico on Oct. 7 at the Cathedral of Saint John the Divine. The hurricane that ravaged Puerto Rico was, only the latest in a series of natural disasters that, in just over a month, visited "unspeakable ruin upon Texas, Florida, the Caribbean (especially the Virgin Islands and Cuba), Mexico, and now Puerto Rico," Dietsche said in his advance announcement of the service.

"Countless people in our diocese have been personally affected by these storms. Indeed, members of my own staff have lived through harrowing days in the last week waiting for word from missing family members," he said. "I know that they represent thousands of New Yorkers who have carried the same fears for those they love."

People can help by donating to Episcopal Relief & Development's Hurricane Relief Fund. ■



Photo/Bishop Rafael Morales Maldonado via Facebook

Misión San Gabriel Arcángel in Humacao, southeast of San Juan and near the eastern coast, hosts services for Episcopalians.



Photo/Bishop Rafael Morales Maldonado via Facebook

Puerto Rico Bishop Rafael Morales Maldonado leads church members in a celebration of Holy Eucharist at Misión San Gabriel Arcángel in Humacao on the east side of the island.

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ADVENT RESOURCES

Advent resources: It's more than a countdown to Christmas

Episcopal Journal

Dec. 2 is the first Sunday of Advent, the Christian season of spiritual preparation before celebrating the birth of Jesus at Christmas. Episcopal Journal presents some resources suitable for the season.

SSJE retreats

The Society of St. John the Evangelist (SSJE) is hosting two Advent retreats at its facilities in Massachusetts.

Dec. 1-3: "O Come, O Come Emmanuel."

Awaiting Christ's coming in power and preparing for the Christmas feast of God-with-us, this retreat will give an opportunity to experience the continuous coming of Jesus in word and sacrament. Meditations will focus on the seven Great O Antiphons, as paraphrased in the hymn "O come, O come, Emmanuel."

Held at the SSJE monastery in Cambridge, the retreat runs from Friday at 5 p.m. to Sunday at 2 p.m., led by Br. Jonathan Maury.

Dec. 15-17: "Hope, Consolation and Redemption."

Advent is a time of hope, a time to listen deeply to our longing for wholeness and to God's promise of consolation and redemption. Participants will pray with Scripture, especially passages from Isaiah and the psalms, while seeking to know within themselves the world's longing and God's provision.



Photo/Courtesy Society of Saint John the Evangelist

The SSJE monastery refectory is where the religious order's brothers dine with guests.

Br. Geoffrey Tristram will lead the retreat at the monastery at Emery House in West Newbury.

More information is available at www.ssje.org or by contacting the guesthouse manager at guesthouse@ssje.org or (617) 876-3037, ext. 10.

Trinity retreats

The Trinity Retreat Center, located in West Cornwall, Conn., is a ministry of Trinity Church Wall Street in New York that is designed as a refuge of healing, peace and spiritual formation for all generations. Originally founded as a summer camp for boys in 1915, the retreat center was dedicated in 1954.

Reopened this fall after a year of renovations, the retreat center is located on the Housatonic River beside more than 700 acres of state forest. The property includes a historic stone chapel, conference rooms, remodeled kitchen facilities, a community hall, a new monastic garden, hiking trails and quiet spaces for rest and reflection. The center



Photo/Courtesy Trinity Retreat Center

Trinity Retreat Center in West Cornwall, Conn., will host an Advent retreat.

will host the following Advent retreat:

Dec. 8-10: "In Quiet Stillness"

Advent offers a time of balance and rest during a Christmas season that can be joyous, but also frantic. Led by the Rev. Daniel Simons, this retreat will focus on expanding awareness of God in all the rhythms of daily life using the season's themes. Through discussion, prayerful reflection, engagement with the natural world and participation in the chores of the retreat center's daily life, participants will find an opportunity to reconnect to their hunger for and awareness of God in

every moment of every day. It is not a silent retreat but is designed with a spacious and meditative rhythm.

All meals and snacks are included; rooms include a private bathroom and are fully furnished.

Double occupancy pricing: \$50 per night for adults and children older than 12; \$25 per night for children ages 5-12; free for children younger than 5. Single rooms are available for an additional \$35 per night, based on availability. Visit www.trinitywallstreet.org/about/trinity-retreat-center for details. ■



Advent Devotional

Pittsburgh Theological Seminary invites you to follow our daily Advent Devotional. Visit www.pts.edu/devotional to learn more.

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TOOLKIT OFFERED

Episcopal Relief & Development is producing an Advent toolkit of tools and inspiration to help dioceses, congregations and other groups plan, develop and host an Advent campaign to support the agency through the Gifts for Life catalogue. The toolkit includes a printable Advent calendar, an Advent activities guide, prayers for Advent and other resources.



Gifts for Life may be found at www.episcopalrelief.org/what-you-can-do/gifts-for-life. The Advent campaign is at www.episcopalrelief.org/church-in-action/church-campaigns/advent-toolkit. ■

FEATURE

Seminary of the Southwest helps smooth the path to becoming a military chaplain

By Amy Sowder
Episcopal News Service

Joshua Woods first felt the calling while he ministered to hospice patients in Fort Walton Beach, Fla.

Many patients were military veterans and spouses. As he counseled them, Woods, a lay chaplain, heard what an impact military chaplains had made in their lives.

That's when Woods, now 34, knew he wanted to become a military chaplain.

Chaplains provide spiritual leadership, counseling and religious services for an institution other than a church, such as a prison, university, hospital or branch of the armed forces.

But the process to become a military chaplain specifically is tough, with many church and military requirements, Woods said. "One of the reasons it was a long and winding road for me was be-

cause I was doing it without guidance," said Woods, who knew of no seminary with a military-chaplaincy concentration. He did have help from the Rev. Dave Scheider, a now-retired U.S. Army chaplain of 25 years and a faculty member of Seminary of the Southwest in Austin, Texas, where Woods is a senior.

