BEARINGS

for the Life of Faith

Autumn 2015

A Publication of the Collegeville Institute for Ecumenical and Cultural Research

Editors' Note

For seven days this past August, interested people across the country turned to news sources with mounting dread as the Wolverine forest fire moved its way up a mountain in Washington state, threatening to engulf an old mining town turned into a Lutheran center for religious renewal. Tucked high in the North Cascades, Holden Village has formed generations of people who have been drawn to its singular form of religious community in a setting of simplicity and breathtaking natural beauty. There is no place like Holden Village. For those whose lives had been touched by it, to think of the village in ashes was to contemplate the loss of a spiritual home.

To have an inkling of what it would mean to lose a place like Holden Village, or an ancient redwood forest, or your home is to understand the power of place. Place is about where we come from, where we are, who and where we long to be—the physical and spiritual location of what has and continues to define us. Place indeed has power: the power to mold and shape us; to rejuvenate and inspire us; to protect and shelter us; and also to repel us.

The power of place is something we all share, and yet the place that inspires you may stifle me. American authors have had an abiding love-hate relationship with small towns, for example. Think of Marilynne Robinson's *Gilead* or the Gopher Prairie of Sinclair Lewis's *Mainstreet*. What is energizing for one person may be boring, annoying, or overwhelming for another. Place not only affects our language and our customs, it feeds our passions and our fears. By doing so, it differentiates us and contributes to our uniqueness. The disappearance of places that feed our souls should alarm us; the discovery of places that offer new life should fill us with hope and joy.

Frequently the joy of a place doesn't come from the place alone; it comes from the people who join us there. Places like Holden Village or a country church or a kitchen table often matter to us because the people there matter to us: the beauty and appeal of these places has as much to do with the people we meet there as with scenery or architecture or sheer familiarity. That is why we sometimes abandon the places we love, because the people who made them special are gone. And it accounts for the power of finding a place within a religious tradition, where we establish relationships not only with the living, but with the dead.

When we talk about place, we can do so geographically, spiritually, or culturally, just as we can talk about a particular place with peace, longing, or restlessness. Whatever the case may be, considering place is a rich and worthy endeavor. This issue of *Bearings* is an invitation to find a chair by the fire, a booth in the coffee shop, or a patch of grass by the lakeside. Somewhere to settle in and experience what it means to get into place.

The Old Barn, Giesen Farm, LeSueur County, Minnesota, by Rosemary Washington

BEARINGS

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Kathleen Norris on Being in Place

The Dakotas, the Dishes, and the Divine

Kathleen Norris is a best-selling poet and author. Kathleen was a Collegeville Institute Resident Scholar during the 1991/92 and 1993/94 academic years, and the Kilian McDonnell Writer-in-Residence during fall semester, 2011. Her substantial list of published and award-winning work includes Dakota, Acedia & me, Amazing Grace, *and* The Cloister Walk, *which was written during her earlier residencies at the Collegeville Institute. We spoke with Kathleen by phone from her home in Hawaii.*

The particularity of place seems to mean a great deal to you. It's key to *Dakota* and *The Cloister Walk*, and it also plays an important role in your other work. Can you talk about the importance of place in your life and writing?

When my husband and I went to New York City in the '70s, all anyone wanted to talk about was South Dakota. That seemed odd to me at first, but then I realized that it was a place that few people knew, and that to them seemed like the most exotic place in the world. One of the key impulses behind my writing *Dakota* was the desire to describe this place that was so unfamiliar to most people.

They knew it from the map or from flying over it and looking down. Since I had known South Dakota from childhood, I knew that it is a real and important place, even if no one knows much about it.

In a funny way, *The Cloister Walk* had something of the same impulse. I was describing a place—the monastery—which again is unfamiliar to most people. I wanted to describe who these people are, how they sound, and how and where they live. So in a way those first two books share a similar source. In each case I wanted to describe a world that was important to me, but that few people knew anything about.

***Dakota* and *The Cloister Walk* are about remarkable places that not everyone notices. What about unremarkable places that most of us know all too well—the quotidian places of the everyday and the commonplace, of dishes and laundry?**

In a letter to his mother the French poet Baudelaire complained that he found the necessity of living 24 hours a day intolerable. The intolerable—that's one way to look at the everyday. People talk about the daily grind, where one day folds into another, and there doesn't seem to be much purpose in life. The daily can get quite oppressive. I think everybody goes in and out of that state where it seems intolerable, especially since our culture encourages us to devalue it. Watch television and you'll see that the daily is the realm of the boring stuff, while the important stuff happens when we are partying or on vacation or doing something out of the ordinary.

But it's a self-defeating way to look at things because the daily is where we live most of the time. We have to do the dishes. We have to do the laundry. We can either regard these things as a terrible burden, or we can cultivate a sense that the daily can be more than it seems. Sometimes it is going to seem like a grind, but we should try to be receptive to the times when something else, maybe something sacred, breaks through. There is a wonderful line I quote at the end of *Acedia & me*. In *Orthodoxy*, G.K. Chesterton said that though God makes daisies every day, he never gets tired of making them. That is God's strength—to exult in the daily rather than to despair over it.

"That is God's strength—to exult in the daily rather than to despair over it."

God may not get tired of making daisies, but don't you think that there seems to be something deep within us that longs for exciting times and places? Daisies don't seem to be enough.

In *The Quotidian Mysteries* I write about another place, Hawaii. I talk about what the people who live here sometimes call "rock fever." Here you are on this beautiful island, then at some point you find yourself calling it a rock, and can hardly wait to get away from it. Tourists only touch the surface of the place. They can't understand that someone might say, "Oh my God, I can't wait to get out of this place." Even a so-called paradise has its limits. And can you guess the one place on the US mainland that is—by far—the most popular destination for residents who want to escape Hawaii? Las Vegas! It shows you how crazy people are when it comes to place—that they think, "I have to get out of Hawaii and go to Las Vegas."

This connects immediately with *Acedia & me*, where you seem to address the opposite of being in place. You write about a restlessness born of acedia, of a dullness or distraction of spirit that makes any place no place. How do you understand the relationship between place and acedia?

At the beginning of *Acedia*, I quote Evagrius, the 4th-century monk and ascetic, who has a wonderful description of how it feels when acedia descends on you. He says it induces a hatred of place. When acedia is assaulting you, you are going to hate the place where you are, no matter where it is. So it might take the form of saying, "Oh my God, I hate Hawaii, and I've got to get to Las Vegas." That's the more comical side. More seriously, a state where you're unhappy with wherever you are means you are unhappy with yourself and your life.

"A good piece of writing takes you to another place."

Acedia also can bring you to a growing dissatisfaction with the people around you. So, you develop a contempt for wherever you are and whatever community you are in. Acedia encourages you not to settle in any one place and not to make a commitment to any set of people connected with that place. And, of course, this contempt will follow you wherever you go. The monastic tradition offers wonderful desert stories about people who try to run away, only to discover that they've brought all of their problems with them. One of acedia's temptations is to keep moving on. It's like the George Clooney movie *Up in the Air.* Everyone in the film suffers from some form of acedia, but especially Clooney's character. His apartment is more impersonal than a hotel room. All he does is pack his clothes and try to move on.

Can worship and ritual offer us a place to escape acedia?

To me, one of the great gifts in discovering monasteries was the gift of liturgical worship, where, ironically, it's repetition and sameness that keeps things alive. If I were in acedia I would just be bored because in liturgical worship people do the same things over and over again. But I realized how important it was, and that's a key reason why I'm an Episcopalian now. After hanging out with Saint John's monks for two and a half years, I didn't want to go back to a more non-liturgical form of worship. Once I had experienced the Benedictine liturgy I thought, "This makes sense." Liturgy is a kind of scaffolding that holds you in place. There is still plenty of room to grow, but you are grounded.

"Liturgy is a kind of scaffolding that holds you in place. There is still plenty of room to grow, but you are grounded."

Something else happens when you visit a number of monasteries. While every community has distinctive elements, once you are in prayer together, you are grounded again. You are in the same place no matter with what community you're praying.

