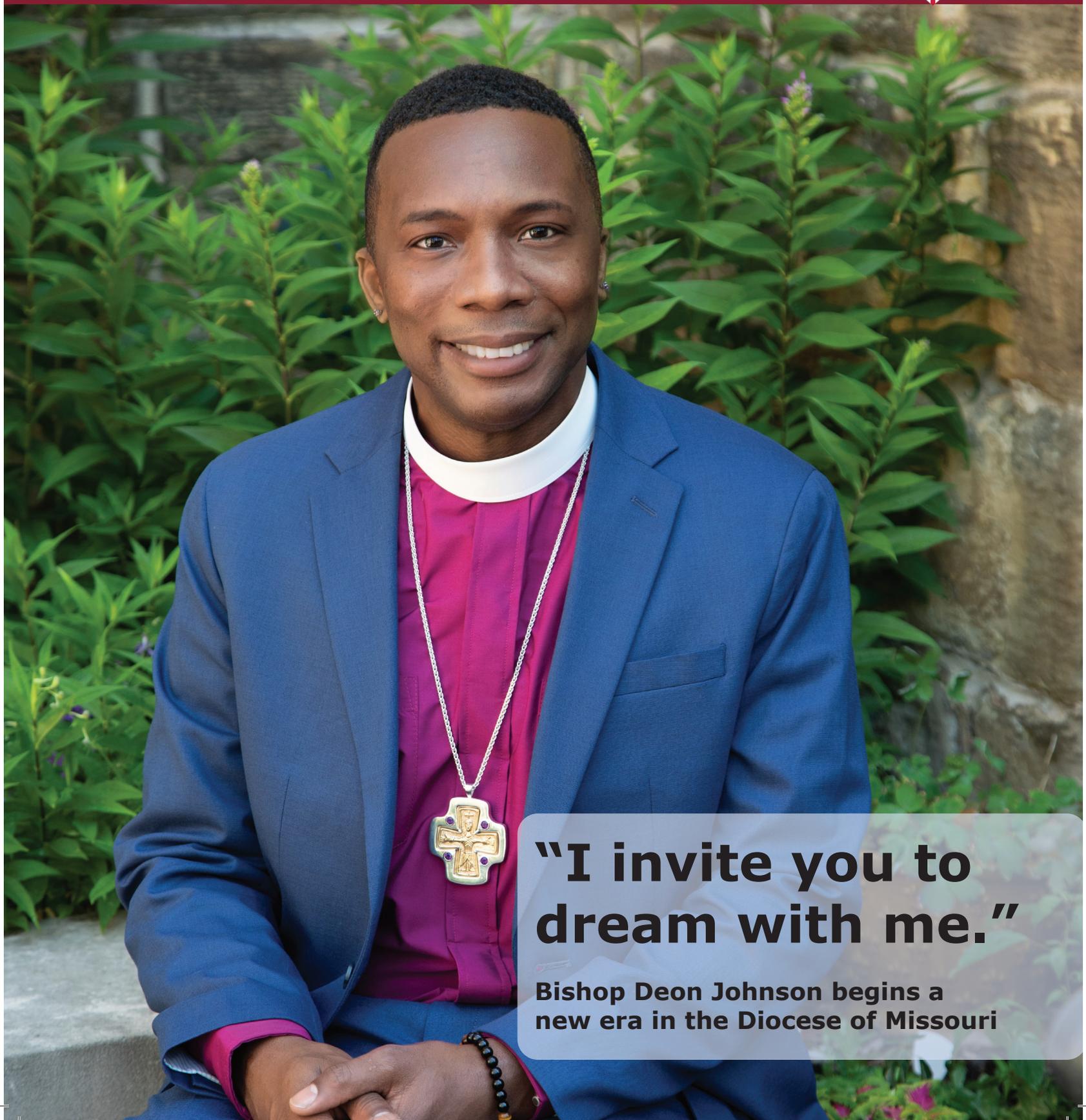




Seek!

*Our stories following Jesus
in the Episcopal Diocese of Missouri*



**“I invite you to
dream with me.”**

**Bishop Deon Johnson begins a
new era in the Diocese of Missouri**



**The Rt. Rev. Deon Kevin Johnson,
11th Bishop of the Diocese of Missouri
and
the Rt. Rev. George Wayne Smith,
10th Bishop of the Diocese of Missouri**

WELCOME OUR NEW BISHOP

*Deon Kevin Johnson
ordained as 11th Bishop of
the Diocese of Missouri*



Above: The laying on of hands by Bishop Smith, Bishop Perry, Bishop Roaf and Bishop Baskerville-Burrows

Deon Kevin Johnson became the 11th Bishop of the Episcopal Diocese of Missouri on Saturday, June 13, 2020, in a small but joyous service at Christ Church Cathedral in St. Louis.

Original plans for his ordination called for hundreds of guests, including members from throughout the diocese, the Presiding Bishop of the Episcopal Church, dozens of visiting bishops from around the country, and family and friends of our new bishop from Barbados. But the coronavirus pandemic forced us to take extreme precautions for the sake of everyone's health.

Approximately 25 people gathered in-person, wearing face masks, practicing social distancing (as much as possible), and using hand sanitizer throughout the service. More than 700 people watched the service as it was streamed live on Facebook; thousands more have engaged online since the live event.

Although the Cathedral was nearly empty for the ordination, the Holy Spirit filled the space, ushering in a new era for the Episcopal Diocese of Missouri.



Left: The Rt. Rev. Jennifer Baskerville-Burrows gives an inspirational sermon (see page 7)

page 5/top: Bishop-elect Deon lays prostrate during the invitation of the Holy Spirit.



page 5/middle: The Seating of the Bishop with the Most Rev. Kathie Adams-Shepherd, Dean of Christ Church Cathedral and the Rev. Dawn-Victoria Mitchell, Standing Committee President

Left: 8-year old Ja'Lon Johnson presents his father with the Bishop's ring



Above L-R: The Rt. Rev. Bonnie Perry, Bishop of Michigan; The Rt. Rev. George Wayne Smith, 10th Bishop of the Diocese of Missouri and Chief Consecrator; The Rt. Rev. Deon Kevin Johnson, Bishop of Missouri; The Rt. Rev. Jennifer Baskerville-Burrows, Bishop of Indianapolis; and the Rt. Rev. Phoebe Roaf, Bishop of West Tennessee



“To find ourselves in this moment, the descendant of a slave, to be called to be the Bishop of Missouri – God is good!”

