



Patch Quilt

Raising a prophetic voice since 1970 *Spring Issue 2017*

Silence Crucifies: Know Where You Stand!

By Michael Iafrate

Dan Berrigan once gave what some believe to be the shortest commencement speech in history: "Know where you stand and stand there." During a Good Friday liturgy, with my legs shaking, I stood with my friend Moira at a side altar in Wheeling's St. Joseph's Cathedral in a prayerful demonstration mourning the complicity of the church with injustice.

Public witness has been a part of CCA's prophetic voice since our founding. Our "Cross in the Mountains" public prayer events are but one example. Individual members have engaged in public protest over the years, some of us even serving jail time for civil disobedience. For some time now, CCA members in West Virginia have been prayerfully discerning whether we should engage in more radical witness of various kinds. This past winter, after the presidential inauguration, a number of West Virginia chapter members met to share their feelings and to begin to discern
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Representing CCA at the World Meeting of Popular Movements

By Eddie Sloane

In February I had the opportunity to join a delegation of West Virginia community organizers and justice workers at the U. S. Regional Gathering of the World Meeting of Popular Movements. After a day of car rides, flights, layovers, and shuttle busses we arrived in the gymnasium of Central Catholic High School in Modesto, CA, which is located in California's Central Valley. After a long day of travel, the atmosphere was heady to say the least.

The space was buzzing with the conversation of 700 community organizers from 12 countries and 20 U.S. bishops. The right wall was draped in banners that a wide array of community organizations and churches brought for display—IAF and DART groups, The Fight for Fifteen, United Church of Christ, The Coalition of Immokalee Workers, The Catholic Campaign for Human Development, among many others. Everyone was energetically discussing their personal
(continued on page 4...)

Dues Make the Difference!

These days, there's not much you can get for \$15, \$25, \$35 or even \$50, but for CCA, your annual membership dues keep the doors open. If every member paid her/his/their dues annually, we would bring in at least \$5,000 a year! On a budget as small as ours, 5 G's makes the difference. So far in 2017, we are about half way there. If you've given already, thank you! If not, there's still time. If you like what you see in this issue, consider giving a little more! Or contact us if you'd like to set up automatic monthly giving or direct deposit donations. Whatever amount works for you, we look forward to hearing from you!
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The State of Appalachia Conference

By Donna Becher

I just returned from a wonderful conference on the State of Appalachia, hosted by the West Virginia Council of Churches – and sponsored, in part, by Catholic Committee of Appalachia. Here is the description of the conference, which is what hooked me in the first place, since CCA sprung from CORA more than 45 years ago:

"Over 50 years ago, the Commission on Religion in Appalachia (CORA) formed as a voice for justice in the mountains. CORA did historic, ground-breaking work to organize faith leadership. Many of us who continue to echo its message feel that NOW is an especially meaningful and critically important time to come together once again to examine the economic, environmental and spiritual conditions of our region, to problem solve, and to organize. Today, in the spirit of CORA, the State of Appalachia conference will examine the spiritual, economic, and ecological situation of our home. Together, we will chart a path forward."

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Walking Our Spiritual Paths

By Michael Sigwalt

I didn't quite know what to expect from the 2017 Cherokee Spirituality Retreat. I had signed up out of an enthusiasm for the activities of the Catholic Committee of Appalachia (CCA) and out of a lifelong interest in Native American cultures. Apart from a desire to sate these passions, I really wasn't too sure how this particular retreat might enrich my own spirituality.

The route I'd taken to get to Cherokee took me past the Harrah's Casino building. A large building with a lot of activity, I wondered how or if this presence on the reservation influenced Cherokee spirituality. Did the influx of money into the community help or hinder the cultural and spiritual aims of the Cherokee people?

I then drove past the downtown area with its myriad storefronts set up primarily to appease the tourist trade. Some seemed to try to cling to
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The APPAL Project, the People's Pastoral & the LGBTQ Community

By Jeannie Kirkhope

In an effort to put our words into action around Care of Creation, in 2015, CCA's board gave approval for me to facilitate the APPAL project (*Alliance of People Protecting Appalachian Lands*). My task is to keep tabs on five land trusts around the region where CCA members live or are somehow involved. If any one of their Boards of Directors has difficulty with succession planning to keep their lands protected in perpetuity, I mobilize the others in the Alliance to offer assistance.