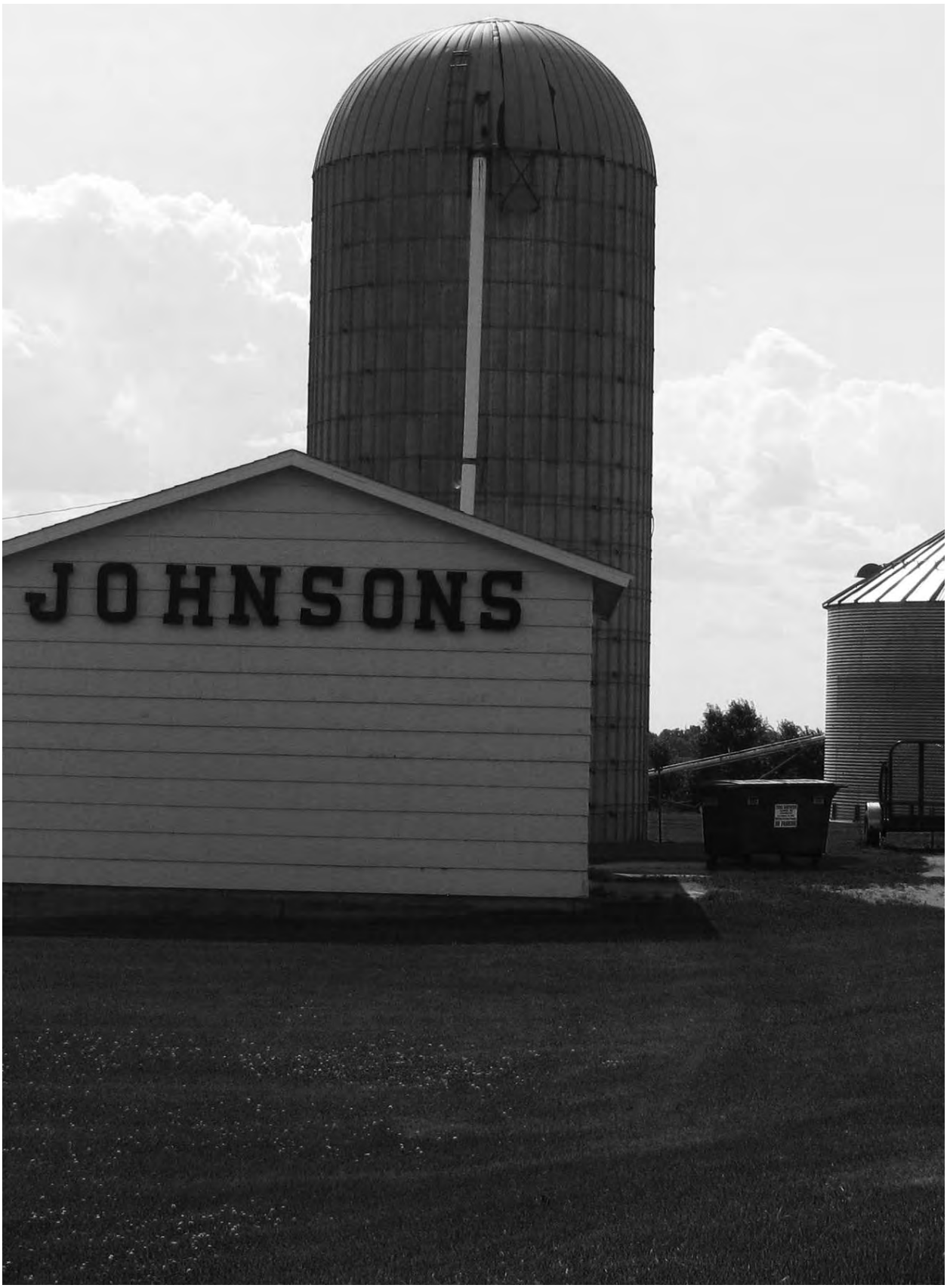
As a writer, do you see stories and poems as places in some way?

I've never thought of it that way before, but I do think that happens both for the writer and the reader. Writing takes the writer to another place. When you write, time slows down. If you are focused on your work, without distractions, it does feel like you're in another place. I think that's also true for the reader. A good piece of writing takes you to another place. You might be distracted by other things, but when you enter a story or a poem, you find a place that the writer found when she wrote it. It's like Lectio Divina, which is the practice of sacred reading. If I'm concentrating on a poem, I slow down. I am not going to race through it. I want to dwell in that place. The same is true of a good story. It takes us out of our ordinary lives and, for a time, lands us in another place. I think that's one of the reasons people still like to read poetry and fiction.

One of the values of the Benedictine tradition is hospitality. Do you see a connection between hospitality and place?

I think so. I am always happy when I hear from people who have visited a monastery for the first time. It doesn't matter where. Whatever monastery or Benedictine place they visit, they are invariably overwhelmed by the hospitality. I first encountered the Benedictines when I went to hear Carol Bly—a wonderful Minnesota writer who was doing a two-day event at an abbey. I went there for literary reasons. I had all kinds of religious doubts—I wasn't sure if I was a Christian or not—but all of a sudden I was surrounded by these men in long black robes who were wonderful and hospitable. I was thinking, "Who are these people?" When you are welcomed to a place like that, in that manner, it stays with you. You say, "I want to get to know these people better. Why would they be so hospitable to me?" And it is unmistakable. Almost always, when people talk about visiting a monastery for the first time, that hospitality is one of the things they mention. "I can't believe they made me feel so welcome." The sort of professional hospitality you experience in a hotel is very different from the hospitality you experience in a Benedictine monastery. Even though you might find very nice people in a hotel, there is a far greater depth to the hospitality in a monastery. That's why Benedictine hospitality is so powerful. People are not used to being welcomed to a place, and in a place, in that deep, deep way. □

"People are not used to being welcomed to a place, and in a place, in that deep, deep way."



Johnson's Farm, Ottertail County, Minnesota, by Carla M. Durand

The Garden, the City, the Road

Place in the Stories of Scripture

Dorothy C. Bass

In scripture, the first question God asks human beings is "Where are you?" The two are hiding in fear, having renounced their trust in God and their initial harmony with the place for which God made them. The rupture has changed their relationship with God, one another, and creation as a whole. "Where are you?" This question implies another: "Who are you?"

A place is not simply a spot on a map, a real estate listing, or a featureless cluster of square miles. Places are specific portions of earth where human beings have experienced life and glimpsed some dimension of its meaning. Places have stories. Further, how each community thinks about its location is shaped by prior stories. People do not come raw and culturally naked to a stretch of land, water, or pavement. Rather, they arrive with their minds and muscles already stocked with notions of how they might live there, and with images of life in place that over time can expand or contract or change altogether. In this period of heightened concern about earth's well-being, human dislocation, and violent conflict over treasured places in many parts of the world, the stories that shape our sense of place matter immensely. Here the biblical stories that have formed us are especially valuable.

As the biblical narratives begin, God is providing places for creatures of every kind. For humans God provides a perfect fit. In a profoundly reciprocal relationship, the earth-creature of Genesis 2 is put into a garden, to till and keep it. Just as this creature needs the garden for sustenance, so the flourishing of the garden depends on this creature's labors. Even after this original harmony is ruptured, yearning to return to the garden or something like it persists in the descendants of these tillers and keepers. The promise to the wandering Israelites that they will reach a land of milk and honey, and Jeremiah's image of God's people as a vineyard, articulate persistent yearnings for a fruitful place in which to work, rest, and thrive. The Israelites will make arduous journeys toward the place they have been promised, fight horrible battles for it, and establish earthly sovereignty over it. Yet their hold on the land is tenuous. As biblical scholar Walter Brueggemann has shown, the land yields blessing only when it is received as a gift, not when it is grasped as a possession.

Over time, and especially after the destruction of the temple in 587 BCE, an urban place also emerges as a focus for Jewish—and later in a different way for Christian—yearning. Through Isaiah God promises that when Jerusalem is re-

stored, it will be a place where the people will know that they truly belong: "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit" (65:21). Neither biblical narratives nor actual history have ever allowed permanent and untroubled possession of either land or city. However, it is right and good, even godly, to long for them. Promises of places restored have shaped the deepest hopes of a people awaiting God's final redemption. The Christian canon ends with a vision of the fulfillment of this longing, as a New Jerusalem descends upon the very earth where the people were once mere exiles.

Even so, within history it is impossible permanently to secure a place. As the eloquent narrative of Genesis 1-11 continues beyond the garden, it becomes evident that displacement is the fundamental human reality. Our forebears were men and women on the move, cast again and again into unfamiliar territory—banished from their first home, exiled for a brother's murder, flooded off their farms, scattered across the earth after the collapse of a tower. Even the new start God offers Abram and Sarai in Genesis 12 requires them to undertake a strenuous lifelong journey. We humans have always been on the move, the narrative suggests. Scientists have come to the same conclusion after tracing evidence found in our genes and in prehistoric bones and pottery. Recorded history paints a similar picture.

Hebrew and Christian scriptures do not simply identify this aspect of the human condition, however. Both go on to make the human capacity for displacement an opportunity for God's saving work. When Abraham answers God's call, leaving a familiar home to undertake a long journey to an unknown land of promise, he initiates a saving pattern that recurs again and again. Ever after, Jews will be enjoined to remember that "a wandering Aramean was my ancestor" (Deuteronomy 26:5). In the Letter to the Hebrews, Christians, too, find in Abraham's journey a model for their own. Indeed, highways and byways often turn out to be settings of transformation. The road becomes a liminal space, a site of instability that can become a place of healing. Only after forty years of wandering are the children of Israel ready to enter the promised land. Much later, it is on the road that Saul of Tarsus meets the Risen Christ. As Paul, apostle to the gentiles, he will spend the rest of his life moving from city to city sharing the good news. When he finally settles in Rome, he will open his home as a place of hospitality for other travelers.

"A place is not simply a spot on a map, a real estate listing, or a featureless cluster of square miles. Places have stories."