Those following Woods should have it easier. On Sept. 12, the seminary announced the launch of a military-chaplaincy concentration for its master of divinity degree. It's the first of its kind among Episcopal seminaries.

The seminary didn't create this from scratch, said Eric Scott, the seminary's communications and marketing director. For 15 years, it has been the only Episcopal seminary offering an accredited master's degree in mental health for students to become licensed professional counselors, Scott said. It's a clinical degree, completely separate from the reli-

gious world.

"Because of these counseling classes, and because a large part of what a military chaplain does in practice is the mental-health counseling, the pastoral side, we're able to offer some of those topic-specific elective classes, such as these counseling classes, for dealing with PTSD [post-traumatic stress disorder], addiction and recovery — all the things we know soldiers are dealing with," Scott said.

Seminarians on the military-chaplaincy track will take the same required courses as their master of divinity peers and use their elective courses for the concentration.

The seminary is fewer than 100 miles from three of the country's largest military bases, where seminarians can do their required field work at nearby parishes that support the military and their families: the U.S. Army's Fort Hood in Killeen and the U.S. Air Force's Lackland and Randolph bases.

Carl Wright, suffragan bishop for the armed forces and federal ministries, visited the Austin campus when the program officially launched. He provides ecclesiastical supervision for 130 Episcopal military chaplains on the federal payroll and said he would love to double that number if he had enough priests trained and called to the ministry. He sees the growth in specialized ministries as a

Photo/Office of the Bishop for Armed Forces and Federal Ministries

The Rev. Todd Delaney is a chaplain in the U.S. military, performing services wherever he's stationed.



Atlanta bishop honors fallen soldier

By Don Plummer
Episcopal Diocese of Atlanta

Bishop Robert C. Wright on Oct. 16 joined Episcopal chaplains the Rev. Donna S. Mote and Barbara Pendergrast at Atlanta-Hartsfield International Airport to welcome the remains of Staff Sgt. Jeremiah W. Johnson, 39, of Springboro, Ohio.

Johnson is one of four U.S. Army Special Forces soldiers killed Oct. 4 in Niger when a joint US-Nigerien patrol was attacked.

Wright, who was at the airport on a previously scheduled visit, said he was honored to be part of the ceremony, an ongoing welcome for deceased service members regularly conducted by a volunteer group of Delta Airlines employees accompanied by airport chaplains.

"Even Jesus marveled at the discipline and dedication of those who wear a uniform, we owe our service men and

women much more than occasional moments of silence and our prayers," said Wright, who served for five years in the U.S. Navy.

The diocese is part of the airport's Interfaith Airport Chaplaincy, which was founded in 1980 and provides inter-religious emotional and spiritual care to passengers and employees.

Along with three other chaplains, Mote and Pendergrast ac-

company military remains as they terminate in or transit through the airport on Delta Airlines. On average, Delta handles two service members' remains daily in Atlanta. The chaplains bear witness to the transfer of the remains and accompany the official military escorts throughout their time at the airport.

The Delta Honor Guard renders honors to the fallen who pass through the airport under the direction of Coordinator Brian J. McConnell Sr., a 35-year veteran of Delta. He has overseen the honor guard for 12 years and handled the remains of some 6,000 U.S. military personnel. The honor guard members are volunteers from work areas across the company; most are veterans, have a child or sibling serving in the military, or both. ■

Don Plummer is media and community relations director for the Diocese of Atlanta and attends St. Teresa's Episcopal Church in Acworth, Ga.



Photo/Diocese of Atlanta

From right, Episcopal chaplain Barbara Pendergrast, Atlanta Bishop Robert C. Wright and Episcopal chaplain the Rev. Donna S. Mote join an honor guard at Hartsfield-Jackson Atlanta International Airport to greet the remains of Staff Sgt. Jeremiah W. Johnson, 39, of Springboro, Ohio.



Photo/Seminary of the Southwest

The Rev. Dave Scheider, Bishop Carl Wright and the Rev. David Peters, an alumnus of Seminary of the Southwest and a U.S. Army chaplain, attend the announcement at the seminary.

trend in the Episcopal Church, he said.

"The M.Div. military track is groundbreaking, and it's the wave of the future in our church, because we've always known that everybody does not feel called specifically to parish ministry," Wright said. He applauds Seminary of the Southwest, "not only for acknowledging other calls, but also for creating a way for us to pursue them," he said.

These seminarians receive training in suicide prevention, marriage and re-

lationship counseling, and ministering to soldiers with PTSD, addiction issues and more kinds of crisis. The degree requires field work in Veterans Affairs hospitals and other medical facilities.

There's a shortage of Episcopal chaplains in the military, where spiritual guidance and counseling are needed for those who don't fall in line with more conservative beliefs, Scheider said. He oversees three of the seminary's graduate programs designed for laity and clergy in counseling, chaplaincy and spiritual formation. Scheider will mentor the military-chaplaincy students.

"The ability to minister to everybody in the units who fall all across the political and theological spectrum is so challenging. That's really hard to do, and that's what we want them to be formed to do," Scheider said.

He wants chaplains to enter the military equipped to master the political culture

and pressures, such as being able to counsel the young service people, often minorities, who join in the lower ranks to get out of poverty, he said. Chaplains also must gain the respect of higher-ranking officers, who tend to be more conservative, Scheider said.

There's an increase of sexual minorities in the military but a decrease in chaplains from denominations that are more accepting of their beliefs and life-

continued on page 11

FEATURE

CHAPLAINS continued from page 10

styles, he said. When chaplains are not leading services, they counsel people going through serious issues, he said. Even though they're not officially mental health counselors, they might be the most available members in the unit, Scheider said.

"All they have to do is go up to a chaplain and say, 'Hey do you have a minute,'" Scheider said, and the service member can expect complete confidentiality, even if he or she is contemplating suicide. Chaplains are considered clergy, not medical professionals, and therefore are not subject to the same exceptions to the federal Health Insurance Portability and Accountability Act (HIPPA) rules, as well as state exceptions, that require or permit disclosure of patients' serious and imminent thoughts of harming themselves, he explained. These rules, requirements and exceptions, along with the liability involved, can be tricky, but the goal is to keep the person seeking help safe, and to build enough trust to do that, he said.