Last year, one of the two land trusts in Roane County, WV, was on the verge of having to sell off a 65 acre tract of land for lack of reliable leaseholders. After much searching, we finally found the perfect budding community to care for this precious plot in God's garden.

Now, tucked deep in a holler off a winding country road, three radical, formerly unhoused transgendered young adults in their late 20's are empowered to start their own "Trans and Queer Land Project." The purpose of which is

(desperately)

NEEDED: TREASURER

Grateful to Board member, Bruce Cahoon, for his 3-year term as Treasurer! When no one else had the experience, Bruce said he had "a little," and would make it work with help from a CPA friend. And, that's exactly what he did.

Unable to deny his desperate daughter, Jeannie's dad, Tom Kirkhope, has graciously agreed to temporarily fill the position until we find someone closer to home. Tom is a retired doctor in Toledo, OH who was Director of his local soup kitchen managing its budget for 8 years. Now he volunteers doing taxes for fellow seniors. He's happy to oblige us for the time being, but prefers not to mimic the nepotism in the White House for too long.

Please consider volunteering a bit of your time and any talent with numbers, **and/or that of your friends**, and contact us today!

to provide for their chronically unhoused peers safe retreat space from the violence they all experience in the cities. This spring they begin offering workshops where all pool their skills and teach each other life skills, permaculture gardening, gaining food sovereignty, and community organizing on LGBTQ and environmental justice issues.

In the midst of finding these 3 new life-time leaseholders, CCA member, Michael Tierney, worried for our growing local population of Appalachian LGBTQ youth, alerted us to the upcoming vote on the Reformation of Religious Freedom Act (WV House Bill 4012), which allowed for discrimination on the basis of sexual orientation and gender identity. We immediately put out a statement opposing the legislation. Then, in addition to the positive feedback we had been receiving from LGBTQ individuals and groups from around the country for highlighting their voices in the People's Pastoral, we were also getting notes of deep appreciation for our allied stance in that statement.

Now, due to wide spread awareness of CCA advocacy and activism for this marginalized population, we have been invited by national Catholic LGBTQ groups, New Ways Ministry and Dignity USA, to attend their conferences in Chicago and Boston respectively. Michael, Bishop Stowe and I were in Chicago last weekend, and Michael, Nic Cochran and I will be representing CCA in Boston in July. ✕

“Silence Crucifies,” continued...

the kinds of action we might be called to during this time. Public witness was among the actions we discussed, not only in response to the political events we see unfolding under this new administration, but in response to our national local church leaders’ continued unwillingness to be a strong voice for justice. In *Laudato Si’*, Pope Francis says that Christ is crucified today in the suffering of the poor and of the Earth (No. 241). Likewise, *The Telling Takes Us Home* names Appalachia as a “crucified place” where the “wounds of Christ... cry out to be heard and felt.” But just as religious leaders were complicit in the execution of Jesus, Pope Francis reminds us time and time again that church leaders are no different from the rest of Jesus’ followers in our common capacity to crucify him when we fail to speak against injustice and instead buy into and benefit from it.

Frustration with the silence—and complicity—of church leaders with injustice is widespread, and it is growing. Many of us know the deep potential the church has to “change the stories” that we live by, as the “People’s Pastoral” puts it, but our leaders so often buy into the false stories and structures that oppress. Mark Van Steenwyk, a Mennonite friend of mine and grassroots theologian and activist, wrote a provocative article for *Sojourners Magazine* calling for Christians to “take the politics of disruption to church.” Mark writes:

If we want to confound and disrupt the narratives of oppression, we need to raise our angry voices in the pews as well as the streets. I don’t mean that figuratively.... I literally mean we should disrupt our churches. Just as Black Lives Matter has employed a politics of disruption to raise the national alarm about racist policing. Just as the water protectors at Standing Rock have created a human barrier against pipeline construction. So too, should we disrupt and confound any and every congregation that fuels militarism, economic exploitation, sexism, racism, Islam-

phobia, or transphobia. [...] While such an approach is uncomfortable and risky, it is hardly novel. We worship a man who marched into the Temple during its most busy week, disrupted its market place, and proceeded to occupy it for a week while telling stories that overtly undermined the authority of the priests and scribes and exposes their complicity with Rome.