God's deep engagement in and for creation in all its earthy materiality and particularity is evident throughout scripture. In this sense, actual places always matter. Jesus' parables draw hearers' attention to farms, villages, and kitchens. The mountains, towns, and cities where the Gospels show him teaching and healing sit alongside recognizable waters and roads. That he was born in Bethlehem, raised in Nazareth, and crucified in Jerusalem—all real and richly-narrated places—matters immensely to the authors of the Gospels. The "where" in their accounts points graphically to the "who." At the same time, this carefully placed Jesus was born while his parents were traveling far from home, and he understood himself as homeless. "Foxes have holes, and the birds of the air have nests,

but the son of man has no place to lay his head," he says in Matthew's Gospel (8:20).

Broadly considered, the most important place to which the New Testament texts witness is the material site where God's deep engagement in and for creation is most fully manifest: the body of Jesus. This body didn't merely change places constantly. Rather, it violated many established rules regarding place: Jesus crossed spatial boundaries between tribes; violated ritual boundaries between clean and unclean; and hung, exposed, outside the city gates. When the apostolic church began to carry his mission "to every nation," his body—now understood as comprised of all the faithful, the church—was extended far beyond the specific places he had inhabited and his forebears had considered sacred. God is everywhere, the church proclaims, not only on the temple mount or in a specific land of promise. Christian faith does not require a pilgrimage to a distant holy site. It requires attendance at a table where bread is passed from hand to hand. At the same time, the urgent prayers of those who gather are for distant ones, not only for those within one small circle.

Places, storied bits of earth shared over time with others, are precious. Caring for them by tilling and keeping the soil, water, and air on which not only our own beloved places but all places depend is a crucial dimension of our human vocation—one to which the living are today summoned with special urgency. As we respond to this call, scripture helps us to see that this vocation entails letting go rather than tightening our grasp. No one owns a piece of land, a house, or even a backpack—the means of traversing place—forever. Even if we are not summoned away from places and possessions by vocation or historical change, we finally abandon them all in death. From earliest times, the holy places venerated by Christians have contained the bones of martyrs and saints, whose resting bodies simultaneously have sanctified a place and at the same time acknowledged that the human hold on all places is limited. Even as we foster care for place, then, a care based in the love of God, we also confess, "Lord, you have been our dwelling place in every generation" (Psalm 90:1).

"Promises of places restored have shaped the deepest hopes of a people awaiting God's final redemption."

We need to commit ourselves to the care and well-being of all that is mortal—whether people, land, or home—while loving it in God rather than as an expression of our own desires. As we do so, we will continue to hear voices in scripture that remind us to remain open to the transformative potential of mobility, both hitting the road ourselves when called to do so and receiving generously those who find their way to our homeplaces. Whether we are in place or on the road, scripture will also prod us to remember that the neighbor is not only the one who is close at hand but also the one who is far off, perhaps even in a place we fear as enemy territory. And scripture will remind us, again and again, to repent of the false stories of domination, extraction, and consumption that have too often shaped our ways of taking up with places near and far. □

Dorothy C. Bass is Senior Fellow in the Lilly Fellows Program at Valparaiso University. She was a resident scholar at the Collegeville Institute in 2005-06 and 2014-15. Complementing her interest in place, she has written Receiving the Day: Christian Practices for Opening the Gift of Time *(Jossey-Bass, 2000).*

Sailing to Shiva

In sitting shiva, the stool is lowered
closer to the earth. Listen.

We all enter to leave this place.
When we come into a house of mourning
we bring boats to find the shore
of living again. Delicate boats

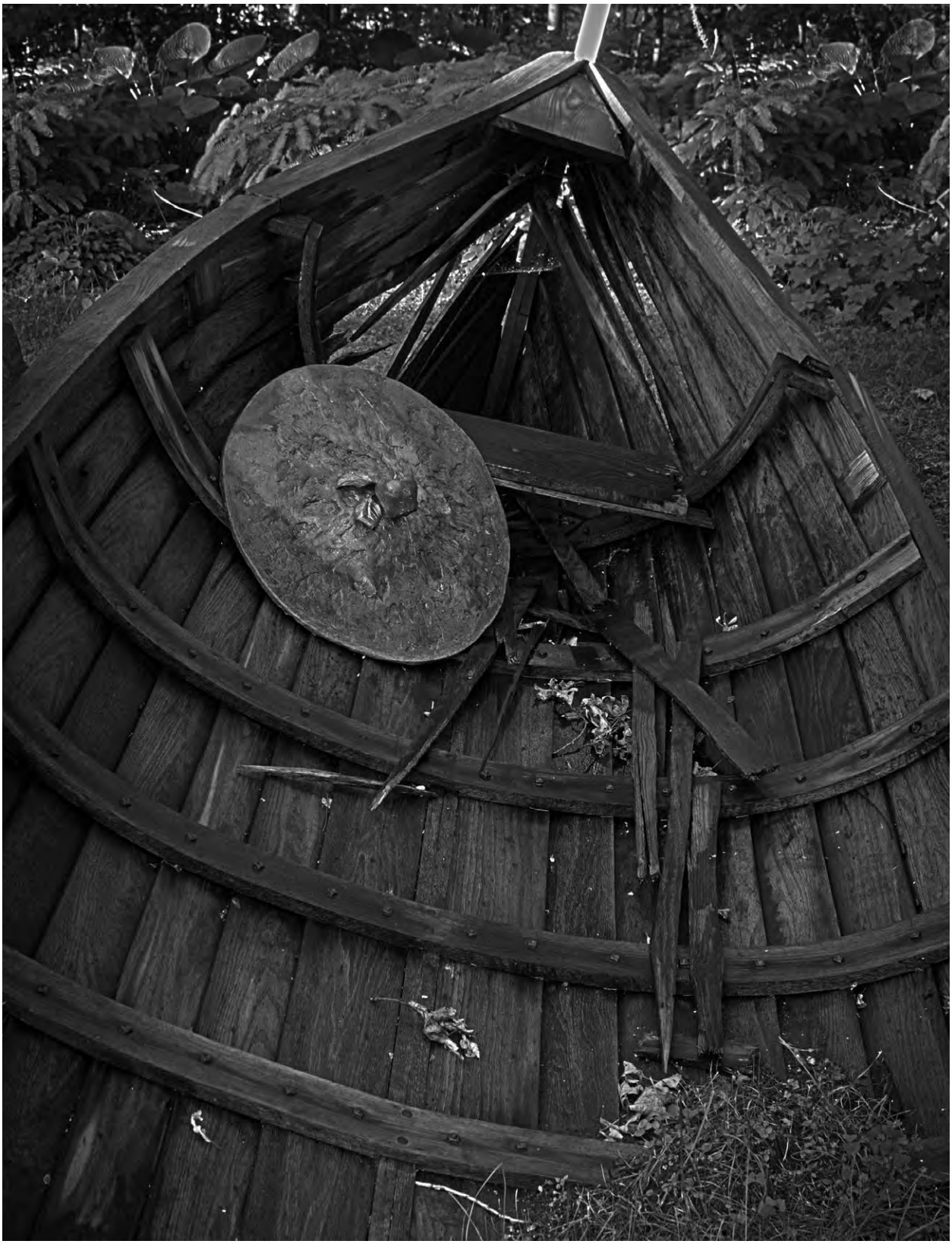
made from words that we string
together, armada of sorrows
we all feel, the missing what
holds us tight.

This boat is for my friend's father.
I send it sailing around the room.
It dips to touch the people
on the lowered stools.

It brings them galleys of comfort,
laughter like waves buoy us up.
We all fall through the water
and will rise to the surface.

Mary Logue

Mary Logue was born and raised in Minnesota. She has published many mysteries, some children's books, and five books of poetry. While at the Collegeville Institute, she worked on a book of poetry entitled Trees, *which was illustrated by her sister Dodie Logue. Find out more at marylogue.com.*



This piece is part of *Eschaton: Sanctuary for the End of Time,* an installation by Nancy Randall made possible by a 2010-2012 Lee Krasner Award through the Pollock-Krasner Foundation. The installation is located on the grounds near the Collegeville Institute, Collegeville, Minnesota. Photo by Brian Zehowski.

Should I Stay or Should I Go?

Mary Farrell Bednarowski

As I had expected, my recent trip to Japan was rich in the pleasure and insight I experience when I encounter a culture very different from my own. And yet there were also moments when I wanted to go home, when I counted the days until I could board my flight from Osaka and head west. No matter how many fulfilling travel experiences I have had or hope to have there is in my psyche a deep reluctance to leave home, to fling myself into the unfamiliar, to take the risk of feeling dis-placed. I am afflicted not by a fear of illness or accident but by a free-floating sense of doom. I never leave home, particularly on a transoceanic trip without saying, "Why am I doing this? I know I'll never see home again." But my family and friends are never surprised when, upon returning, I declare "I'm so glad I went." Within days of returning home from Japan I found myself once again turning the pages of travel catalogues.