"Chaplains are extremely safe for service members to just lay open their heart and not experience any consequences," Scheider said.

In his last decade of active military service, Scheider specialized in helping couples who'd had affairs, a portion of whom married young to get out of the barracks and receive benefits. He earned extra counseling degrees and a marriage and family therapy license to do that better.

"All couples need to have that level of support and not be discriminated against, and we're one of the few denominations that encourage our chaplains to provide that kind of support to same-sex couples," he said.

Above all, Scheider and Woods agreed that a military chaplain must be a priest first and a military service member second. That's why a firm grounding in the seminary is so important, they said.

Until now, there has been no one specific route within an Episcopal seminary for students who want training to become military chaplains. The Episcopal Church does have a program for seminarians to become "chaplain candidates." They enter the reserves for training during the summer between their junior and senior seminary years. Those chaplain candidates continue training and drilling as reservists until they finish their mandatory parish experience time (up to two years), said the Rev. Leslie Nuñez Steffensen, canon to the bishop of armed forces and federal ministries.

Interested seminarians or clergy must enter the U.S. military's chaplain-recruitment process and, at a certain point, receive their denomination's so-called ecclesiastical endorsement.

Some people were in the military first and then left to get ordained and receive their chaplaincy training at a seminary. Others were priests first, then entered the military. The U.S. Army, for instance, outlines three of the main hurdles to military chaplaincy: receive ecclesiastical endorsement, earn a baccalaureate de-

gree, and be a full-time graduate student at seminary or theological school.

Woods said he first had to discover that he wanted to be an Episcopalian. He had worked as a lay chaplain and an assistant pastor of a nondenominational church. Before that, he graduated from Vanderbilt University's seminary with a master's degree in theological studies and was following the teaching of his childhood church, Assemblies of God. But as Woods grew older, he found that denomination limiting, and he loves the openness to questioning and inclusiveness of the Episcopal Church, he said.

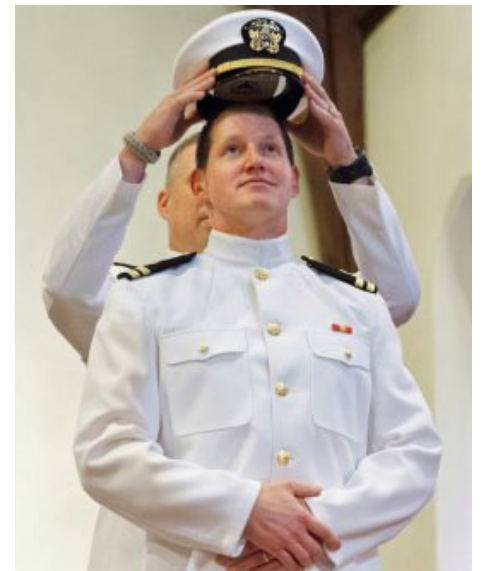
He was convinced when he saw an almost equal number of Republican and Democrat political bumper stickers

during the Obama-Romney presidential election in the parking lot of his first visit to an Episcopal church, St. Simon's on the Sound in Fort Walton Beach, Fla., he said.

Chaplains must be comfortable with diversity and multiculturalism to do well in the military, Scheider said. "In the military, you'll be a priest or a pastor to some, but you'll be a chaplain to all," Woods said. ■

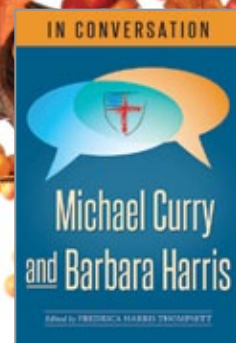
David Paulsen, an editor and reporter for Episcopal News Service, contributed to this report.

The Rev. Nathan Ferrel, a reserve chaplain in the U.S. Navy, was commissioned April 23, 2017.



Photo/Office of the Bishop for Armed Forces and Federal Ministries

New from Church Publishing



In Conversation

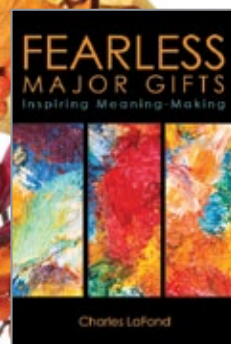
Michael Curry and Barbara Harris

Edited by Fredrica Harris Thompsett

"These two friends agree that God is sovereign, Jesus is reliable, the Spirit is able, and the church is flawed. Grit and grace forged by pain and joy is their gift to the church. Get ready to be inspired."

— *The Rt. Rev. Robert C. Wright, Diocese of Atlanta*

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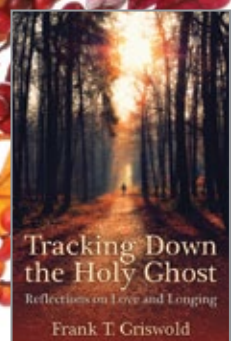
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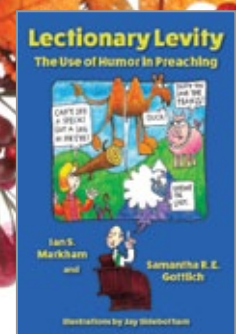
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FAITH AND THE ARTS

Artists interpret ‘Telling God Stories’ theme

By Episcopal Journal

Artists from across the country participated in the yet-to-be released online exhibition “Telling God Stories in the 21st Century” organized by Episcopal Church & Visual Arts. Episcopal Journal invited several artists to present their work, accompanied by excerpts from the statements that each wrote for the exhibition.

“Visitors to the online show will experience art that is thoughtful, reflective, scriptural and challenging,” said ECVA President Mel Ahborn. “This exhibition will have the widest variety of media ever presented in an ECVA exhibition.”