“To the people of Missouri, we have a whole new story to tell and a whole new boldness to tell it with. So I look forward to the adventure.”

- Bishop Deon Johnson, June 13, 2020

The Sermon

Bishop Jennifer Baskerville-Burrows delivered a moving sermon during the ordination service that paid homage to our past, but encouraged the people of our diocese to move forward.

“I want you to take notice of this moment. You’ll want to be able to tell the story of this day,” Bishop Baskerville-Burrows said. She recalled noticing Johnson for the first time at the Triennial Episcopal Black Clergy Conference in 2005.

Bishop Barbara Harris, the first woman bishop of the Episcopal Church and a mentor to our new bishop, was also at that conference. Harris talked of the importance of telling the whole story.

Bishop Baskerville-Burrows picked up on that theme. “Diocese of Missouri, you know our God is an on-time God, right?” she asked. “This is your time. You are beginning a new ministry with your new bishop just as the world is shouting and crying out for the whole story.

“In calling Deon to be your bishop, you will be pastored and loved by someone who is consumed with a passion for Jesus who has no patience for hate and exclusion. He will gently, clearly, prayerfully - deeply prayerfully, boldly and faithfully walk with you into God’s full future.”

Read the full text of her sermon at diocesemo.org.

The Transition

June 13 marked the official beginning of Deon Johnson’s ministry as bishop, but the leadership of the diocese has been in transition since March 1.

Johnson moved to Missouri and began working with Bishop Wayne Smith, forming a leadership team that was intended to ease the new bishop into the job. Instead, “10 and 11,” as they have been affectionately called, were thrown into crisis mode when the coronavirus pandemic hit in mid-March.

The worldwide health crisis changed all plans. 10 and 11 worked closely with the clergy of the diocese, holding weekly virtual meetings to discuss issues. Bishop Smith’s retirement celebration, originally set for March 28, was postponed until it is again safe for large groups to gather. The ordination, originally scheduled for April 25, was moved to June 13. Bishop Smith officially retired on April 30, keeping certain duties of the bishop until the June 13 ordination.

During the elongated transition period, (then) Bishop-elect Deon held several virtual “town hall” meetings with parishes throughout the diocese, mainly those outside the metro St. Louis area. He and the Rev. Canon Doris Westfall invited members to join in a casual chat to get to know each other and ask questions of their soon-to-be bishop.

From those discussions and other virtual gatherings he has attended, our new bishop has emphasized his desire for our diocese to come together as one church, with many locations. “I see us as a missionary diocese,” Bishop Deon said. “We’re going to try new things, step out of our comfort zone, expand our minds and dream big! I invite you to dream with me.”

Top/left: Bishop Deon poses with his mother, Verna Johnson; husband, Jhovanny Osorio; and son, Ja’Lon Johnson.

Bottom/left: After giving his blessing at the end of the service, Bishop Deon recesses with joy in his step.

Retiring Bishop Wayne Smith toasts our new bishop.

Bishop Deon Kevin Johnson outside Christ Church Cathedral.



FROM THE ELEVENTH BISHOP OF MISSOURI
THE RIGHT REVEREND DEON K. JOHNSON

Dear friends in Christ,

As we begin a new chapter in the adventure of following Jesus, I am grateful that the work of the Church continues even in these strange times. Today we have gathered in this cathedral church and in living rooms and dens, dining rooms and gardens across the diocese and around the world. We have gathered to celebrate and to pray, to hope and to dream, to cry and to rejoice. With ancient words spoken and the silences heard we have encountered the Holy and have been filled with the presence of God. Today, we can truly say that even while physically apart, “we are one in the Spirit, we are one in the Lord.”

None of us could have imagined the people of God gathered in so many varied places to continue to love God, to love our neighbors, and to love ourselves, even in a global pandemic. I am grateful for the courageous witness and prayers of the people of the Diocese of Missouri. You have in countless ways, exemplified a bold and daring faith in Jesus Christ even in the midst of challenge and uncertainty. To the members of the Search and Nominations Committee, the Transitions Committee, the Standing Committee and the Bishop’s Staff, thank you for the countless hours of work and care that has brought us to this day.

I also want to acknowledge my family, friends, colleagues, and loved ones who were originally scheduled to be here today, especially my family members in Barbados and around the world along with the people of St. Paul’s Episcopal Church, Brighton, Michigan.

I would also like to express my thanks to our Presiding Bishop the Most Reverend Michael B. Curry, who had planned on being our Chief Consecrator, and to the Reverend Gay Clark Jennings, President of the House of Deputies. I am grateful for the prayers and mentorship of the Right Reverend Robert C. Wright, the Right Reverend Wendell N. Gibbs, Jr., the Reverend Susan Candea of the ELCA, planned co-consecrators; know that your continued support and prayers mean the world to me.

It is my hope and prayer that together we, and all the people we are yet to meet, will transform our neighborhoods and towns, urban centers and rural areas through the love of Christ Jesus. I believe the work of the Church is now. Now is the time to remember “perfect love casts out fear”; Now is the time to remember that justice and righteousness will indeed flow like a mighty stream; Now is the time to feed the hungry, clothe the naked, visit the sick, release the captives and to proclaim Good News to those who mourn and to declare the year of the Lord’s favor. The world needs our witness, our compassion, and our love now!

God continues to richly and graciously bless and keep us in all ways.

With gratitude,

The Bishop's Diocesan Seal

You may have noticed that our new bishop is using a new seal on his correspondence. This "new" seal is actually an old seal.

The design for the new seal comes from the original seal of the diocese, dating back to our founding in 1841. The diocese changed the seal in 1952 to feature a fish and crozier.

As the bishop-elect was preparing to be ordained, he decided he preferred the history and traditional images of the original seal. He chose this design to be the centerpiece of his bishop's ring.

"As a history person, I was very much drawn to that," Bishop Deon said. "We're being drawn back into being a missionary diocese."

We contacted the Rev. Hope Jernagan, a freelance communications specialist, and asked her to create a new, updated look to the original seal. The result is the beautiful graphic you see today (below, right).

This design will be used for all "official" bishop business - baptisms, confirmations, ordinations, and letters from the bishop's office.

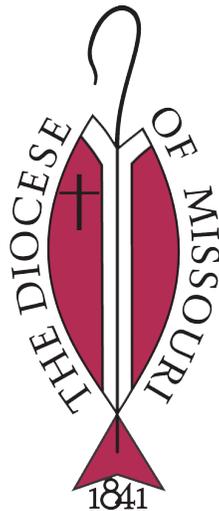
This seal does not replace our diocesan logo (right). We will continue to use both, for different communications purposes.