Wherever I am in geographic space I dwell in a psychic place of irresolvable inclinations—I want to stay and I want to go. I was shaped at an early age by the way those desires played themselves out through my parents. There was my mother, who couldn't wait to move from the house my parents had lived in for

"Wherever I am in geographic space I dwell in a psychic place of irresolvable inclinations—I want to stay and I want to go."

50 years; who was inclined on vacations to drive a little farther to the next hotel, a hotel that might be better than the one we had stopped at; who wanted to travel often and far from home. And my father, who never wanted to move (and didn't); who was happiest at home; who argued to stay *here*—this place—instead of heading on down the highway; who was not interested in traveling much farther than our cottage 50 miles away or maybe to Milwaukee—except for one bang-up trip "out West" when I was 13, a trip my siblings and I still talk about. When we reached Salt Lake City, my mother wanted to go on to California. My father decided to head home to Green Bay instead. "The kids miss the dog," he said.

I sympathized with both of my parents' perspectives. In fact, I have internalized them. For many years I felt compelled to resolve those dual impulses—to discover a theological insight, a psychological angle, or a spiritual practice that would enable me either to be happy staying at home or to discipline myself to travel without fear. To stay or to go: it felt like a decision fraught with moral peril. A truly good person, I thought, should be able to figure this out.

Happily, over many years of traveling—and thus far safe returns—I have left behind the need to declare one or the other choice good or bad, right or wrong. I've learned better how to juggle them, to let them dance together as my life unfolds.

Unlike my parents, I have lived in 16 different dwellings since leaving my childhood home. "Home" has become for me not just one particular place but an imaginative internal place, a constellation of feelings that has led me to develop a variety of "home-making" strategies related to my travels both geographically and theologically. No wonder one of my favorite book titles of all time is Laurie Colwin's *Goodbye Without Leaving*. One can be at home, I've learned, in places where one cannot or does not want to live forever.

My theological home is Roman Catholicism. It has always been the community in which I dwell. But I have traveled back and forth from its center in a variety of ways. I have studied deeply in diverse religious traditions, from Mormonism to Theosophy to Christian Science, and I have spent most of my academic career on the faculty of a seminary of the United Church of Christ, a place that is a beloved second home, one that has given me perspective and a welcome critical distance from assumptions I might otherwise take too much for granted.

"'Home' has become for me not just one particular place but an imaginative internal place . . ."

And yet in some way I never seem to have left home. My mind works in Catholic ways, my colleagues have told me, and I don't doubt that they are right. I am an abstract, analogical thinker, inclined to find in disparate religious traditions themes, patterns, and similarities. I feel deeply what James Tate expresses in his poem, "Entries," and that David Tracy uses as an epigraph to the Epilogue of *The Analogical Imagination*: "When I think that no thing is like any other thing/I become speechless, cold, my body turns silver/and water runs off me."

Perhaps the sense of doom I feel before I travel to places where I don't know the terrain or the

language comes from the fear that I will be rendered speechless, that I will not be able to see similarities, make connections, find my way. But, I have discovered that it is not such a bad thing when the "talker" in me is stilled for a while; when the one who searches for likeness is compelled to confront, acknowledge, and absorb undeniable difference; when the abstract thinker encounters and is transformed by the very concrete other. I will never be a fearless traveler, but I know that sometimes I need to go.

There is, though, a place in my life where I have had many years of practice at both going and staying, where my conflicting inclinations settle down at least for a while. It is a spot on the western shore of Lake Michigan. Its solid-standing trees and always-changing sky and water have shaped my psyche from a young age. I have come and gone from this place for many more years than I have lived in any other place. I never know when I will get back there or how long I will be able to stay when I do, and so there is always a wistfulness that is part of my love for it. It would be my privilege to die in that place when my staying and going days are over. And it is my hope that on the last day of my life I will see one more sunrise emerge from the darkness of Lake Michigan and then, when evening comes, when it is time to go, I will step without fear onto the moon path shining on the lake and travel into endless mystery. □

Mary Farrell Bednarowski is Emerita Professor of Religious Studies at United Theological Seminary of the Twin Cities. Her teaching and publications have focused on the workings of the theological imagination at the creative boundaries of religious traditions with a focus on women, new religions, and the arts. She has been a Collegeville Institute board member since 1996.

At Home, Stearns County, Minnesota, by Carla M. Durand

"Lean on Me" Stickwork at Saint John's Abbey Arboretum, Collegeville, Minnesota, by Corein Brown

In Death As In Life

Saint John's Abbey Cemetery

Peter Gathje

Come with me to the Saint John's Abbey Cemetery. The cemetery is behind the campus, about a quarter mile away, just beyond a row of pines, and up a slight hill from Lake Sagatagan. Still, it is near enough and not a long walk. It is so close that when a monk dies, the funeral procession from the Abbey Church to the cemetery is on foot.

In the cemetery we first see the rows of grey polished granite tombstones. Each stone looks exactly the same, like a monastic habit. But take a little closer look. On the front of each stone are first names, Melchior, Michael, Walter, Adrian, Barry, Joachim. On the back of each stone are the last names, with dates of birth and of death. Most of the names might be unfamiliar to you. But, as the years pass, you will start to see stones with the names of monks you know.

Each time I come back to Saint John's, I walk out to this cemetery. I see the tombstones of monks I knew when they were alive. As a monk I got to know many more than I did as a student. I also see the stones of those I did not know personally, but I sure heard stories about them. They were famous within the monastery, even in death.

And that's why I come out here, to remember the stories, and to remember those I knew. This is a good place to think about who these monks were, who and what they loved, and how they lived. I think about the ones who shaped me as a student and who formed me in my few years as a monk.

I remember Father Ivan, who shattered and then rebuilt my faith in his "Biblical Spiritu-

ality" class that was really a line by line, and even word by word, study of Mark's Gospel. I remember Father Daniel, who encouraged me to study theology, to go with my passion rather than calculation about a career. I remember Father Alfred, my novice master, a crusty curmudgeon if there ever was one, whose eyes would moisten reading poetry, which was somehow part of our monastic formation.

I have lots of stories, and I can tell you some as we walk back to the campus. I am sure you have some stories too. But for now, look around, and let this place sink in. Some day, when you come back to campus, walk to the cemetery again. By then there might be a stone with a monk's name who you knew, who invited you in to a way of life that pays attention, and attends to God's holy and gracious presence that is always part of the landscape of this special place.

Dr. Peter Gathje is Professor of Christian Ethics and Associate Dean for Curriculum and Instruction at Memphis Theological Seminary. He also is co-director of Manna House of Memphis, a place of hospitality for homeless and poor persons. A graduate of Saint John's University and a former monk of Saint John's Abbey, he attended Collegeville Institute's A Broader Public: Writing for the Online Audience *this past summer.*

Saint John's Abbey Cemetery, Collegeville, Minnesota, by Carla M. Durand

Ecumenical News

Pope Calls All to Care for our Common Home

In Pope Francis's newly released encyclical "Laudato Si'" the pope urgently appeals "for a new dialogue about how we are shaping the future of our planet. We need a conversation that includes everyone, since the environment challenge we are undergoing, and its human roots, concern and affect us all." The pope not only describes the symptoms of "what is happening to our common home," but also says that we must acknowledge "the human origins of the ecological crisis."

He unambiguously sides with the scientific community, stating that "a very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. . . . It is true that there are other factors (such as volcanic activity, variations in the earth's orbit and axis, the solar cycle), yet a number of scientific studies indicate that most global warming in recent decades is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides, and others) released mainly as a result of human activity."

Pope Francis highlights a broad range of issues involved in the ecological crisis. All of creation has felt its impact, he argues, especially the poor (an issue he returns to repeatedly), as well as plant and animal species. In addition, he discusses how consumerism and technology have played a part in the crisis.

Perhaps most controversially, Pope Francis addresses both economic and political aspects of climate change. Business interests are "making our earth less rich and beautiful, ever more limited and grey, even as technological advances and consumer goods continue to abound limitlessly," he states. He argues further that "We have to accept that technological products are not neutral, for they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups."

Predictably, reactions to the encyclical have been mixed. Two past heads of the United Nations welcomed the pope's moral leadership on climate change, and many Catholic groups have applauded him for drawing connections between the poor and climate change, as well as for reminding humans of their responsibility to exercise stewardship over creation. On the other hand, conservative organizations like the Acton Institute and the Cornwall Alliance for the Stewardship of Creation criticize the encyclical for what they regard as its demonization of capitalism and the free market. Instead, they argue, wealth created through the function of the free market will help people to

engage in better environmental stewardship. Still others, like *New York Times* columnist David Brooks, criticize the pope's tone, declaring him "relentlessly negative."

Several presidential hopefuls who are Catholic have reacted strongly to the encyclical. Jeb Bush, the former Florida governor, said, "I don't get my economic policy from my bishops or my cardinal or my pope. I think religion ought to be about making us better as people and less about things that end up getting in the political realm." Former Pennsylvania senator Rick Santorum told a Philadelphia radio station, "The church has gotten it wrong a few times on science, and I think we probably are better off leaving science to the scientists and focusing on what we're good at, which is theology and morality." Finally, Oklahoma senator James Inhofe bluntly told reporters that Francis was out of line—"The pope ought to stay with his job"—at a conference of the climate change-denying Heartland Institute.