Mark participated in liturgical public actions in Minneapolis, along with Catholic Workers, at the Catholic cathedral there, and at other churches, starting on Ash Wednesday and continuing through Lent. Here in West Virginia, a group of about five of us—CCA members and others—began to discuss whether we conduct a similar action on Good Friday at the Cathedral in Wheeling. We weighed different actions and approaches, some more radical than others. We agreed on an action that would take place within the liturgy itself but that would not disrupt it, that would be starkly visible but prayerful. All of us agreed that such an action was needed at this time, yet each of us prayerfully discerned our own ability and readiness to participate. We agreed that we would not conduct the action in the name of CCA or the WV chapter, but as concerned Catholics associated with CCA and the Catholic Worker movement. In the end, two of us engaged a Good Friday action centered on the phrase “SILENCE CRUCIFIES.” We wrote a statement of mourning, criticizing the silence of the leaders of the Diocese of Wheeling-Charleston in the face of social injustice. Our statement names racism, xenophobia, sexism, homophobia, war, and the ecological effects of the coal industry as sins which “crucify” the region. It then challenges church leaders to renounce their silent complicity with these crucifixions and to speak prophetically for justice.

Moira and I took part in the entirety of the Good Friday liturgy. After participating in the veneration of the cross procession, we made our way to the side altar bearing the statue of St. Joseph, the patron saint of the Diocese, and paused

there to pray. On our backs was written, in block letters, “SILENCE CRUCIFIES.” With the words visible to the congregation, we prayed through a large part of the procession. A framed version of our statement was placed in the vestibule of the Cathedral. After the liturgy, as the congregation left the Cathedral in silence, we held a large banner outside the building which read “SILENCE CRUCIFIES,” surrounded by the words *racism, xenophobia, sexism, homophobia, coal, and war*. We made copies of the statement available and spoke with a few curious parishioners.



One of the curious participants, it turns out, was a young seminarian who served as an acolyte during the liturgy. He stopped to chat with Moira and myself in the street outside the church, and we all retired to a local restaurant to have a drink and talk. We had a great conversation about the church as a voice for social justice, and the seminarian thanked us for our prayerful witness. Later, we received a message of thanks from a diocesan priest who said he wished he could have joined us. We also heard from a Roman Catholic Womanpriest who thanked us for our attention to the sin of sexism, saying that the action “needs to be repeated in cathedrals throughout the states.”

Appalachian scholar-activist and poet Helen Lewis once wrote of the
(continued on page 7...)

("Representing CCA" continued...)

relationship to the gathering's themes of land, labor, housing, racism, and immigration. With some effort, conference organizers quieted the room as participants took their seats, and Cardinal Peter Turkson read a letter addressed to attendees and written by Pope Francis. The Pope boldly criticized the dominant social and economic system that produces only exclusion, victims, and destruction to our common home, saying,

the system's gangrene cannot be whitewashed forever because sooner or later
the stench becomes too strong; and when it can no longer be denied, the same
power that spawned this state of affairs sets about manipulating fear,
insecurity, quarrels, and even people's justified indignation, in order to shift
the responsibility for all these ills onto a 'non-neighbor.'

The anxiety and concern among many in the room over the recent election and inauguration of Donald T**** to the office of U. S. President hung in the air as Cardinal Turkson read these words and the room erupted in applause.

The WMPM is an initiative of the Vatican, created by Pope Francis 3 years ago, so that church leadership could hear the voices of those working for justice at the grassroots. The meeting is not an exclusively Catholic gathering but is made up of people from a variety of church communities and faith backgrounds, including those whose motivations for the work of justice and peace are purely born of humanistic concerns. Because the event is invite only, it was an honor to be asked to represent West Virginia and share with others the work of the Catholic Committee of Appalachia and the Our Children, Our Future Campaign (which I was also representing). As a theologian, religious educator, and West Virginian, I want to share some theological and personal reflections on my attendance.

The WMPM represents a decisive shift in Catholic Social Teaching and this is important for how we live out our faith and educate in faith, so I want to spend some time reflecting on this. Catholic Social Teaching has tended to focus on solutions to socio-economic injustice and human development through top down action, managed and engineered by 'experts.' This perspective influenced Pope Paul VI's approach to integral human development in the 1967 encyclical (a teaching document of the church), *On the Development of Peoples*. Privilege is given to "public authorities," "industry," and "international agencies," which are viewed together as "the primary agents of development."