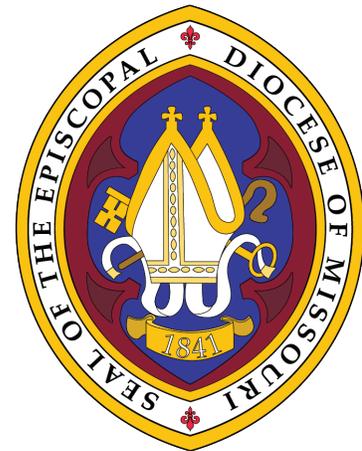
Diocese of Missouri
THE EPISCOPAL CHURCH



1841 Diocesan Seal



1952 Diocesan Seal



2020 Diocesan Seal

The Bishop's Ring:

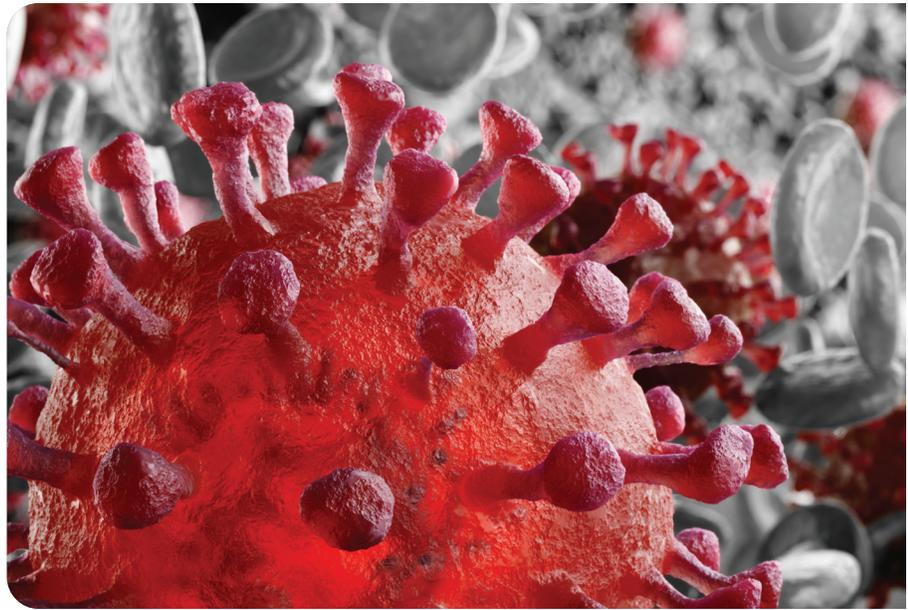
Each new bishop receives a Bishop's Ring. Like a wedding ring, this is a symbol of the bishop's faithfulness to God and the Church. The ring is used as an official seal on documents that call for the bishop to affix a seal in wax.

Bishop Deon designed his own ring, and it is both beautiful and unique. He used the original seal of the Diocese of Missouri as the focal point. It features a bishop's mitre, keys and a crozier, along with the diocesan founding date of 1841.



COVID-19

The diocese faces a pandemic



In what seems like an instant, a health crisis has changed our world. COVID-19 has claimed hundreds of thousands of lives, forced us to isolate ourselves and taken a huge economic toll on businesses and individuals.

This new coronavirus has drastically changed the way we “do” church in the Diocese of Missouri. The dangers of the situation became apparent in mid-March, leading Bishop Wayne Smith and (then) Bishop-elect Deon Johnson to suspend public worship in the Diocese until June 1.

“Now is the time for us who follow Jesus to be reminded that ‘perfect love casts out fear,’” Bishop-elect Deon Johnson wrote in a note to the Diocese on March 14. “Now is the time for us to remember that we are called to love our neighbors as ourselves and to care for one another. Now is the time to show the world the power of love even when we are not able to worship together, gather together or be together.”

Sunday morning worship moved from church buildings to the worldwide web. Facebook, YouTube, and Zoom became our means of communication and connection. Priests became technology experts (or at least experimenters), ministry leaders devised creative and safe ways to minister, and parishioners learned to adapt.

In a later message to the diocese, Bishop-elect Deon said, “We are one church, spread across a geographical area and across the world. And even with something as scary as COVID-19 and a global pandemic, the work of the church continues.”

The pandemic has changed our lives in countless ways. The disease has claimed the lives of beloved members and friends of our diocese (see memorial on this page), forced the closure of our church buildings and schools, and postponed our bishop ordination. In response to the crisis, the diocese has offered emergency grants to parishes who need financial assistance, provided seed money for a matching grant that will provide more than \$40,000 to our hunger ministries, and offered pastoral care to the best of our abilities.

As our state reopens, so do our church buildings - but on a limited basis. Bishop Deon has asked our parish leaders to follow local safety protocols, including requiring face masks, following social distancing guidelines and limiting attendance at Sunday services.

This story appears far from over. But the strength, love and support of our members - and our God - is strong.

We pray for the victims of COVID-19:

Bob Elsperman

Oct. 21, 1936 - April 7, 2020
Beloved husband, father and faithful churchman;
member of St. Martin’s Episcopal Church in Ellisville

Paul Bredencamp

April 5, 1956 - May 12, 2020
Beloved husband, father and grandfather;
friend of Louise Pooley, member of St. Timothy’s in Creve Coeur

If you would like to add a name to our COVID-19 Memorial, please send an email to communications@diocesemo.org



A Psalm of Lament in the time of COVID-19

by Bishop Deon K. Johnson

How lonely sits our neighborhood O God!
How we weep bitterly in the night!
Silent tears have become our song.
"Gone too soon," has become our lament.

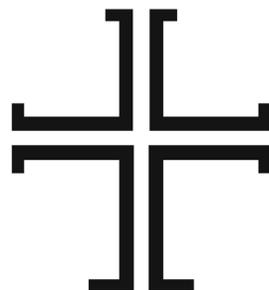
Our hearts are heavy and our souls cry out.
Our elders and our children, our neighbors and our friends are gone.
Our ancestors weep at the legacy of injustice, inequity, inequality.
Our young men and young women cannot breathe.
Our streets mourn; our doors are desolate; our leaders groan.

How long O Lord will you keep silent?
How long O Lord will our loved ones die alone?
How long O Lord will deadly pestilence ravage our people?
For these things we weep; our eyes flow with tears.

Our elders sit in silence; our young bow their heads to the ground.
Weeping and wailing, despair and distress have become our companions.
We wait for a strong deliver, one to revive us in hope.
Look to God and consider! Give ear O my soul and hear.
The steadfast love of the Lord never ceases;
God's mercies never come to an end.