Cardinal George Pell, the Vatican's financial chief, appeared to agree. About a month after the encyclical's release he said that while the encyclical has many beautifully written parts, the church has "no particular expertise in science" and doesn't have a "mandate from the Lord to pronounce on scientific matters." Pell repeatedly has spoken out against what he sees as "extravagant claims of impending man-made climatic catastrophes," arguing that the scientific evidence is "insufficient."

While the future impact of Laudato Si' remains to be seen, the pope has not tamed his rhetoric since its release. On a recent trip to his native Latin America he said that our greed for money "ruins society," "enslaves men and women," "sets people against one another," and puts "at risk our common home." □

+ According to its website, Eventbrite is "an online platform that helps religious organizations host tens of thousands of events annually." After seeing a nearly 50 percent growth in religious events recently, Eventbrite asked 1,000 people who had attended such events in the past year how such events had helped them to experience religion, and why they had attended them. The survey's results confirmed a link between attendance at special religious events and an individual's spiritual growth. Eventbrite also found that over a third of congregation members say they want their congregations to hold more events, and that "event participation increases willingness to donate." People who attended special religious events felt a deeper community connection and experienced a great commitment to faith. These events appealed to younger audiences and also made for "easier evangelizing." Simply put, an invitation to a pancake breakfast might be more effective than an invitation to a worship service.

+ A recent article in *The Atlantic* states that mainline denominations nationwide are cutting back on the number of full-time, salaried clergy positions, forcing many new seminary graduates to become bi-vocational—supplementing their incomes with additional jobs or donations from families and friends. In an official publication, the Presbyterian Church wondered if full-time pastors were becoming an "endangered species". This comes at a time when "the average debt of master of divinity graduates rose from $11,000 in 1991 to $38,700 in 2011." While this trend is also prevalent in evangelical churches, some graduates in those denominations choose to be bi-vocational, stating that having a secular job puts them into the community, where they can serve.

Cameron Lee, a professor of marriage and family studies at Fuller Theological Seminary, asks churches to consider the ethical dimension of this new trend. He is quoted in *The Atlantic* article as saying, "What is a church willing to do to support its pastor? And is that willingness conditioned by a consumerist mindset or a robust theology of what it means to be the church in the real world?"

Prayer

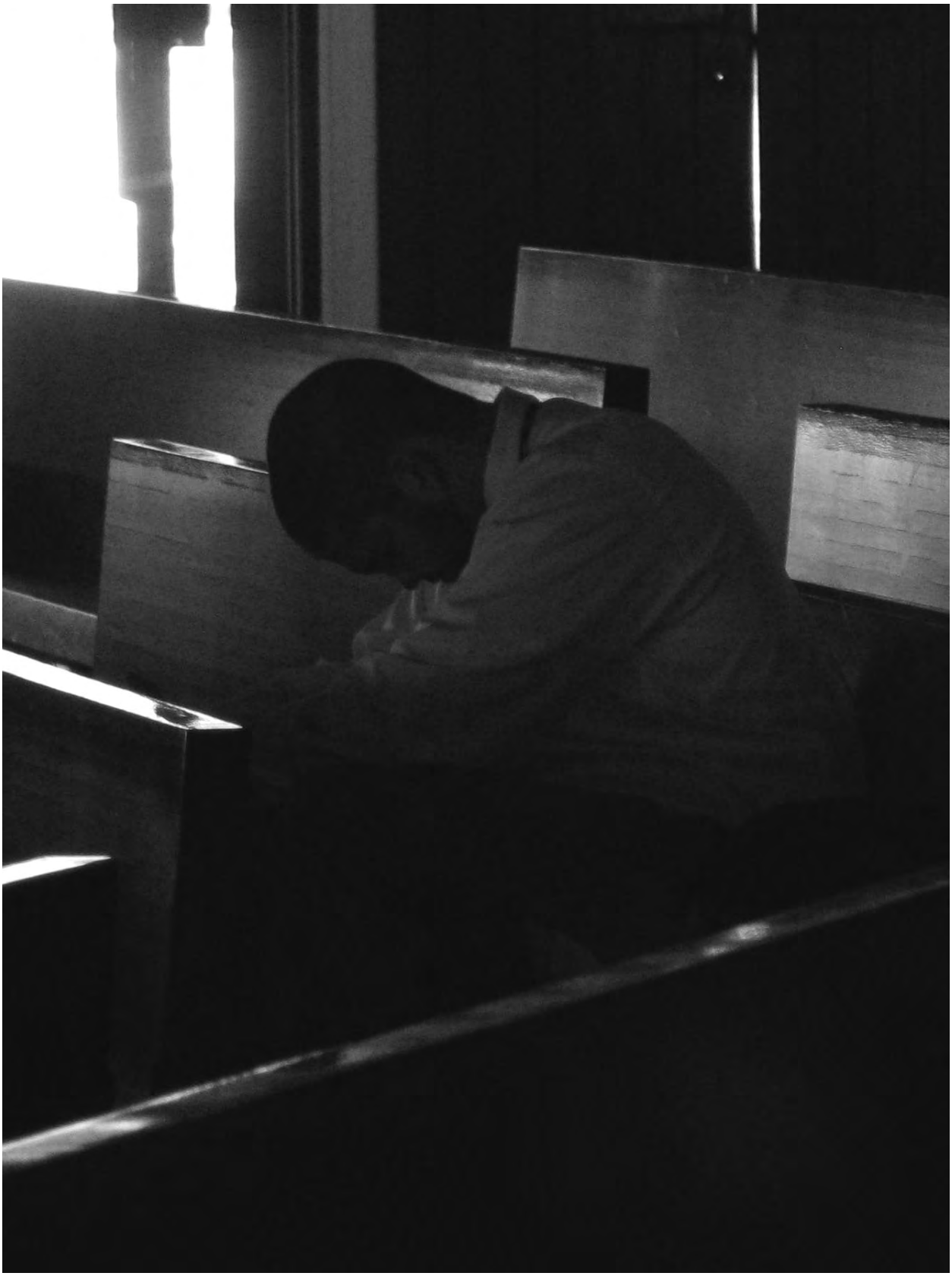
Sacred Light that luminesces all,
We are here. Quiet, but not quieted.
Full, but not satisfied. We want something.
We want not only to live, but to be alive.
We want to make our mouths capable of flame
so that our prayers might lick your ears.

Creator of stem and vine, quiet and growth,
return to us a mind for tending,
for ministering to land and soil, leaf and blossom.
Help us to see how holy it is to care
about our place and let us sow comfort
and goodness all the days of our lives.

Peace that knows no end,
Let us drink from your cup of light.
Let us greet you in our dreams.
Let us be still and dwell in hope
so that our souls can quit their howling
and dance.

Betsy Johnson-Miller

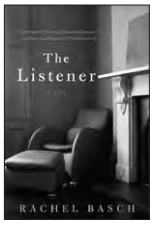
Betsy Johnson-Miller teaches at the College of St. Benedict/St. John's University, and she works as a Communications Associate at the Collegeville Institute. Garrison Keillor has read two of her poems on The Writer's Almanac, *and her work has appeared or is forthcoming in* Prairie Schooner, Alaska Quarterly Review, Portland, Gray's Sporting Journal, *and* Mid-American Review.



Ash Wednesday in Saint John's Abbey Church, Collegeville, Minnesota, by Carla M. Durand

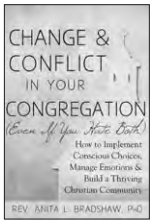
News of Collegeville Institute
Scholars & Program Participants

Victoria Barnett (Summer 2013) wrote a commentary to mark the 70th anniversary of Dietrich Bonhoeffer's execution, published in the *Washington Post* (April 9, 2015). The essay, "Bonhoeffer is widely beloved. But to fully understand him we should first dial back the hero worship," can be accessed at washingtonpost.com.

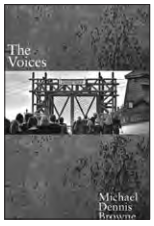


Rachel Basch (Summer 2009) shared parts of the manuscript of her third novel, *The Listener*, with the Collegeville Institute's writing workshop *Believing in Writing*. The book has been published by Pegasus Books (March 2015). To learn more, visit Rachel's website: rachelbasch.com.

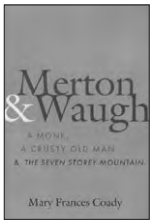
Tim Bascom (Summer 2010) dedicated his book *Running to the Fire: An American Missionary Comes of Age in Revolutionary Ethiopia* (University of Iowa Press, 2015) "to all those who have been forced by war to leave their homes, starting over in foreign lands." Tim thanks the Collegeville Institute for giving him time to write.