Pope Francis is doing something radically different, which makes it even more significant that the WMPM is an initia-

tive of the new Vatican Dicastery for the Promotion of Integral Human Development (a term introduced by Paul VI). In his own words, at the second annual gathering of the WMPM in Bolivia in 2015, Pope Francis stresses, "the future of humanity does not lie solely in the hands of great leaders, the great powers and the elites. It is fundamentally in the hands of peoples and in their ability to organize...Keep up your struggle and, please, take great care of Mother Earth." Pope Francis shifts the locus of authority for social change to the people and communities directly affected by injustice, in a word, to the grassroots, lifting up what the CCA People's Pastoral calls "the Magisterium of the poor and the earth." In Appalachia, even before the War on Poverty, we have been taught in subtle and not so subtle ways that 'experts' and 'outsiders' know best what we need. The recent storm of media coverage on Appalachia only keeps alive the trend of commenting from a distance on the lives of 'the other.' By contrast, the Pope encourages us to foster local institutions and cultivate local power, economies, culture, and belonging in the places we call home. This is a shift from the 'development of peoples' to 'liberation.'

In our homes, in Appalachia, a second task must be paying attention to whom we label as outsider. Too often within our own local regions we silence and make invisible those who don't fit into our perception of who or what belongs. In Appalachia this has often meant those with black and brown bodies, LGBTQ persons, environmentalists, and those of faith traditions outside of Christianity are not viewed as 'authentically' Appalachian. Likewise, those who have adopted Appalachia as home, those who are native but have left, and the contributions of Appalachian women continue to be silenced.

In a stirring speech, Bishop Robert McElroy called us to "disrupt" forces of social, economic, and ecological injustice and exclusion. To bring this disruption about, there was a call for additional regional gatherings on smaller, more local scales, and a reminder from Cardinal Turkson that this movement belongs to the people and not to the hierarchy. As a final theological reflection, these disruptions need to enter into our ecclesial communities as well. How is the grassroots remaking and shifting power *within* the church. These are all tasks and challenges for CCA to reflect upon and to take up together as a mystical-prophetic community.

For the last five years or so, I have struggled to be at home in the church, often describing myself as a "Catholic in exile." While this exile was self-imposed, it grew out of a struggle to find a life-giving spiritual community within the institutional church, which I had begun to keep at arms length. This feeling, however, also led to spiritual dryness, making my vocation as a theologian particularly difficult to cultivate. Through the witness of a religious sister,

(continued on page 7...)



The Way of the Cross in the Mountains, 2017

by Bruce Cahoon, Chair of the NC Chapter

On March 4, a beautiful, crisp day in the mountains of Western North Carolina, the North Carolina Chapter of CCA hosted the Way of the Cross in the Mountains at the Audobon Bird Sanctuary in Asheville. Adjacent to Beaver Lake and filled with the sounds of early Spring bird calls, it was a perfect setting for this ecological, ecumenical prayer service. The Way of the Cross or, on this day, the Ecological Stations of the Cross, was coordinated by CCA members and St. Eugene parishioners JeanMarie Luce, Vicki Ransom, and Nancy Acopine and was sponsored by the five churches of Asheville's Christian Discipleship Center (CDC). CDC member churches include First Presbyterian, St. Mary's Episcopal, St. Paul's Methodist, St. Mark's Lutheran, and St. Eugene's Catholic churches. Over fifty people of all faiths and denominations participated in the Stations, retiring to St. Eugene's social hall afterward for soup and sandwiches.

The only issue with the unfolding of the day was that the Bird Sanctuary proved to be a little too small to accommodate the all the people. We in the NC Chapter were overwhelmed by the response, both in the numbers of participants and in the positive feedback they provided. All in all, this was a beautiful prayer service on a beautiful day that brought all participants together in fellowship with each other and with our Mother Earth. ✘

First Station; Jesus is condemned to death.

The innocent suffer for the sins of others.

Second Station; Jesus takes up the cross.

We take responsibility for our Earth.

Third Station; Jesus falls for the first time.

The fallen state of the environment causes people to emigrate.

Fourth Station; Jesus meets his mother.

Our Mother Earth suffers.

Fifth Station; Simon of Cyrene helps Jesus carry the cross.

We speak out in support of marginalized people.

Sixth Station; Veronica wipes the face of Jesus.

We recognize the stains of abuse on people and the land.

Seventh Station; Jesus falls for the second time.

We stumble through frustration and anger.