"I am your God and you are my people," says our God,
"I will dry your tears and lift you up O my people.
I will turn your mourning into dancing,
and your lament into songs of joy.
Turn again to joy, and exchange mourning for a song."

Be still then, O my soul, take courage,
The God our Ancestors dwells with us
And in hope shall be our strength.



Finding holiness in the crisis

by the Rev. Andrew Archie,
Rector of The Church of St. Michael & St. George, Clayton

The shutdown in general and our church remaining closed to public worship in particular have been frustrating. Can we turn our frustration into an opportunity to be transformed more and more into the likeness of Christ? For holiness is what the world needs most from Christians. And holiness is just another name for the life of Christ in us.

The shutdown is an opportunity to more closely resemble Christ. Don't miss it.

Adjusting to lockdown:

Reflections on church in the time of COVID-19

Returning to my roots

by the Rev. Edie Bird,
Rector of Christ Episcopal Church, Cape Girardeau

Yes, this was an amazing thing for me, doing the daily prayers.

I started livestreaming daily prayers in mid-March as a way of returning to my roots. In the old days, when I was a young priest, I used to do morning and noon and sometimes evening prayers in the church where I was serving, but



rarely did anyone show up. The exception was in 1990-1993 at St. Aidan's, Tulsa, where Mrs. Jean Pasley would come every morning after dropping her grandchildren at school and on her way to work as a social worker. She had grown up on the island of Antigua in her grandmother's house in the shadow of the Anglican cathedral and remembers that her grandmother taught her to stop and pray whenever the cathedral bells would ring. She once told me that this is why she resonated so deeply with John Donne's meditation "ask not for whom the bell tolls, it tolls for thee."



So, when I started the prayers, who should show up on the livestream daily but Jean Pasley from St. Aidan's in Tulsa. So I really did return to the roots of my experience of daily prayers, with one of the strongest prayer partners from the past showing up on the livestream.

There developed a core group of about a dozen people who showed up on the livestream prayers. Most of them were from CEC, but there were also new connections made. The most moving connection was the former organist from CEC who had not attended church in decades, Jean Lincoln. She was in hospice and her daughters, who had grown up in the church, tuned into the FB livestream prayers three times a day, six days a week, along with their mother. They said she recognized familiar prayers and took great comfort from this return to her roots. When she died, I did the Prayers at the Time of Death over the phone with her family.

CEC has reopened. We will be open for Sunday services at 8 a.m. and 10:15 a.m., beginning June 7. I expect very few people to attend in person, and more online. Since the church is in a leadership transition,* I want to make sure to only livestream services from the church building from now until I leave. I don't think it's appropriate to livestream from my home any longer because it makes the transition to a new priest harder. So I stopped doing the daily prayers from home. BUT, I gathered the regulars into a Zoom class on daily prayer rhythms to help them explore ways to continue practicing daily prayer.

*The Rev. Edie Bird is retiring as Rector of Christ Church on July 15.

Connection and support in uncertain and trying times

by the Rev. Camie Dewey,

Associate Rector of St. Timothy's Episcopal Church, Creve Coeur

Throughout March, April, and May, St. Timothy's offered Morning Prayer and Evening Prayer every weekday. As of June 8, we have gone down to Evening Prayer only, due to staff availability. We have, however, also begun offering Compline on the weekdays, which is led by our seminarian. When these Offices began online, they were met with high attendance numbers, certainly more than we expected. Over the months, the numbers have dropped off a bit, but there remains a strong core of participants who are faithfully watching and praying along with us every day.



We decided to begin online prayer services because we wanted our parishioners to feel a strong connection to the church in a time where it wasn't possible for us to be together in person. Our online presence could serve to remind our congregation that four walls don't make the church, but rather, the people who pray and worship together do.

We have learned that our congregation is as loyal and united as we thought they were, and that there is a deep longing for connectivity and support, especially in uncertain and trying times. The opportunity to hold one another in common prayer has allowed the congregation to reach much further than they imagined, as we have people from around the country who join us in prayer, as well as other clergy and even the Bishop-elect, who led our Evening Prayer service one evening.

We plan to continue Evening Prayer online in some form once the doors are opened to the congregation again. What that looks like right now, we don't know, but we do recognize the need for us to remain available online.

Emmanuel's Food Center: Ready to help!

by Mimi Shipp, Communications Director
at Emmanuel, Webster Groves

COVID-19 has impacted peoples' lives in ways we may not have paid much attention to a short time ago. The pandemic has exposed how fragile and difficult life already was for so many. With many out of work, and more to come, it is increasingly hard for individuals and families to get basic necessities. And this trend will continue.

Emmanuel Episcopal Church's Food Center typically works closely with Webster-Rock Hill Ministries, Webster University and Holy Redeemer's St. Vincent DePaul team. We serve approximately 1,500 clients per year. By the end of April, the steadiness of clients coming in dropped, the total opposite of what has happened at other food pantries. That drop in clients made us realize that it was time to take the food out into the community.

In May, Emmanuel worked with Isaiah 58 Ministries to transfer inventory from Emmanuel to their Super Hero Sunday food drive. Isaiah 58 Ministries is feeding more than 1,000 people per month, and has a high need to keep food coming in. We will continue to be in touch with them.

Also in May, we learned of another community need at LifeWiseSTL (formerly Kingdom House). Their immediate need is diapers and laundry detergent, so again we will transfer inventory to help them meet their needs, and stay in touch to assist as needs arise.

We want all parishes in the metro area to know that anyone can place an order with the Food Center by calling 314-961-2393, Monday-Friday, 9 a.m. to noon. An order will be assembled and made ready for curbside pick up, Monday-Friday, 9 a.m. to noon. And FYI, toilet paper and masks are provided with orders, if needed!

We invite parishes to contact either Charlotte Martin (charlotteamartin@gmail.com) or Gail Range (gfr227@gmail.com) if you know of food needs in your community. No one will be turned away.



DISMANTLING RACISM

*When the cameras are gone,
when the public attention has
moved elsewhere, we must not
be distracted. The work goes on.
The struggle continues. God is
still God. And we must keep the
faith.*

-Presiding Bishop Michael Curry



A Statement from the Diocesan Dismantling Racism Commission

As people of faith in the Episcopal Church, we are called to a mission of reconciliation in the midst of the pain, anger and grieving that confronts us following the murder of Breonna Taylor, Ahmaud Arbery, George Floyd and many others, all beloved children of God. We also know that we cannot be reconciled to God and each other until we confront and lament our sin of racism, committing ourselves to true penance and authentic work for justice.