Anita Bradshaw (Fall 2013) published *Change and Conflict in Your Congregation (Even If You Hate Both)* (SkyLight Paths Publishing, 2015). This guidebook helps congregations navigate change and move from conflict to greater understanding and a stronger sense of community.



Michael Dennis Browne (Kilian McDonnell Writer-in-Residence, 2007/08; Summer writing workshop facilitator) authored *The Voices*, a new volume of poems released by Carnegie Mellon University Press (2015). One of the book's central themes is the essential presence of music and music-making in the world. Michael also contributed to several Minnesota Public Radio (mprnews.org) segments over the course of the past several months.

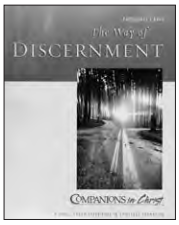


Mary Frances Coady (Summer 2012; Fall 2013) has two recent book publications: *Merton and Waugh: A Monk, A Crusty Old Man, and The Seven Storey Mountain* (Paraclete Press, 2015) and *Mercy within Mercy: Georges and Pauline Vanier and the Search for God* (Darton, Longman & Todd, 2015). Mary Frances worked on *Merton and Waugh* as a participant in the Collegeville Institute's *Apart and Yet a Part* writing workshop. A longer stay allowed her to work on *Mercy within Mercy*. She writes, "I am deeply grateful for my time as a resident scholar."

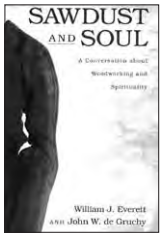
Scott Cowdell (Spring 2010) published the article "Competitive Scapegoating? The Case of Two Nations, and Two Condemned Men," in which he reflects on a fascinating and tragic capital punishment case connecting Indonesia and Australia. The article can be accessed at abc.net/au.

Donald Cozzens (2001/02) was featured in a *National Catholic Reporter* interview (April 24-May 7, 2015). Fr. Cozzens talks about his new mystery novel, *Master of Ceremonies*, which gives fictional form to recent upheavals engulfing the Catholic church, clergy sexual abuse among them. He has previously explored these issues in works of nonfiction. The interview can be accessed at ncronline.org.

Peg Cruikshank (1972/73; Spring 2012) blogs regularly on silvercentury.com. In these blogs she promotes positive views of aging and challenges ageism. A recent post reflects on the Supreme Court decision that legalized same-sex marriage.



Steve Doughty (Short-term scholar 2009, 2010) authored *The Man with Six Typewriters* (Wipf & Stock, 2015). He writes, "Two short-term residencies were foundational for this book, as were the encouragements and critiques I received from the community of resident scholars during the early phases of writing. With gratitude to the Collegeville Institute for all the nurture it offers those attempting to put words on a page!"



William J. Everett (Summer 1973) writes, "I was a resident scholar in the summer of 1973, and the Institute experience and its work have remained with me not only in my subsequent career in ethics and theological education, but even beyond that as I have pursued writing and woodworking (especially church furnishings) here in the forests of Appalachia. In thanks for the Institute's work over all these years." William's most recent book is *Sawdust and Soul: A Conversation about Woodworking and Spirituality*, co-authored with John de Gruchy (Cascade Books, 2015).

Lisa G. Fischbeck (Summer 2014) wrote an essay titled "The Season of Departures" for Alban at Duke Divinity School. The essay probes Lisa's complexity of feelings and self-reflection when people, for a variety of reasons, leave her church. It can be found on alban.org.

Ken Garcia (Summer 2013, 2014) published the essays "Cattle, Casinos, and Cathouses" (*Southwest Review*, Volume 100, number 2) and "Haunting the Hallways" (Notre Dame Magazine, Spring 2015; magazine.nd.edu.). Ken writes, "My residencies at the Collegeville Institute have certainly given me a boost to write more and write better."

Carol George's (2006/07) book *One Mississippi, Two Mississippi: Murder, Methodists and the Struggle for Racial Justice in Neshoba County* was published in the summer of 2015 by Oxford University Press. Carol worked on this project during her Collegeville Institute residency.

David Giuliano (Summer 2011, 2013, 2014; Fall 2014) published the article "Thanksgiving: What does it mean to be grateful amid suffering?" in the *UC Observer* and on *Bearings Online* in 2014. In 2015 this article won an American Associated Church Press award in the theological reflection category and a Canadian Church Press award in the biblical interpretation category. David worked on the piece during his stay at the Collegeville Institute.

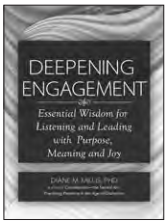
Margaret Hasse (Summer 2007, 2008) has been featured on Garrison Keillor's radio commentary *The Writer's Almanac*. Keillor read two poems from her book *Earth's Appetite* (Nodin Press, 2013): "What the Window Washers Did" and "At the Tea Garden."

Deborah Lewis (Summer 2013) contributed the chapter "The Weight of Ash" to *There's a Woman in the Pulpit: Christian Clergywomen Share Their Hard Days, Holy Moments & the Healing Power of Humor* (Skylight Paths, 2015).

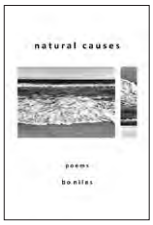
Elizabeth Liebert, SNJM (Fall 2013) recently published *The Soul of Discernment: A Spiritual Practice for Communities and Institutions* (Westminster John Knox Press, 2015). She wrote, "The resident scholars program was just perfect for me to do the initial writing, and gave me enough momentum to finish it off ahead of the publisher's schedule."

Robin Macdonald (Summer 2014) published a chapter of her work-in-progress memoir "Red on the Inside" in the summer 2015 issue of the literary journal *Prairie Fire*. It can be found on prairiefire.ca.

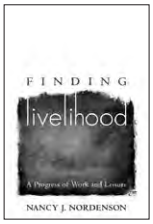
Michael McGregor (Fall 2011; Summer writing workshop participant and facilitator) gave a presentation called "The Persistence of Harlem in the Life and Legacy of Thomas Merton" at the International Thomas Merton Society biannual conference last June. His book, *Pure Act: The Uncommon Life of Robert Lax*, was recently released by Fordham University Press (2015).



Diane Millis (1996/97), a consultant for Collegeville Institute's *Called to Life* seminars, published *Deepening Engagement: Essential Wisdom for Listening and Leading with Purpose, Meaning and Joy* (Skylight Paths Publishing) in March 2015.



Bo Niles (Summer 2013) writes, "I am happy to share the news that Finishing Line Press has published my chapbook *intimate geographies* (2015), a group of poems mostly about the environment. The second half of the chapbook, "Poets of the Earth," comprises a dozen monologues (homages really) in the voices of artists and composers inspired by the land, and who work (or have worked) on or with the land in some way."

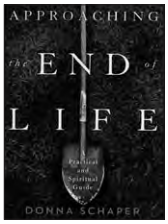


Nancy Nordenson's (Summer 2013) book *Finding Livelihood: A Progress of Work and Leisure* was released by Kalos Press in April, 2015. Her essay "Two-Part Invention" appeared in the Summer/Autumn 2014 issue of the *Harvard Divinity Bulletin*.

Angela O'Donnell (Summer 2008, 2012, 2014) published two books in 2015. *Flannery O'Connor: Fiction Fired by Faith* was released by Liturgical Press as part of the "People of God" series. *Lover's Almanac*, a collection of her poems, was published by Wipf & Stock Press. Another of Angela's publications—*Mortal Blessings: A Sacramental Farewell* (Ave Maria Press, 2014)—received the Catholic Press Association first place award in the category of family life. Angela writes, "I wrote significant portions of the Flannery O'Conner book during the week we all spent at the Collegeville Institute in the summer of 2014 and am grateful for your literary fellowship, your inspiration, and the excellent guidance and feedback I received! Thank you all!"

Brian Pinter's (Summer 2012, 2014, 2015) article "Threshold to Manhood" explores a four-day retreat that sets boys on the path to a soul-centered adulthood (*The Tablet*, March 5, 2015). He worked on the article during his summer workshop. It can be found at thetablet.co.uk.

Michael L. Ruffin (Summer 2008) published *Prayer 365* (Nurturing Faith, 2012) and *The Limp Is Mightier than the Strut and Other Sermons* (Parson's Porch, 2015). Michael attended the Collegeville Institute's writing workshop *Putting It on Paper* during the summer of 2008.



Donna Schaper (Summer 2008, 2015) published *Approaching the End of Life: A Practice and Spiritual Guide* (Rowman & Littlefield 2015), and the article,"City Mouse, Country Mouse" in the August 29, 2015 issue of the *Poughkeepsie Journal* (poughkeepsiejournal.com).

Gerald Schlabach (2013/14) and his spouse, the Rev. Joetta Schlabach, were featured presenters for *Peace Weekend*, held at different churches in Duluth, MN, in February 2015. *Peace Weekend* was an ecumenical event drawing on and engaging with a variety of faith traditions, intended to explore and expand perspectives on peace and peacefulness.