The art forms include enamel arts, stop-action photography, assemblage arts, watercolor, acrylic, oil, fine-art photography, fabric arts and quilting, pottery and the ceramic arts, mixed-media arts, representational paintings and abstract works, collective works, works inspired by the Gospels, the Psalms and Taizé, spiritual autobiographies and classical illustrations, she said.

When assembled, the exhibition will be housed at www.ecva.org.



Kathy Thaden, Golden, Colo.
“Living Water”, *Multi-media (ammonite fossil, abalone, raku, river stones, beach glass, stained glass, paper, ceramic and mortar)*

I was inspired by the Standing Rock Sioux and the issues of water quality and sacred lands. The Dakota Access pipeline would cross treaty lands, disturb sacred areas and threaten drinking water for 8,000 Sioux who live on the tribe’s nearly 2.3 million-acre reservation, just south of where the pipeline would cross under the Missouri River at Lake Oahe. As with so many of our natural resources, once they are lost they are gone forever.



Mary Jane Oliver Hubbard, Amherst, Va.
“Azariah’s Cloak”, *Pen and ink, with colored pencil*

This is my response to the story so many of us grew up with about Daniel’s friends Shadrach, Meshach and Abednego, sentenced to death in Nebuchadnezzar’s fiery furnace, saved from this terrible death by God’s angel. I chose to discard the Babylonian name given by Nebuchadnezzar in favor of Azariah’s Hebrew name, as it is more beautiful to my ear. The image of the cool interior of the “furnace,” with the gentle lines of billowy garments (cloaks) and the feathered wings of the protecting angel offer peace and contrast to the hot, tumultuous, threatening forms of the outer edges of the drawing. My art — paintings and drawings — are often about individuals and events in the Bible, and the “cloak drawings” represent garments “woven” with symbols of the culture and the events of that person’s life. The person, however, is never presented.

Steven Schroeder, Chicago
“The Absolute Absence of God”, *Acrylic on canvas*

Under the influence of Dietrich Bonhoeffer and F.D. Maurice, I began to contemplate the Incarnation as God’s disappearance into humanity. Bonhoeffer’s early scholarly writing (and the poetry he wrote at the end of his life) and Tom Sheehan’s “The First Coming” led me to connect that contemplation with Martin Luther’s theology of the cross and the Heideggerian idea of the absolute absence of God. As a poet and as a painter, I have explored that connection in relation to silence and emptiness, often in terms of what light does on edge. This painting, one of three recently completed for a “light and shadow” exhibit in the path of totality during the August 2017 total eclipse of the sun, returns to the theme.



Lucy Janjigian, New York
“Shadow and the Substance”, *Acrylic*

Abraham laid wood for sacrifice on his son Isaac’s back. God provided the ram. Jesus carried the wooden cross on his back. He is our sacrificial lamb. I was studying this story in Bible Study Fellowship and immediately thought this would make a wonderful painting. For five years I kept thinking about it until one day: “Eureka, I said, “I got it.” Immediately I got the canvas, started putting the figures in place and began painting. Finished it in one day, the fastest painting I have ever done, because I had been painting it in my mind for five years.

The Rev. Mark Bozzuti-Jones, New York
Stranger (Fruit) Still, *Collage*

Until we see Jesus in the peoples we keep crucifying, or those dying before their time, we do not see God, and the fruit is stranger still.



The Rev. Canon Frank Logue, Savannah, Ga.

“The Black Christ”, *Graffiti*
I created this icon-style graffiti inspired by Kelly Brown Douglas’ book “The Black Christ.” I live both in a neighborhood and city among a majority of African-Americans, yet around me are images of Jesus that reflect Northern Europe. I painted this image on a building slated for demolition. The owner asked police not to enforce laws against vandalism, permitting me to make a public installation of the design that offers a different image of Jesus.



BOOK REVIEWS

Collection is a timely Luther selection

Review by Shelley Crook

This year is the 500th anniversary of the Protestant Reformation, with Oct. 31 marking the day that Martin Luther either nailed his famous Ninety-Five Theses to the church door in Wittenberg or, possibly and less dramatically, mailed them to his professor. However it went down, that day Luther unwittingly fueled a revolution that eventually culminated in the division of the church. We Episcopalians, as followers of a *via media* or “middle way” between Catholicism and Protestantism, view those events

from a unique vantage point.

A bewildering array of books have been published to coincide with the quincentenary of the Reformation, ranging from the earnestly expert to the cynically commercial and — that most problematic of categories for the layperson because it's not always easily discerned — the commercially motivated, agenda-driven book cunningly disguised as expert. There are biographies, histories, a romance and a graphic novel to choose from, and, for young reformers-in-training, a Luther ABC primer and a pop-up book. If you have trouble making a selection, there's also one failsafe option:

Bypass all the books *about* Luther and read the great man himself.

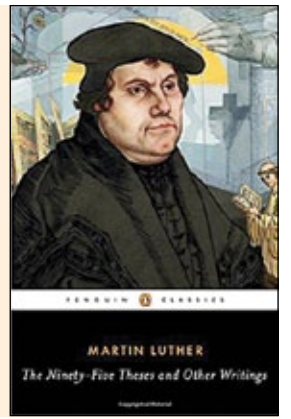
Luther has been written about, taught and quoted (and misquoted) far more than he actually has been read. This is unfortunate, because he is exceedingly readable and accessible. As a place to start, the Penguin Classics edition, newly translated and edited by William R. Russell, is a wonderful choice.

This carefully curated selection represents a tiny fraction of Luther's lifetime literary output, but it's a balanced buffet that includes disputations, confessions, sermons, personal letters, prefaces to his

The Ninety-Five Theses and Other Writings

By Martin Luther
Translated and Edited by William R. Russell

Penguin Classics
235 pages, \$16



writings and, yes, the Ninety-Five Theses. Russell beautifully and poignantly prefaces the collection, introducing each writing with just enough information to enable an informed read.

continued on page 15

Exploring W.H. Auden and the psalms

Review by Peggy Shaw

W.H. Auden is best known as a Pulitzer Prize-winning poet, but he also was a member of the Episcopal Church and served in an important but little-known role toward the end of his life: helping to retranslate the Psalter for what would become the 1979 Book of Common Prayer.