We stand in solidarity with all those whose righteous demands for justice ring in the streets. We also call upon our community to continue its commitment and work to dismantle racism through action, self-reflection, education, and prayer. As the Commission for Dismantling Racism in the Episcopal Diocese of Missouri, we remain steadfast in our mission: "As people living our baptismal covenant, we see our diocese reconciled to God by challenging racism in ourselves and society."

We urge all communities of faith in the Diocese of Missouri to create or renew anti-racism ministries that will sustain and support action for racial justice both now and in the future. Your Commission for Dismantling Racism has strived for racial reconciliation since 1984. We are a resource and support for congregations and individuals who seek to renew and strengthen their work for racial justice, and we will continue to convene and lead our diocese in prayer, self-reflection, education and action.

Read reflections and get resources from the Dismantling Racism Commission on our website:
<https://www.diocesemo.org/dr>

*A letter from the Bishop**

by Deon K. Johnson, Bishop of Missouri

The last few weeks have been painful. We have watched in disbelief, anger, horror, sadness, shock and outrage, the public lynching of George Floyd in the street of Minneapolis, MN. Those emotions were further exacerbated by the actions of the President of the United States and the escalation of violence in cities across our nation. All the while non-violent protesters have taken to the streets to demand justice and to call our nation to live more fully into its ideals.

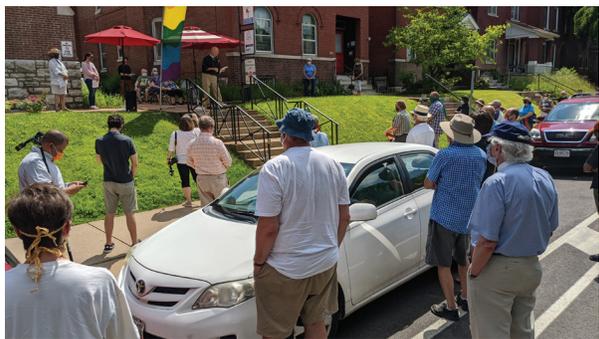
These past few weeks I have ranged from profound sadness to a simmering anger; sadness that this is happening in 2020 and anger because I am George Floyd, my eight year old son is George Floyd. I have marched with clergy of our diocese to call for justice and I have lamented the countless men, women, and children whose names and lives have been sacrificed to racial inequity. We have been here before.

While I do not condone the use of violence, I know that at the heart of the protest and acts of vandalism lives the festering sins of racism and white supremacy, the legacies of chattel slavery. At the core of racism and white supremacy, lives fear. Fear often masquerades as conviction and certainty. Fear would tell us that dignity belongs to some and not to others. As followers of Jesus, we must live and know that perfect love casts out fear. We must, in the words of the Prophet Micah, “do justice, love mercy, and walk humbly with our God.”

As we see through the glass of this time dimly, we as followers of Christ are called to defend the rights and dignity of all God’s children, seeking and serving Christ in all people, even those with whom we disagree. We must be about the mission of working for justice and showing God’s love in this time and place. We must be about the mission of speaking truth to power and making no peace with oppression. Lest we get distracted by the schemes and gimmicks of those who peddle in fear, we must be about the business of the loving our neighbors as ourselves in Christ Jesus our Lord.

Therefore, my sisters and brothers in Christ, let us work tirelessly to eradicate from ourselves, from our churches, from our neighborhoods, and our nation the fear which denies, divides and destroys. May we work towards the beloved community and together pray that God might, “grant us wisdom, grant us courage for the facing of this hour.”

May God’s peace be ours today and always.



June 3: St. John’s in Tower Grove held a prayer rally calling for equality and justice for all.

**See a letter of support from all clergy members in the diocese at diocesemo.org*



A prayer for the healing of our nation and an end to the sin of racism and white supremacy:

God of justice, in your wisdom you create all people in your image, without exception. Through your goodness, open our eyes to see the dignity, beauty, and worth of every human being. Open our minds to understand that all your children are brothers and sisters in the same human family. Open our hearts to repent of racist attitudes, behaviors, and speech which demean others. Open our ears to hear the cries of those wounded by racial discrimination, and their passionate appeals for change. Strengthen our resolve to make amends for past injustices and to right the wrongs of history. And fill us with courage that we might seek to heal wounds, build bridges, forgive and be forgiven, and establish peace and equality for all in our communities.

In Jesus’ name we pray.
Amen.

A GOODLY HERITAGE



by the Rev. Dr. Warren E. Crews

In 2007 several members of St. Michael & St. George, who worked with a non-governmental organization (NGO) in Tanzania providing practical education of villagers, notified me that an Anglican priest from the Diocese of Morogoro, who worked with them, would be coming to Eden Theological Seminary in Webster Groves. At the time, I was serving as an adjunct professor of church history and liaison to Episcopal students at Eden.

Dennis Mnyanyi began a long list of African Anglican seminarians. The second one was Stephen Dokolo from our companion Diocese of Lui, who went on to become their bishop and now an archbishop of a region in South Sudan. Both spread the word of how good the quality of Eden's Master of Theological Studies was and how warm was the support they received from local Episcopalians. Thereafter, most years saw a new seminarian arrive from five dioceses in Tanzania. On the whole, some of their support came from the Mission Committee of Emmanuel Episcopal Church in Webster Groves, as well as generous parishioners, and occasionally much-needed emergency grants from Bishop Wayne Smith and Emmanuel's rectors.

They have opened our eyes to the amazing, dynamic life of the Anglican Communion in East Africa. What has been wonderful to watch has been the good fruit of this ministry with our Anglican friends from Africa. Perhaps a good way to see that is to share some information about their life after returning home (see list to the right).

Given the pandemic and its severe impact on the seminary as well as limitations on travel and visas from Africa and other parts of the world, we don't know what the future holds for this ministry to our African Anglican companions. Yet, even now we have a great deal for which to be thankful for this goodly (and godly) fellowship.

The Rev. Dr. Warren Crews (far left) with 2007 Eden graduates from Africa and Missouri: Robert Ard (now in the Diocese of Western North Carolina), Emily Hillquist Davis, Dennis Mnyanyi, Stephen Dokolo, Stephen Robin, Rebecca Ragland and Mabelle West.