Stacey Simpson Duke (Summer 2008) contributed the chapter "I Rise Before the Sun" to T*here's a Woman in the Pulpit: Christian Clergywomen Share Their Hard Days, Holy Moments & the Healing Power of Humor* (Skylight Paths Publishing, 2015).

Leonard Swidler (1968/69) wrote, "In October 2014, Wipf & Stock published *There Must Be YOU: Leonard Swidler's Journey to Faith and Dialogue*, which was written by a former doctoral student of mine, River Adams. Additionally, I published my latest book, *Dialogue for Interreligious Understanding*, with Palgrave McMillan in November 2014." Leonard and his wife, Arlene Anderson Swidler, were among the first scholars to participate in the Collegeville Institute's resident scholars program.

František Trstenskỳ's (2013/14) book, *Pavlove Pastorálne Listy: Exegeticko-Teologická Analýza* (Katolícke biblické dielo, 2015), written in his native Slovak, is a commentary on the pastoral epistles of the apostle Paul. František writes, "Thanks to my stay at the Collegeville Institute and a special thanks to the Resident Scholars program, I was able to study, write, and complete this book. I am very grateful for the space and resources to work on this publication." His most recent publication—*Ježišove Podobenstvá (The Parables of Jesus)*—was also published by Katolícke biblické dielo in 2015.

Katherine Willis Pershey (Summer 2009, 2010, 2014, 2015) writes regularly for the *Christian Century*. Three of her recently published articles—"Hope for Hurting Bodies: Making Sense of Chronic Pain,""A Long Obedience: On Marriage and Other Covenants," and "Marcus Borg Reintroduced Me to Jesus"—can be accessed through christiancentury.org.

Nathan Wilson (Summer 2009) published a column article "Be a Mother-Figure to Someone," in the *Indianapolis Star*. It can be found at indystar.com.

Lauren Winner (Summer writing workshop facilitator) recently published *Wearing God: Clothing, Laughter, Fire, and Other Overlooked Ways of Meeting God* (HarperOne 2015).

Brett Younger's (Summer 2015) essay "Christian Flag Breaking" was published in the on-line edition of *Perspectives*. It can be accessed at baptistnews.com.

Relocations and General Updates

Jennifer Kryszak (2014/15) has accepted a teaching position in the School of Theology and Ministry at St. Thomas University in Miami Gardens, Florida.

Paul Philibert, OP (1993/94, 2008/09) started a new position as a faculty research theologian at the Aquinas Institute in St. Louis after a year as a theologian in residence at Mepkin Abbey.

Michael L. Ruffin (Summer 2008) has begun a new position as a curriculum editor with Smyth & Helwys Publishing in Macon, Georgia. He has served as pastor of the First Baptist Church of Fitzgerald, Georgia since December 2008.

Anthony Siegrist (Spring 2015) is serving as lead minister at Ottawa Mennonite Church in Ottawa, Ontario. He began this position on July 1, 2015.

František Trstenskỳ (2013/14) was appointed a university professor specializing in Catholic theology on June 2, 2015 by Andrej Kiska, president of the Slovak Republic. According to the Slovak Republic constitution, the nation's president appoints university professors. František wrote, "The government commission for the evaluation of my candidacy for professor highly evaluated my research stay at the Collegeville Institute." The ceremony took place at the Presidential Palace in Bratislava, the capital of the Slovak Republic.

For updates

Bearings asks you to keep us up to date on your publications, professional accomplishments, and transitions. We also invite letters to the editor. Write us at **staff@CollegevilleInstitute.org** or:

Bearings / Collegeville Institute
P.O. Box 2000
Collegeville, MN 56321

If you enjoyed this issue of *Bearings*, we invite you to receive digital updates from the Collegeville Institute (it's free). Subscribe today at **http://collegevilleinstitute.org/subscribe/.**

Center

When sadness presses on me,
when sleep is stolen away,
what is left?

I stand next to a spring hackberry,
not quite as tall as the tree,
and watch its fuzzy leaves unfurl.

What is left is the sprout
inside the seed
deep in the heart of my wood.

Mary Logue

Mary Logue was born and raised in Minnesota. She has published many mysteries, some children's books, and five books of poetry. While at the Collegeville Institute, she worked on a book of poetry entitled Trees, *which was illustrated by her sister Dodie Logue. Find out more at marylogue.com.*

Unfurling Leaves on the Banks of Stumpf Lake, Collegeville, Minnesota, by Carla M. Durand

Collegeville Institute
Board Profile

Paul Bassett

Nazarene—Overland Park, Kansas—Board Member since 1997

Paul Bassett first learned of the Collegeville Institute when he was invited to participate in a Collegeville Institute consultation on ecumenism among evangelical Christians. The consultation continued through three summer sessions during the 1980s. The Collegeville Institute's "insistence on the 'first person' method of conversation and the avoidance of granting a privileged voice to any particular person or tradition" made these consultations fruitful, Paul says. He subsequently participated in several other consultations and spent half of two academic sabbaticals as a Collegeville Institute resident scholar.

Through these programs, Paul came to know the Collegeville Institute staff and a number of board members and became informally connected to the work of the board through ad hoc committees. Now, 18 years after becoming a board member, Paul says "I experience a deep joy and satisfaction with the honor and privilege of serving and, through that connection, coming to know a cherished collection of friends and acquaintances."

The Collegeville Institute has encouraged him to move from an interest in divisions in the church and the possibilities for their healing to "a deep passion for the unity of the earthy and earthly church," Paul says. When asked what ecumenism means to him, he replies, "the 'ism' doesn't mean much to me if it designates some ideology or some formulaic way to reach and maintain denominational or institutional unity. If the point of reference in our work and worship is the prayer of Jesus Christ that his followers be one as he and God the Father are one, then we are talking and perhaps practicing at least some degree of Christian ecumenism." Paul says, "This passion for unity continues now to push me prayerfully to encourage and to work for it from whatever platform I may have."

When asked how the theme of this issue—

place—plays a role in his commitment to the unity of Christ's body, Paul replies, "It continually reminds me that even theologians who run their thoughts on the broadest gauge allowed by their traditions are finally still individuals bound by specific times, events, cultures, and religious experiences—and so am I." He continues, "My commitment to the unity of Christ's body is unique to me, but in itself the unity of Christ's body is unique in a fundamental way that transcends uniqueness. It is the definer. It reveals itself in the person and work of Christ in the world and in the church. So, I must try to define my place in terms of the person and work of Christ. I must avoid defining Christ's person and work in terms of my place. Or, I must at least take great care not to act or think as if I or my place, real as they may be, are the absolute, basic, or final reality or point of reference."

Paul continues, "The location of the Collegeville Institute at Saint John's has reinforced that understanding for me. Everywhere are the signs and symbols of the eternal, of the person and work of Jesus Christ. Anywhere I walk or sit or converse I am reminded of that fundamental reality which gives meaning to the rest of life here—in committee, in consultation, in conversation, or in a board meeting. The unity of life itself is undergirded by the unity of the body of Christ, his church."

Paul received his A.B. from Olivet Nazarene College (now University); and both his B.D. and Ph.D. from Duke University. After teaching at the high school, college, and university levels, Paul accepted election to the faculty of Nazarene Theological Seminary (NTS) in Kansas City, where he taught courses and directed seminars in the history of Christianity full time from 1969 to 2004, and part-time from 2004 to 2015. Today, Paul is professor emeritus of the history of Christianity at NTS.

"Although teaching is my main line, the expression of my calling, I have also responded to the other element in my calling, which is serving as a pastor," Paul says. He is an ordained minister in the Church of the Nazarene and has served churches in North Carolina, Ohio, West Virginia, and Kansas. He also is the author of numerous books, articles, and reviews, and is a past editor of the *Wesleyan Theological Journal*. He continues to write articles and present papers at academic conferences, as well as to evaluate manuscripts for several academic and trade publishers.

Now retired, he still enjoys playing the organ. "Lately, I've been tackling Cesar Franck's works. When I get tired of reading and playing all of those accidentals, I take on a bit of Felix Mendelsohn," he says. Classical music and jazz from Miles Davis' era are his favorite types of music. Watching football or baseball are another favorite pastime.

Paul nominates Jacques Barzun as his favorite modern, topical author, especially his *Science the Glorious Entertainment*, "a very witty and learned attack on the pretentiousness of modern science." Paul calls himself an "ironic Christian." "For help in maintaining a Christian perspective, I turn often to C. S. Lewis and G. K. Chesterton," he says.

In 1958, Paul married Pearl Householter, a Mennonite from Illinois. Together they have three adult children—Emilie, Paul and Anita—and six grandchildren. He and Pearl enjoy going antique-hunting together from time to time. "The more I can do with Pearl, the better retirement is," Paul says. □

Dirt Church

That's what my mama called it.

Dirt Church, where I remember what matters,
the truth of all Creation, that which is larger
than all of us, that which is us, embodied,
revealed at every turn in this sweet planet that mothers us:

the beginning percussion of evening cicadas
that rustle of wind as it rolls from tree to tree
a lone dog barking miles away, the distant bray of a mule
the warm bread scent of summer
the sliding toward purple of the late day sky
the armored beetle marching the sidewalk
the slight cooling of the air against my bare arms as night makes its slow approach.