Auden took his church membership seriously and considered the 150 psalms to be a special body of memorable poetry. It's understandable, then, that the celebrated poet would agree to spend years helping to revise ancient verses for the new prayer book.

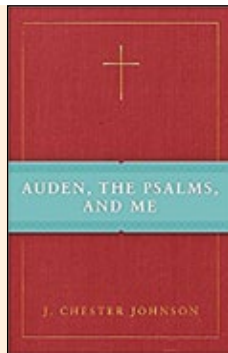
Near the end of his life in 1971, however, Auden, a native of England, decided to move permanently away from New York. And so, a young poet named J. Chester Johnson was selected to take his place on the Psalter drafting committee.

In “Auden, The Psalms, And Me,”

Auden, the Psalms, and Me

By J. Chester Johnson

Church Publishing
168 pages, \$16



Johnson describes that committee's work with “special attention to Auden's views on the Book of Common Prayer and the Psalms” — views that Johnson became privy to through Auden's letters to him about Psalter revisions.

“Here was a preeminent poet — perhaps the preeminent poet of the English language for the 20th century — sending a letter of consequential thinking and spiritual reflection to a 20-something poet who had no professional name to speak of and whose only nexus with him

consisted of our roles in the retranslation of the psalms,” Johnson says.

Auden, we discover, was protective of the psalms and advised only light revisions. “All I can do is to try to persuade the scholars not to alter Coverdale unless there is a definite mistranslation,” Auden wrote, referring to 16th-century verses by English translator Miles Coverdale.

“Auden's mission was to make sure the surgery on his beloved psalms happened tenderly,” Johnson explains.

That's not to say, however, that Auden's work was inconsequential. “One can point to specific and outstanding contributions he made to a number of individual psalms,” Johnson says.

“Auden, The Psalms, And Me” is a slim volume. But Johnson's scholarly work is more than a reminiscence. His offerings include a short but intriguing history of the Book of Common Prayer (first published in 1549), some background on Auden and the literary de-

vices he favored, as well as words from the prayer book that now are familiar phrases in the English language, like “tender mercies,” “heart's desire” and “green pastures.”

Today, Johnson is one of only two surviving members of the committee to retranslate the psalms. (Auden died on Sept. 29, 1973.) The psalms, and the poet, have been a part of Johnson's life now for more than 40 years.

“Little did I realize when I started work on the retranslation of the psalms that in a small, acute and virtually orphic manner, my life would be unwittingly tied to W.H. Auden,” he reflects.

“Auden, The Psalms, And Me” will now finish a story cycle, found of ancient poems, Elizabethan English, a very famous poet, and an immense struggle to reconcile time, eternity and word.” ■

Peggy J. Shaw is a former senior editor at Dalmatian Press and the author of several books.



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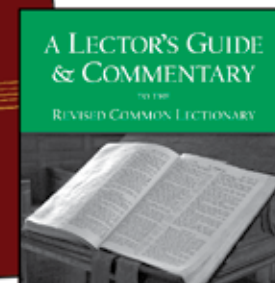


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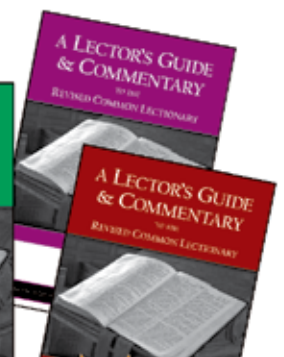
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BOOK REVIEWS

Study up: A Reformation-anniversary reading list

By Emily McFarlan Miller and Kimberly Winston
Religion News Service

Martin Luther reportedly said, “There never yet have been, nor are there now, too many good books.”

As the 500th anniversary of the Protestant Reformation is celebrated this year, that seems to be the case. Just as printing presses rushed to distribute copies of the 95 Theses that Luther reportedly nailed to a church door on Oct. 31, 1517, publishers have released a number of books in the past year on Luther, his fellow reformers and the lasting impact of his action, which ultimately led to the schism in Christianity between Catholics and Protestants.

Here, in alphabetical order by author, are several of note:

“Katharina and Martin Luther: The Radical Marriage of a Runaway Nun and a Renegade Monk” by Michelle DeRusha (Baker Books)

They may not have married for love, but the union of these two unconventional people turned into a warm, rich and fruitful partnership that led Luther to believe that marriage is sacred and blessed by God. They came to represent an ideal of Protestant family life and have exerted a lasting influence on the institution of marriage.

“Wittenberg Meets the World: Reimagining the Reformation at the Margins” by Alberto L. Garcia and John A. Nunes (Eerdmans)

While most may picture Lutherans as residents of Garrison Keillor’s fictional Lake Wobegon, religion historian Martin Marty points out in the foreword to this book that there actually are more Lutherans in Ethiopia, Tanzania and Indonesia than in the United States or any other country except Germany and Sweden. Garcia and Nunes, both scholars and Lutheran pastors, set out to unsettle their readers in this academic work the way Luther unsettled his in the 1500s. Together, they ask the question: “What does it mean to reimagine the Reformation from the margins?”

“Rebel in the Ranks: Martin Luther, the Reformation, and the Conflicts that Continue to Shape Our World” by Brad S. Gregory (HarperOne)

Gregory, a professor at Notre Dame, looks at how the legacy of the Reformation — the Enlightenment, self-determination and religious freedom that includes the right to reject religion — would have shocked Luther, whose goal was to spread Christianity.

“October 31, 1517: Martin Luther and the Day that Changed the World” by Martin Marty (Paraclete Press)

Marty, a pre-eminent historian of American religion, digs into the 95 Theses Luther proposed 500 years ago to answer the question: “Is the Reformation

relevant today?” In particular, he focuses on the first of those theses and its call to repentance.

“Martin Luther: The Man Who Rediscovered God and Changed the World” by Eric Metaxas (Random House/Viking)

Luther gets the best-selling Metaxas’

Semitism in his writings.