A heritage of African Anglicans educated at Eden Theological Seminary in Webster Groves

Diocese of Lui & Archbishopric of Armadi:

- Stephen Dokolo
(Bishop of Lui Diocese and the Archbishop of Amadi Archdiocese)

Diocese of Morogoro:

- Dennis Mnyanyi
(NGO providing clean water)
- Bishop Fred Chingwaba
(now in the Evangelical Anglican Church of Tanzania)

Diocese of Mpwapwa:

- Agripa Ndatila
(Principal of St. Philip's Theological College)
- Anderson Madimilo
(educator)

Diocese of Kiteo:

- Bishop Isaiah Chambala

Diocese of Central Tanganika:

- Timothy Chiboti (pastor)
- Bethuel Mlula (educator)
- Michael Nchimbi (student at Eden)

Diocese of Dar es Salaam:

- Mtipe Koggani
(just graduated from Eden, and will soon start at the Deaconess Anne House program and a discernment process for ordination)

Additional Eden graduates from the Church of South India:

- Clive Samson
(now serving as Pastor at Faith Christian Church of India in Ballwin)
- Sujanna Raj
(now serving as Interim Pastor at St. Stephen's in Ferguson)



The Rev. Canon Loren Lasch



The Rev. Ian Lasch



The Rev. Edie Bird



The Rev. Marvin Foltz

CLERGY TRANSITIONS

Leaving the Diocese of Missouri:

- **The Rev. Canon Loren Lasch** has accepted a call to become the Canon to the Ordinary in the Diocese of Georgia. Canon Loren's last day in the Diocese of Missouri is June 30.
- **The Rev. Ian Lasch** has accepted a call to become Rector at St. Francis of the Islands Episcopal Church in Savannah, Georgia. Ian's last day at Grace Church in Jefferson City is July 12.

Retiring:

- **The Rev. Edie Bird**, Rector of Christ Church in Cape Girardeau, is retiring July 15.
- **The Rev. Marvin Foltz**, Rector at St. Timothy's in Creve Coeur, is retiring Aug. 15.

Transitions & New Titles:

- **The Rev. Whitney Rice**, Associate Rector at Emmanuel in Webster Groves, is joining the Bishop's staff as the Canon for Evangelism and Discipleship Development. Her first day in the diocesan offices is July 1.
- Finance Administrator **Desiree Brattin**, who has served in the Bishop's office for more than 25 years, received the title of Canon for Finance and Administration.
- **The Rev. Doris Westfall**, who has been serving as the Interim Canon to the Ordinary since last fall with Bishop Wayne Smith, has accepted the call to remain on staff as Canon to the Ordinary with Bishop Deon Johnson.
- **The Rev. Annette Joseph** is resigning as Rector at Holy Cross in Poplar Bluff, but will continue to serve as Rector at St. Paul's in Sikeston.
- **The Rev. Mariclea Chollet** resigned her position as the Associate Director of Pastoral Care and ended her service at St. Luke's Hospital on May 22.

Interim Positions:

- **The Rev. Valori Sherer** is serving as interim rector at Calvary in Columbia.
- **The Rev. Rob Voyle** is serving as interim rector at St. Peter's in Ladue.
- **The Reverend Elizabeth Gordon Meade** will serve as interim rector at St. Timothy's in Creve Coeur, beginning September 1.

Ordinations:

- **The Rev. Mary Haggerty** will be ordained into the priesthood on July 11 at St. Barnabas in Florissant, where she will serve as priest in charge.
- **The Rev. Peter Levenstrong** will be ordained into the priesthood June 27 at St. Gregory of Nyssa Episcopal Church in San Francisco, where he will serve as associate rector.

MINISTRY SPOTLIGHT

The Church of St. Michael & St. George shares creative ministry ideas



Children's Ministry

by Amy Zimmerman, Assistant Director of Children's Education
The Church of St. Michael & St. George, Clayton

Engaging children, youth and families in church ministry can be a daunting task on a good day. Adding in a pandemic and a lockdown might create a seemingly insurmountable task.

But staff members at the Church of St. Michael and St. George in Clayton are finding creative ways to share the knowledge and love of Christ with their young members.

Thanks to Amy Zimmerman, Kyle Tallman and Marty Chapman for sharing these reflections, ideas and resources with the Diocese!

View the Resources:

Krista's videos:

<https://www.csmg.org/family/children/>

Mary Beth's craft videos:

Marble Painting:

<https://vimeo.com/405906226>

Resurrection Mini Tree:

<https://vimeo.com/405906226>

Memory Map:

<https://vimeo.com/411587861>

Sheepfold:

<https://vimeo.com/413833988>

Flower Prints:

<https://vimeo.com/416186830>

At the Church of St. Michael and St. George, we are finding new ways to connect with our Children's Ministry families during lockdown.

Each Sunday we send our families an email with a Bible lesson, talking points, and a related craft. One of our parishioners and parents, Krista Jarvis, offered her videography and story-telling skills to help tell the Bible stories. Using a scene and figures she created in her home, she retells the story in an approachable way for children, adding questions and observations for them to consider. We also use online resources, such as the Jesus Storybook Bible videos available on YouTube, to help relate the stories to our students.

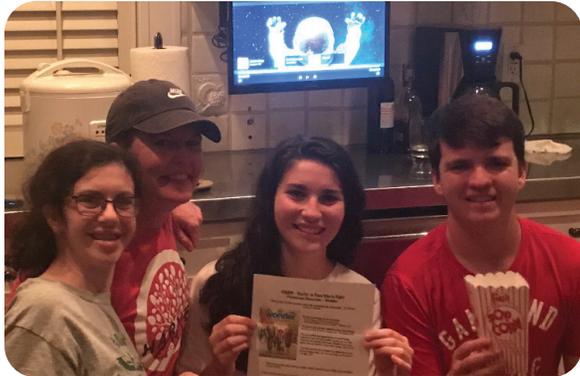
Children's Chapel leader Brett Rutledge provides talking points for parents to discuss with their children. Mary Beth Tipton, Children's Education Director, creates videos to explain a craft project related to the lesson. Our children made marble paintings for Good Friday, resurrection mini-trees for their lesson about Doubting Thomas, memory maps when learning about the Road to Emmaus, sheepfolds for their lesson about the Good Shepherd, and flower prints for Mother's Day.

We reach out to our families regularly via phone and text and make every effort to fulfill any requests. Parents have asked for prayers to say with children during this crisis, online games that are Bible-based, and more. We know many of our families are overwhelmed with working from home, helping children with distance learning, and keeping children active and engaged during lockdown. We strive to give them a way to stay connected to the church and their faith even though we are unable to gather together.