Dirt Church, where I am reminded how precious this single moment,
the only one that we're actually promised.

Dirt Church, the first church, reminding me,
taking me to my place in the circle.

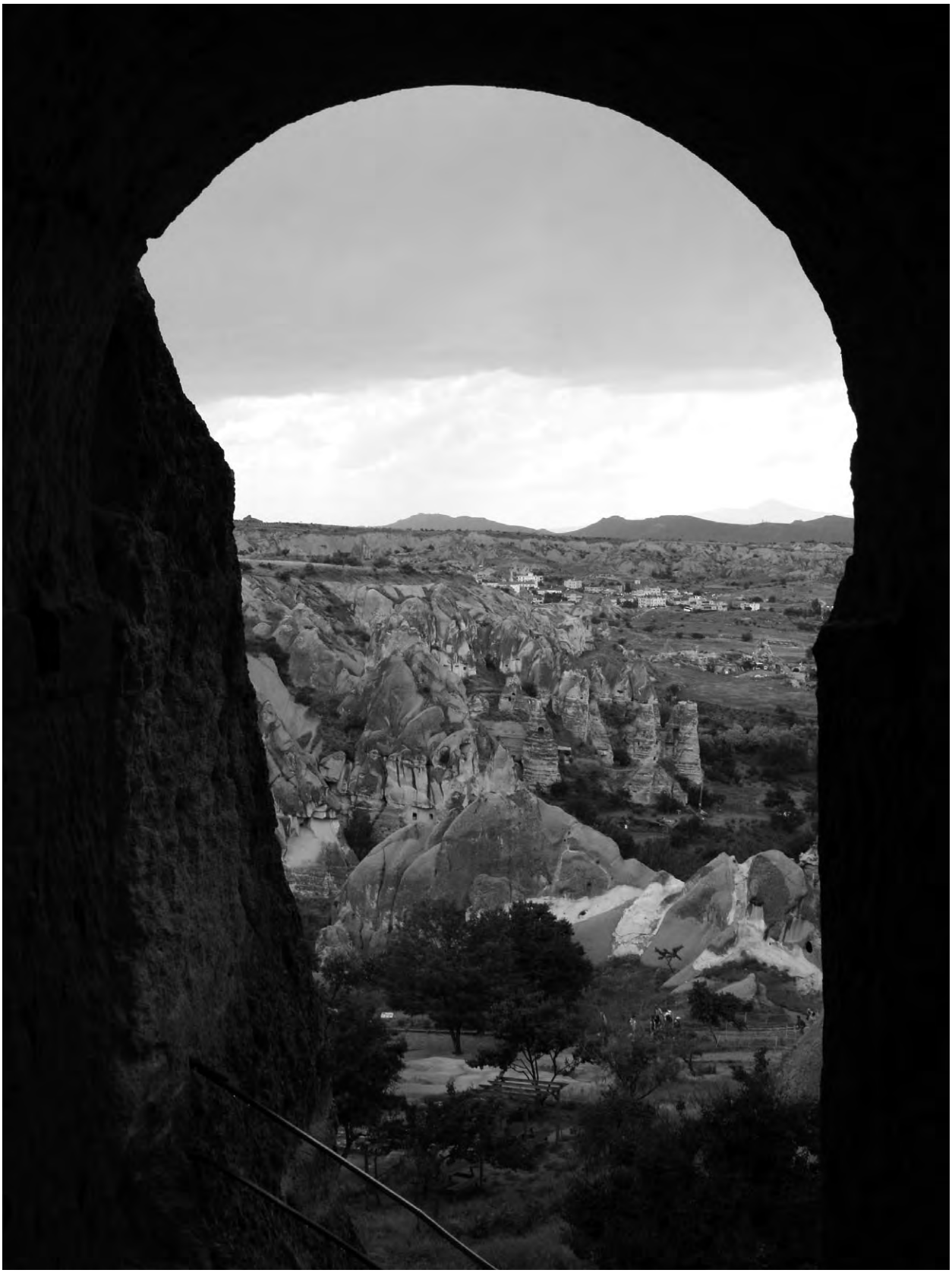
Somewhere out in the woods behind the house,
a pair of peepers start a twilight chorus.
Are you here? one asks.
I am here, the other one answers.

I bow my head at their call and response.

Dirt Church, where every footstep is a prayer,
where all is connected, and we are never alone.

Mary Carroll-Hackett

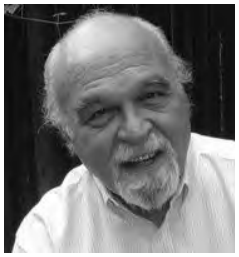
Mary Carroll-Hackett earned an MA from East Carolina University and an MFA from Bennington College and is the author of four books, most recently, The Night I Heard Everything, *from FutureCycle Press (2015). Another full-length collection,* A Little Blood, A Little Rain, *is due out from FutureCycle Press in 2016. She teaches at Longwood University, and on the low-residency MFA faculty at West Virginia Wesleyan. Mary is currently at work on a memoir.*



The Caves of Cappadocia, by Shane Miller

In Memoriam

+ Ivan J. Kauffman – July 2015 – Resident Scholar
+ John Melloh, SM – December 2014 – Resident Scholar
+ William Murnion – August 2014 – Resident Scholar



Ivan J. Kauffman of Philadelphia, and formerly of Collegeville, Minnesota, died on July 15, 2015, at the age of 76.

Ivan was born in Colorado and moved to Washington, D.C. in 1966. He attended and received degrees from Hesston College (Kansas), Goshen College (Indiana), Earlham School of Religion (Indiana), and Georgetown University (Washington, DC).

While his professional life was one of scholarship and writing, he described himself above all as a poet. Ivan wrote two books of poetry, one of religious history, as well as countless essays and articles. He spent his life researching and writing on issues related to the Mennonite and Catholic faiths, ecumenical dialogue, peace-making, and, most recently, the religious life of Rembrandt. From 1966 – 2008, he was an international journalist and syndicated columnist, as well as a reader at the Library of Congress.

In 1999, Ivan co-founded *Bridgefolk*, a grassroots Mennonite-Roman Catholic movement. In 2012, with his wife, Lois, he founded the Michael Sattler House in Collegeville.

He is survived by his wife, Lois (Conrad) Kauffman; his mother Viola (Winn) Kauffman; children Conrad Kauffman and Eda Kauffman; sisters Leila MacDonald and Patricia Cooper; and six grandchildren, Jessica, Caitlin, Samuel, Grace, Mira and Ruby. He was preceded in death by his sister, Wilma Miller.

"Follow Me" in Faith and Friendship:

A tribute to Ivan Kauffman

Ivan Kauffman heard and took seriously Jesus' call to his disciples: "Follow me." He followed Jesus in faith and friendship throughout his life.

Ivan died just two months after he and his wife, Lois, moved from the Michael Sattler House they founded (adjacent to Saint John's Abbey) to Philadelphia to be near their daughter and her family. They transported their vision to their new home by founding a Michael Sattler House in Philadelphia. These houses of hospitality are named after Michael Sattler, a 16th-century Benedictine monk who became an Anabaptist leader and martyr and whose life bears witness to faithful Christian discipleship. Ivan's life, too, bears this witness, as evidenced by his church and personal relationships, his poetry and historical writing, and his birthing of new vision and enterprises.

In 1968 Ivan's God-given passion for Christian unity and peace led him and Lois to leave their Mennonite roots and become Catholics. In 1985, Ivan reflected on their journey in "Confessions of a Mennonite Catholic." In it he shared his deep conviction that "Christ does not want the church to be divided. What is not clear is how Christ wants the church to be united." Ivan envisioned Christ's "peace church" by "re-membering" his Catholic spiritual, sacramental, and ecclesial tradition with his Mennonite discipleship, service, and peace tradition.

The Spirit used Ivan's confessional remembering to miraculously connect many of us in faith and friendship. The Spirit also led Ivan and Lois—and many others—to Saint John's Abbey and the Collegeville Institute, to the co-founding of *Bridgefolk*, a Mennonite Catholic grassroots movement (bridgefolk.net), the founding of the Michael Sattler House (michaelsattlerhouse.org), and to countless friendships in faith. Ivan often proclaimed, "It's a miracle!" reminding us that "with God all things are possible."

I cannot imagine my life without Ivan as a companion and mentor. It is hard to imagine the future without his faith and friendship. Yet his legacy lives on in many people and places. Thanks be to God!

—Weldon Nisly, July 30, 2015

Weldon Nisly is a retired Mennonite pastor still active in peace ministry, and is a Benedictine Oblate at Saint John's Abbey. In faith and friendship with Ivan and others he is a co-founder of Bridgefolk. *He has been a resident scholar at the Collegeville Institute for the Spring terms of 2001, 2010, and 2015, the first of which introduced Ivan and Lois to Saint John's Abbey, the Collegeville Institute, and Michael Sattler.*

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