Eighth Station; Jesus consoles the women of Jerusalem.

We weep over the deaths of the innocent.

Ninth Station; Jesus falls for the third time.

We need courage to resist despair.

Tenth Station; Jesus is stripped of his garments.

The mountains are stripped of their dignity and beauty.

Eleventh Station; Jesus is nailed to the cross.

We share responsibility for Christ's pain and Earth's exploitation.

Twelfth Station; Jesus dies on the cross.

We are often indifferent to those who die or are endangered.

Thirteenth Station; the body of Jesus is taken down from the cross.

We feel discouraged, disillusioned, hopeless.

Fourteenth Station; Jesus' body is buried.

We respect the will of the Creator and wait with eager longing for the glory of God.

Fifteenth Station; Jesus Christ is risen.

Our faith gives us hope for new sources of life, energy, and sustainment.

For a copy of the booklet with prayers, contact jeanmarieluce@hotmail.com



their Cherokee heritage. Others seemed to be willing to sell the “myth” of the Native American peoples – the images from the western movies. How does this reality affect Cherokee spirituality?

On the first full-day of the retreat our speakers provided a historical and sociological view of the Cherokees. The discussions were interesting, but I’d found myself wondering how these more (seemingly) secular discussions might help me understand Cherokee spirituality and how it might enrich my own? But I had been impatient. That evening we’d met as a group for a “theological reflection” facilitated by Father John Rausch. I do not recall the actual facilitating questions, but in essence, “What did today’s discussions do to enrich your own spirituality?”

Indeed. The reflection questions, being asked in a group setting, helped all of us (there were about a dozen of us in attendance) get past the superficial glossing of the day’s events (as we so often do in our lives) and into the heart of the Spirit. This same Spirit which is omnipresent, yet in today’s world, so often ignored and unnoticed. So, the questions posed to the discussion group could really have been translated as, “What did today’s discussions do to increase your awareness of the omnipresence of the Spirit?” Every day ended with a similar group discussion. As the days progressed we began to see the Spirit a bit more readily. Our awareness of His presence became a bit more acute. We began to come to a fuller realization of God truly being everywhere; in the air, in the river, in the land, in the people we encounter.

Each speaker throughout the five days, presented an element of Cherokee life. Sometimes the discussions were very spiritual, as they discussed the nuances of Cherokee spirituality, often times contrasted with Christianity. Other times, the discussions seemed a bit more secular, as they discussed their struggles to maintain Cherokee culture, language, and identity. By the end of the week you come to realize there is no division between the spiritual and the secular. You come to realize there is a sacredness to everything.

At retreat’s end, I’d pretty much forgotten about Harrah’s and the touristy storefronts. I’d found myself looking past these vestiges of exploitive capitalism and instead found myself being brought into union with the spirit of the people and into a greater awareness of the Spirit around us. I’d truly felt the blessings of sharing a Lenten soup supper with members of Living Waters Lutheran Church. I’d found myself praying for the 1,600 souls this same mission church had provided food to through their food pantry. I was overwhelmingly honored by being shown the sacred grounds of Kituwah. I’d felt the blessing and the unity of participating in the water ceremony.

We live in a world which increasingly wishes to categorize and compartmentalize everything. Perhaps the most compart-



Participants from the 2017 Cherokee Spirituality Retreat / Seminar, “Walking our Spiritual Paths,” with Mary Herr & Fr. John Rausch

mentalized element of our lives is our faith, which has been relegated to a one-hour timeslot on Sunday mornings. There is no room for religion or spirituality in the eyes of our industrial society. As a result, the industrial society has lost sight of the sacredness of creation. The industrial society has lost sight of the sacredness of the human person. The five days spent in Cherokee reminded me that there is a sacredness to everything in our natural world. I was reminded of the sacredness found in each other. I came away from Cherokee with a deeper sense of awareness of the Spirit of God in everyone and in everything. All is sacred. All is gift from God. ✕



Engage: From Violence to Wholeness

A 12 week program
Thursdays, 4:30–5:30 pm

A simple potluck supper to follow

In February, CCA’s Board invited members to brainstorm what we could do in light of the presidential election. So much anxiety, desperation, fatigue and rage. As a result, Molly Linehan and Amy Nee of the WV State Chapter began the Engage program during Lent as a pilot.

Engage, a project of Pace e Bene Nonviolence Service, is a study program for learning, practicing, and experimenting with the power of creative nonviolence to transform our lives and our world.