Youth Ministry

by Kyle Tallman, Director of Youth Ministry
The Church of St. Michael & St. George, Clayton



When the isolation set in, we started looking at different ways that we could reach kids. We began by doing teaching on Sunday mornings and Wednesday nights on Instagram live. We felt like that's where our audience was. We've been surprised at the level of engagement through Instagram by both students and parents. Our long-running Girls High School Bible Study started having Zoom meetings on Tuesdays. As colleges began to close, the Bible study expanded to include alumni as well. As schools began to figure out their online learning schedules, the Bible study flexed to help accommodate schedules.

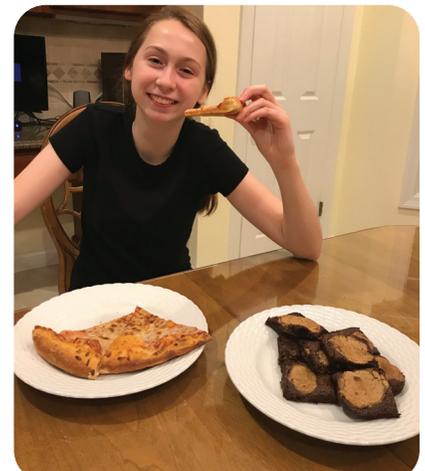
Next we took our Sunday night youth group and placed it on Wednesday nights. This gave us the opportunity to engage kids throughout the week. As the weeks rolled by, we started to notice some fatigue. Kids seemed to be exhausted from numerous online interactions that they were required to be on throughout the day -- online assignments, group Zoom calls, etc. We didn't want Wednesday nights to feel like another boring class that they had on the schedule. We decided to shake things up a little; we kept our teaching time during Sunday school and Bible studies and let Wednesdays be geared towards community/fun.

We bought a cheap spinning wheel from Amazon that we call the "wheel of destiny." It's filled with fun prizes kids can win while we play games on our Zoom

roll of toilet paper or a chalked sidewalk outside of their house. We feel like it's been a great connection point for us with students with a little fun sprinkled in.

We also wanted to create something to look forward to. With so many things on the calendar being canceled, we wanted to put something on there for our students to be excited about. We worked with the Parent Ministry and Children's Ministry to create a stay at home movie night! We thought it would give families a fun opportunity to spend some time together, watch a great movie and hopefully have a good discussion. We packed together some popcorn and candy along with some questions and delivered it to their houses. Folks simply rented the movie "Wonder" on their own or watched it for free on Amazon. It was a fun way to be together, while we can't be together.

For seniors, we recently had "2020 Senior Round-up." This senior class is living in an unprecedented time, so we wanted to create a quick time for our students to reflect, ask questions and discuss what transitions they will be facing over the next year. This one-hour Zoom call allowed us to check in with seniors and walk through our top 10 tips for starting college. We also delivered some cookies along with a copy of the book "The Ragamuffin Gospel" to their homes. Inside of each book was a letter that their parents wrote them. It's not the full celebration we would normally do, but we think these small touch points are important as they venture off into college.



Parents & Families

by Marty Chapman, Director of Family Ministries
The Church of St. Michael & St. George, Clayton

Our Parent Ministry strives to support parents, grandparents, and all who love and nurture children as they raise Christian families in today's increasingly challenging world.

We work to find creative ways that those raising children or grandchildren may network within our church community with others in similar phases of life. We find that the community as a whole can foster friendships and relationships that strengthen each of us and help ease the burdens inherent in childrearing today.



- **Parenting Seminars** - At least twice a year we bring in an outside speaker and at least once a semester we offer an age-specific roundtable evening.

- **Good old-fashioned phone calls** - Placing weekly calls to various segments of this ministry to keep folks in touch and connected in this time of COVID-19.

This summer we are going to sponsor a watch-at-home movie night, for those 12 years old and up, complete with popcorn and treats, to watch "Just Mercy." Discussion questions will be included with the delivered snacks.



We do this through various opportunities such as:

- **Thursday Morning Playgroup** - for those with newborns to preschoolers

- **Faithful Generations Adult Sunday School Class** - an inter-generational class that chooses a book, movie series or topic to discuss. We just completed a series discussing "Tattoos on the Heart and Barking to the Choir," by Father Gregory Boyle. We are now watching the documentary "The African Americans: Many Rivers to Cross," and are discussing each episode on Sundays.

- **Grandparent Link** - for grandparents who seek to find ways to strengthen their adult children and/or grandchildren's faith.

- **Mindful Moms** - Mothers of children 18-25 years old who share ideas about how to guide their adult children as they leave home.

Parent Ministry Kickoff 2020:

Dr. Tim Jordan, a well-known pediatrician, will be our kickoff speaker on Wednesday, Sept. 30, 6:30 - 8:00 p.m. All interested persons will be welcome. Registration will be published in August.



Please follow us:

- Instagram at @csmmsgparentlink
- Facebook at CSMMSG Parent Link
- Parent Ministry under FAMILY at www.csmmsg.org

For further information please contact Marty Chapman at marty@csmmsg.org.

by Br. Michael Malone, Ph.D.
 Anglican Order of Preachers (Dominicans)

When you think of “Religious Orders,” what comes to mind?

If you’re like most people, you think of monk and monasteries, nuns and abbeys. Vows of celibacy and silence. A life of prayer and withdrawal from the world.

Nothing could be further from the truth.

While we in the Anglican Communion do have monks and nuns, they are not all there is to Religious Orders.

“Dispersed” Orders

The Canons of the Episcopal Church have a rather narrow definition of a “Religious Order,” which includes common property, living together in community, and vows of celibacy, poverty, and obedience. However, to the larger world “Religious Order” includes what the Canons call “Christian Communities.” These communities tend not to live in one place, but are usually spread out geographically. They include both single and married members. Vows usually include obedience, but instead of poverty, the vow is of simplicity. Instead of celibacy, the vow is of purity. Because Christian Communities tend to be dispersed, I’ll use the term “Dispersed Orders” to talk about them.

Dispersed Orders do not necessarily live in a central “house.” Such a location may not even exist. Members live and work within their local parishes, using the spiritual gifts unique to their Orders. Nevertheless, the community within an Order is hugely important, and members keep in regular contact with their Brothers and Sisters.

Dispersed Orders have a “Rule,” a set of commitments by which the members order their daily life. They often (but not always) have a “habit” – special clothing that marks one as a member. The habit is not a vestment but is considered everyday clothing. Some Dispersed Orders allow a less formal “street habit” for everyday wear. Many Orders wear either full habit or street habit during nearly all their waking hours.