“Protestants: The Faith that Made the Modern World” by Alec Ryrie (Random House/Viking)

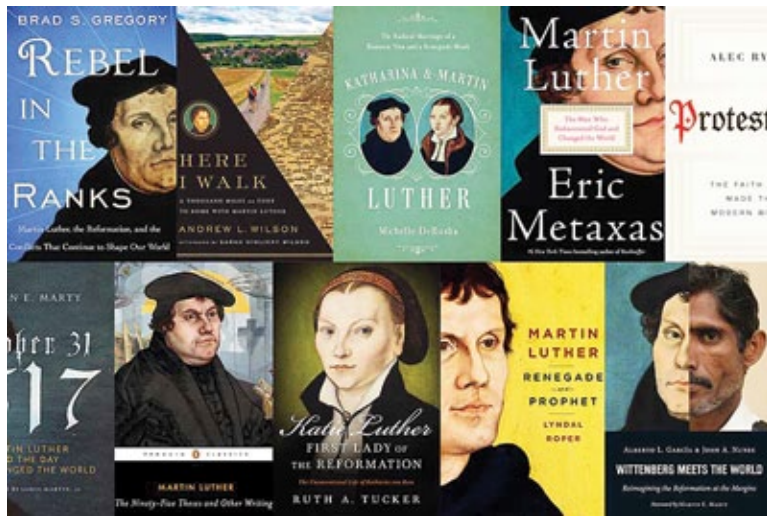
Ryrie, a historian and pastor, examines the ways Luther’s ideas changed the world then and continue to affect the world we live in today, from the Protestant roots of America to a tradition of civil disobedience.

“Katie Luther, First Lady of the Reformation: The Unconventional Life of Katharina von Bora” by Ruth A. Tucker (Zondervan)

Who wouldn’t want to read about the life of a runaway nun? Tucker, an author and former seminary professor, turns her attention to Luther’s wife, who, she writes, “could walk right into the twenty-first century — and claim lean in as her motto.”

“Here I Walk: A Thousand Miles on Foot to Rome with Martin Luther” by Andrew L. Wilson (Brazos Press)

Wilson and his wife, Sarah (who wrote the afterword), retrace Luther’s 1511 journey from Erfurt, Germany, to Rome in this part travelogue, part history. Along the way, scholar-hiker Wilson explores the legend that this trip to Rome was the “last straw” for the then-monk. Wilson also seeks to illustrate the reconciliation that since has occurred between many Protestants and Catholics. ■



star treatment, like Dietrich Bonhoeffer and William Wilberforce before him.

“Martin Luther: Renegade and Prophet” by Lyndal Roper (Penguin/Random House)

At almost 600 pages, this is a tome. Roper, an Oxford professor, digs into the interior life of Luther in this biography, which has been reviewed in glowing terms on both sides of the Atlantic. The result is not always flattering, as the historian doesn’t shy away from the reformer’s contradictions, his attacks on opponents and the misogyny and anti-

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Episcopalians respond to twin disasters
Harvey survivors assess damage, plan recovery

By Mary Frances Schonberg and Amy Sowder
Religion News Service

Volunteers at Trinity-by-the-Sea Episcopal Church in Port Aransas, Texas, sort items from homes and made landfill. One volunteer, Ed folks were "out in di and everything ima working." "A beautiful ray e perately needs it," "God Bless us all!"

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BOOK REVIEWS

Curriculum a multi-faceted resource on faith and sexuality

by Sharon Sheridan

“**T**hese Are Our Bodies: Talking Faith & Sexuality at Church & Home” is a thorough, well-written curriculum for exploring faith and sexuality in the 21st century. The materials include a “foundation book” and modules for high school; middle school; preschool and elementary school (ages 3-11); and young adults (18-30) — each with a leader’s guide, participant book and, for high school and younger children, a parent book. An adult module is scheduled for release in the spring.

The curriculum meets its goal “to provide church leaders and parents with proper information and current language to create a safe space for talking about human sexuality from a faith perspective and a progressive, inclusive point of view.” Theologically, it is grounded in the biblical concept of humans as created in God’s image, with sexuality a gift to be valued, understood and used appropriately; and in the biblical command to love our neighbors as ourselves, as reflected in the Baptismal Covenant. As the foundation book states, “We wish to model this behavior in all aspects of our lives, including our sexuality.”

The material takes a holistic approach, addressing sexuality within the context of larger issues such as the value of human bodies and the necessary integration of mind, body and spirit; developing healthy relationships; the stages of child development; and determining and upholding values and reinterpreting Scripture amidst changing cultural norms.

The foundation book examines sexuality from theological, ethical, biological and practical perspectives. This includes information on children’s stages of development, including moral and faith development, and specific ways and words to teach children from birth through adolescence. Vocabulary for toddlers, for example, includes please and thank you, basic clothing, words to express emotions, and body parts, including penis and vagina.

The book uses biologically correct vocabulary and incorporates scientific, psychological and other material from reputable sources — such as Abraham Maslow’s hierarchy of needs and Jean Piaget’s stages of development. It defines terms such as sexual behavior, gender identity, sexual orientation, biological sex and gender expression. It also addresses issues currently in the news, such as sexting and controversies over transgender bathroom use.

The book contains extensive resources. Questions ending each chapter could facilitate discussion in an adult education setting, even without the planned adult curriculum module.

The middle school leader’s book provides materials for 10 sessions. It includes everything from how to recruit small-group leaders and sample registration forms to discussion guides, games and questions. Each session is grounded in Scripture, beginning with “You Are God’s Creation” (Gen. 1:1-31; Gal. 5:22-23). The parent and student guides include prayers, Scriptures, information and questions such as “How can you model and teach your child that their bodies and sexuality are a gift

LUTHER continued from page 13

Luther’s writings have a shocking immediacy. His language is plain, his advice pointed and uncompromising. He is a genius at cutting through the bull, papal and otherwise; a man liable to call rural parishioners stupid pigs and the pope an Antichrist.