If the program is well-received and fruitful, they hope to organize similar groups throughout the chapter and beyond. Check out the book online!

(“State of Appalachia,” continued)

We met in the spirit of ecumenism- the body of Christ. Included were Catholics, Methodists, Lutherans, Presbyterians, and other denominations. Also involved were groups such as CCA, Creation Justice Ministries, environmental organizations such as Ohio Valley Environmental Coalition (www.ohvec.org), West Virginia Environmental Council (www.wvec.org), Sierra Club (www.sierraclub.org/west-virginia), Appalachian Folklife Center, (www.folklifecenter.org/) community activists.

Excellent panel discussions on Spirituality, Economics, and Environment gave us much to ponder. *The Spiritual State of Appalachia* entertained questions such as “what does carrying a gun into Kroger’s REALLY say, theologically?”, raised by panelist Fr. John Rausch, and “If we are so connected in our communities, who are we excluding from the table?” by Lutheran Bishop Matthew Riegel. *The State of the Economy in Appalachia* included author, farmer, and Virginia small business facilitator, Anthony Flaccavento, spoke of a bottom up economy. Fr. Rausch spoke of the importance of ownership and pride in a cottage industry. In *The State of the Environment in Appalachia*, Charleston city councilperson Karan Ireland described her personal experience of the 2014 Charleston Water Crisis which resulted in and her first foray into activism. Rev. Donna Aros spoke of a weekly Prayer in Action at her Kentucky church during the legislative session, where a current topic/bill was focused upon through prayer, scripture and discussion with an expert witness. Later, groups discussed these and other topics such as Water Justice, Payday Lending, (Center for Responsible Lending) www.lendjustly.com, Health in Appalachia (Try This, WV), <http://www.trythiswv.com>, Health Care (West Virginians for Affordable Health Care) www.wvahc.org, and “State of Regional Ministries in Appalachia” (What are we doing, how can we work together?).

The evening concluded with a coffeehouse, led by our own “artist in residence”- Michael Iafrate. He sang original songs, traditional songs, and was joined by Karan and Melissa Wales. Hilarious jokes were shared by Arnie, Jeannie, Don, and Fr. John! (I may have been laughing so hard I forgot someone, so my apologies!)

This inspiring conference culminated in establishing some action steps. An important one, unanimously agreed upon, was to continue this dialogue within and between our own communities, as well as being open to dialogue with those who are NOT in our circles, to discover common ground and begin to understand the thread that connects all of God’s creation together. ✕

(“Silence Crucifies,” continued from page 3...)

redbud—or “Judas trees”—that blossom at this time of year:

Holding fast in the arms of the mountains, [...] The redbuds... protest the devastation of their living place.

They are also called Judas trees.

Named for the Judas who hung himself in shame from a redbud tree

And dangled the blood money from the branches. The Flowering Judases blush with shame.

They shout “Shame” to the Judases destroying God’s creation[.]

Crying out for the wilderness:

Wake up, the earth is being destroyed.

Change your ways of thinking, acting, being.

You are part of all living creatures.

For Lewis, creation itself revolts and shouts “Shame!” to its crucifiers. We followers of Jesus, too, can reject death-dealing silence and speak a prophetic word to shame the crucifiers and “rouse” the crucified, in the words of the prophet Isaiah (50: 4-9). Moira and I believe that Good Friday was a fitting time to mourn the sin of silence in our church in a public, but solemn, way and to point once again to the possibility of a church “where justice speaks loudly.”

Silence indeed crucifies, but a prophetic word brings life! ✕

(“Representing CCA,” continued from page 5)

I have begun to think of myself as a “free-range Catholic” in recent months, to borrow her words.

Returning to West Virginia (my familial and spiritual home), becoming involved in CCA in a much more intentional way (albeit with some characteristic caution), and, more recently, attending the WMPM have helped me to begin re-connecting to an institutional expression of church, which is not confined by institutional walls. Rather, it is nurtured by spiritual kinship within a place and to all the creatures human and more-than-human that make their home in a specific ecological niche with its own collective experiences of fertility and damage. Finally, it seeks to disrupt structures of exclusion and pain. In all of this, I have been particularly grateful for the cloud of witnesses that is CCA, which continues to raise a voice both mystical and prophetic in service to our common home. ✕

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and members of your parish!

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