His writings are earthy and occasionally shocking, yes, but they always are grounded firmly in an aspirational faith and wisdom. Luther was flawed and remains controversial, but his writings and his life illuminate what true convictions and principles look like in practice, which makes him the sort of role model that’s currently in very short supply.

My favorites in this collection include “A Regular Way to Pray (1535),” an open letter Luther wrote to his friend and barber, full of solid, practical advice, and “Preface to Luther’s German Writings (1539),” in which he expresses the sincere (and ironic) hope that his writings soon will be forgotten. After reading this latter, colorful piece, I wondered what he’d make of all the current scribbles in his honor. Not much, one suspects.

Sermons on Christmas and Easter are rich reads anytime, but they will resonate even more strongly in the right

season. In “The Heidelberg Disputation” of 1518, in which Luther, rather than backing off as he’d been advised, doubles down in his theological challenging of the church — and also in his brilliantly incisive musings on Paul — you can sense a direct, uncompromising thread of faith passing through time: from Jesus to Paul and on to Luther himself. Who will it be passed to next, one wonders? And, more to the point, can he or she please hurry up?

Luther’s voice is both a challenge and a balm to our times, and it remains helpful and relevant. He even provides a useful context for considering all those newly published Luther books, a way of contextualizing the bad as well as the good.

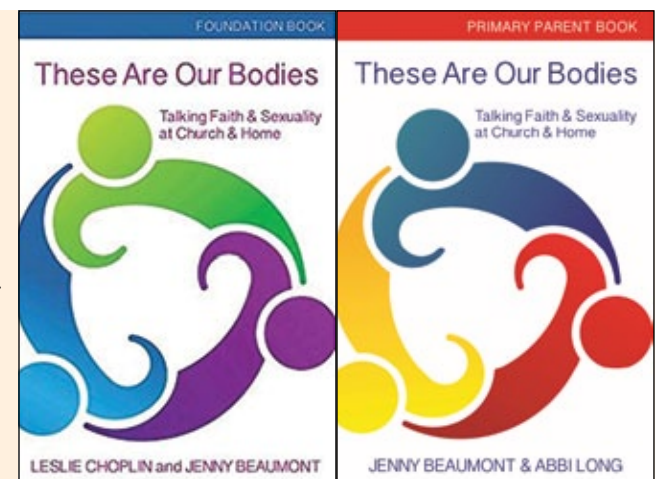
“Decraptals and excretals, I occasionally...use them” he says, in reference to the pope’s works. “But I do not study them or act in accordance with what they deemed good.”

Read whatever you like, Luther is saying, but read it critically and with a healthy dose of skepticism, never losing sight of the fact that true authority lies only in the Scriptures. That’s still great advice, nigh on 500 years later. ■

Shelley Crook is a New York-based writer.

These Are Our Bodies: Talking Faith & Sexuality at Church & Home

Church Publishing
Foundation book 288 pages, \$28; leader guides \$24-\$28; participant and parent books \$7.95-\$9.95, with discounted 5-packs available



and “How do we know that we are using the gift of sexuality the right way?” (students).

One session addresses fact vs. fiction, including statistics on teen sexual activity, biological information and legal information (whether teens need parental consent to get birth control from a clinic). Here, the language is specific and explicit, such as when it says that someone can get pregnant “even if their partners ‘comes’ outside of her body” and explains how.

Perhaps things have changed since the pre-AIDS crisis days, when I attended a school district whose only sexual-education instruction was how to protect oneself from venereal diseases, but one potential drawback I see is that some parents might be reluctant to discuss explicit

it details with their 12- to 14-year-old, or to participate in the interview where their child asks them things like “How did you learn about sex?” and “What do you think are appropriate forms of sexual expressions for someone my age who identifies as my gender?” Ideally, such sessions will promote honest discussion and provide accurate, valuable information within a faith context and setting. Practically speaking, it may be hard to convince some parents to participate.

As the middle school participant guide tells students, “connecting your faith life with your sexuality ... is very important and sometimes uncomfortable.” For those who can move beyond the discomfort, this is a very valuable, informative faith-based curriculum on sexuality. ■

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NEWS

Episcopal churches help communities grapple with opioid crisis

Narcan training, education, advocacy are tools in the effort

By Amy Sowder
Episcopal News Service

If someone with diabetes starts shaking and seizing with insulin shock, would you try to help? What about if someone was grimacing in pain from a heart attack — would you call 911?

Of course, you would, said Donna Barten, 56, a retired research neuroscientist on the outreach committee of Christ Church Cathedral in Springfield in the Diocese of Western Massachusetts.

That's why Barten organized a Narcan training event at her church in September. Narcan is the brand name for a nasal-spray variety of naloxone, which revives people after they've stopped breathing from an opioid overdose. It's simple and safe to administer, she said. One of Barten's goals is to enable most of the churches in her diocese, as well as the area's synagogues and mosques, to have Narcan and know how to use it.

"I'd like us to be a safe place where people can go for help," Barten said. "Where is the hand of Jesus these days? [Opioid abusers are] treated like lepers. This is one way that we can help."

Through workshops, plays, awareness campaigns, meetings and training sessions, Episcopalians across the United States and Anglicans in Canada are educating people about opioid addiction. They're teaching how to spot the symptoms of overdose, and they're trying to give church members the tools to assist in an emergency.

Opioids are a class of drugs that include illegal heroin as well as synthetic painkillers such as Vicodin, Percocet, codeine, morphine and OxyContin. They block pain and are considered safe when prescribed by a doctor for a short time, but patients also may experience a dreamy euphoria. Patients can become dependent on them and then misuse them, which can lead to overdoses and deaths.

Administering Narcan is one way to save a life when someone overdoses. While some critics say Narcan enables addicts to continue using opioids, several Episcopalians say: Addicts can't recover if they're dead. "We, as no-addicts, cannot even begin to comprehend," Barten said. "We're giving them a chance to recover. They don't really want to be addicts. It's a miserable life,"

Helping the sick

In a medical emergency, most people wouldn't refrain from providing whatever help they could, even if the suffering person's disease, such as diabetes or heart disease, was self-inflicted by unhealthy eating habits and lack of exercise — and even if that person will continue those lifestyle choices after being revived, Barten and other Episcopalians say.

The American Medical Association and other organizations list addiction, or

substance-use disorder, as a disease that can be caused by a combination of biological, behavioral and environmental factors. The American Psychiatric Association calls addiction a complex brain disease manifested by compulsive substance use despite harmful consequences.

"When I read more about addiction, read about how the brain changes after drugs and how the brain was already different in the first place, I see it completely as an illness," Barten said.

That's the thinking behind helping people dying from an overdose, even if it's not their first. The use of naloxone kits by nonmedical professionals reversed at least 26,463 overdoses in the United States between 1996 and June 2014, according to the U.S. Centers for Disease Control and Prevention. "Providing opioid overdose training and naloxone kits to laypersons who might witness an opioid overdose can help reduce opioid-overdose mortality," the centers concluded in a 2015 report.



Photo/Donna Barten, Christ Church Cathedral

Frances Stewart, 70, was saved by Narcan when she overdosed on heroin in 2016. She's been in recovery ever since, working to spread awareness and hope at Christ Church Cathedral in Springfield, Mass., and through the Voices from Inside writing program for inmates.

In Springfield, Mass., 882 opioid-related emergency medical service incidents occurred in 2016, up from 702 such incidents in 2015. Forty-one people died from overdose each of those years, according to the Springfield Coalition for Opioid Overdose Prevention, coordinated by the City of Springfield's Department of Health and Human Services.

Frances Stewart, 70, had struggled with heroin use for at least 15 years. In September 2016, she overdosed after sniffing two bags of heroin at a friend's house. Her friends called 911, and paramedics brought her back to life with Narcan.

"They asked my age, and, when I told them, they were surprised because people on heroin usually don't live that long. That's when it really hit me, and I've been clean ever since," Stewart said. She told her story at Barten's Narcan training workshop, and she attends services at the Springfield cathedral. "I was so scared, I quit after that OD. I truly believe it saved my life."

While imprisoned at Chicopee Women's Correctional Center on heroin charges, Stewart took a Voices from Inside writing class co-facilitated by Barten. Now out of prison, Stewart is training to be a writing facilitator to help others still incarcerated. She earned a college degree decades ago, before drug addiction took hold of her life. Now, she's a grandmother who can be present for her grandchildren, she said.

How the opioid crisis has evolved

Prescription opioid pills were the drugs of choice for addicts in the last decade or so, but that's changed, Barten said. The crackdown on "pill mills," where opioids are prescribed without medical need, especially in Florida, one of the top states suffering from this particular addiction, meant it was harder to get a prescription and more expensive to buy opioid pills on the street, she said. Even in states without much of a crackdown, users turn to heroin because of the price; heroin can cost only \$4 a bag, Barten said.

But the crisis is intensifying because heroin is being cut with fentanyl, which is about 10 times stronger. This adulteration oftentimes happens without the user's knowledge. An elephant tranquilizer called carfentanyl that is 10,000 times more potent than morphine also is circulating.

Users just released from rehab or jail can die from their first sniff or injection of an opioid if they relapse, Barten said, noting that relapse is common, especially if the recovering addict lacks proper support.

Drug overdose deaths nearly tripled between 1999 and 2014, and six out of 10 of those deaths are due to opioids, according to the Centers for Disease Control.

The agency reports that 91 opioid deaths happen every day in the United States. West Virginia is considered the heroin capital of the United States, with an overdose death rate of 41.5 out of every 100,000 people — statistics reiterated by anyone from Bishop W. Michie Klusmeyer of the Diocese of West Virginia to Jan Rader, deputy chief of the Huntington Fire Department in West Virginia in the 2017 "Heroin(e)" Netflix documentary.

Huntington is in the rural western portion of the state, dominated by coal mining, financial hardship, lack of education and poverty. When physical laborers get injured and are prescribed opioids for their legitimate need, craving for more of them can kick in. "It's kind



Photo/Diocese of West Virginia

About 350 clergy of many denominations from throughout West Virginia gather May 25 at West Virginia Wesleyan College in Buckhannon to discuss the opioid overdose crisis, the impediments to resolving it and possible solutions.

of like a recipe for disaster," Rader says in the film.

Interstates 70 and 80, which connect West Virginia to Baltimore and Washington, D.C., are known as heroin highways, said Klusmeyer, Province III president.

What churches are doing

Among church efforts to address opioid addiction, Recovery Ministries of the Episcopal Church is an independent, nationwide network of clergy, laity, agencies and institutions offering resources on handling effects of addiction.

In the Canadian Anglican Diocese of Ottawa (Ontario), the Rev. Monique Stone, rector of the Parish of Huntley, organized a naloxone workshop at St. Thomas the Apostle Anglican Church in Ottawa in February for 20 clergy, including diocesan Bishop John Chapman.

St. Peter's Episcopal Church in Eggersville, in Buffalo, N.Y., hosted a free Narcan/naloxone training in April. A registered nurse taught the session, offered by the Erie County Department of Health.

Massachusetts' Health and Human Services Department in Springfield trained Barten to teach others how to use Narcan. At the inaugural Narcan workshop in September, she invited the church's clergy, diocesan staff, soup kitchen staff and people from the neighboring church who run a soup kitchen on alternate days.

The Rev. Ron Tibbetts, deacon at Trinity Episcopal Church in downtown Wrentham, Mass., led a campaign to post signs with the number 2,069 across the town and area communities. That's the number of residents who died from opioids in 2016.

The theater ministry of St. Luke's Episcopal Church in Jamestown, N.Y., created a play to help to fight opioid addiction and overdose deaths in Western New York. "Least Resistance" is an original script that compiles stories of people affected by drug use. The show was directed by Steven M. Cobb, himself in long-term recovery. ■