Prospective members must go through a period of formation under the guidance of established members. Each order has its own unique process, but they usually include study, building habits of regular prayer, and possibly spiritual exercises.

These Orders currently have representatives at various parishes within the Diocese of Missouri:

- The Anamchara Fellowship
- The Anglican Order of Preachers
- The Order of St. Francis
- The Rivendell Community
- The Society of St. Francis
- Third Order Society of St. Francis

THE HOLY SPIRIT IN ACTION

*Dispersed Religious in
 the Diocese of Missouri*



Also represented in the Diocese is the Brotherhood of St. Andrew, a men’s organization that, while not meeting the national definition of an Order or Community, has members who live under disciplines of prayer, study, and service.

What do these ”Dispersed Religious” actually do?

If you think that Dispersed Religious pray a lot, you’re not wrong. Most Orders have as part of their discipline a regular round of Daily Prayer, usually using the Daily Office in the Book of Common Prayer. But the Dispersed Religious do much more than pray.

Some are clergy and perform their clerical duties in addition to their Order’s discipline.

But lay members are also out doing God’s work in their parishes and in the Diocese. Some are lay preachers. Some work in Christian Formation, or teach at the college level. Others work with food ministries, or volunteer at hospice facilities.

One Franciscan in the Diocese does “Coffee with a Friar.” He sits in a coffee shop and offers to buy anyone a cup of coffee and just listen. No arguments, no theology, no attempts to convert, just listening.

More to Come

Becoming part of a Religious Order can be a meaningful way of living out our Baptismal vows, and Dispersed Orders are a growing part of the Diocese of Missouri. During the coming months we will be exploring each of them, including personal interviews with members. We will learn how individuals felt their call, something about their process of formation, and how they minister within the Diocese. And we’ll tell you who to contact if you want more information.

DEACONS: SENT TO SERVE

by the Venerable Rebecca Barger,
Archdeacon of the Diocese of Missouri
Deacon at St. Francis in Eureka

I am frequently asked, “What exactly is a deacon?” or, “What does a deacon do?” Hmm... the common thread of these questions is that many people really don’t understand the role and ministry of deacons. Actually, these are fair questions. After all, if you were to put all of the deacons in the Diocese of Missouri in a room together and ask them what they do—outside of the liturgy, of course—you would get a wide array of answers. But in the liturgy, a deacon’s role is pretty distinctive per the rubrics of the Book of Common Prayer—we read the Gospel, lead the Prayers of the People, bid the Confession, serve at the Table, and give the Dismissal. But our non-liturgical “work” is as individual and unique as the person doing it. Additionally, when you think about the vast nature of the parishes in which we serve as deacons, we adapt to the “character” of that particular parish. Since no two parishes are exactly alike, the essence of each deacon’s ministry is quite a diverse, blending of the character and nature of both the deacon and the parish that we serve.

The diaconate is deeply rooted in scripture from both the writings of the Old and New Testaments. The moral teachings for showing mercy and justice to all people and leading by word and example to love God and others as oneself are at the very core of the diaconate. Scripture tells us that Jesus “sent” his followers to share the message of God’s love and to extend his work of healing in the world. This work is service, or in Greek, diakonia. In the New Testament, the word “service” or diakonia is multifaceted for it relates to a wide range of service types pertaining to the ministry of the early Church that reached beyond acts of charity. The New Testament is full of examples of early “deacons” doing ministry, from the distribution of food to widows, spreading the word of God, preaching, and healing. And not to take away from these significant accounts of the first deacons and their ministries, personally I see the best image of diakonia as described in scripture appearing earlier than in the Book of Acts. It comes from the Gospel of John, chapter 13, when on the last night with his friends, Jesus washed the disciples’ feet. Jesus’ own ministry was that of humble service to others. He came not to be served, but to serve. The one who “sent” others into the field of ministry also “did” because his love was that great and ran that deep.



The diaconate has undergone a myriad of changes over the centuries. There have been several waves of transformation that have influenced the renewal, growth and development of today’s diaconate.

But what hasn’t changed is the fact that the diaconate is a ministry of service — we are all sent to serve.

In the Constitutions and Canons of The Episcopal Church, Title III, Canon 7 states that “deacons serve directly under the authority of and are accountable to the Bishop...” (1) Deacons perform tasks as appointed by the diocesan bishop serving all people, with emphasis placed on society’s marginalized. We serve under the direction of the bishop and in partnership with parish priests. But ultimately, the ministry of the Church includes everyone — the laity, bishops, priests, and deacons. The Catechism in the Book of Common Prayer outlines for us diakonia for the laity and the three orders of clergy. But most importantly, we are all called to be representatives of Christ and his Church and continue to extend his work of healing in the world. Jesus’ voice still beckons us, sending us out to be servants, or agents of change in his name for the benefit and well-being of others with whom we share life in this earthly kingdom of God . We are all sent to serve the greater good for all of God’s creatures and creation.

1. The Domestic & Foreign Missionary Society of The Episcopal Church. 2018 Constitutions & Canons together with Rules of Order. New York, NY, 2018, page 113.



A Deacon's Reflection

by the Rev. Harry Leip,
Deacon at Trinity, Central West End

As one of the “job descriptions” of the diaconate in our Book of Common Prayer, the Bishop charges each soon-to-be-deacon at their ordination with the directive: you are to interpret to the Church the needs, concerns, and hopes of the world. In my vocation as a deacon over the course of nine years, these words have continued to challenge, nourish and guide me while I have been assigned part of the clergy at Trinity in the Central West End.

As we know, our own interpretations are shaped by our local context – our biological and chosen families, where we live, the values we embrace, etc. From this wealth of experience, each deacon, including myself, serves the Church by using this lens to listen to the community around us – and discerns what our ministry may be. As an order of ministry in the church, deacons are amazingly diverse – but we strive to be an icon of Jesus’ service to others (particularly those in the margins) by deeply listening to the world around us.

For my local context, I live, work and serve in the city of St. Louis. I am a bi-vocational deacon, which means I inhabit two primary spheres – my full time IT job at a financial services company and my vocation as Trinity - Central West End’s deacon. This means that one of my challenges in remaining healthy is to keep the three main spheres of life – family, church and job – in a more-or-less balanced state. On a good day, it’s like watching a video of the solar system, with the planetary spheres majestically rotating around the sun. On a difficult day, I feel like a circus clown who tries to juggle three balls, trying not to drop one during the show. I have learned that to keep spiritually healthy, to be able to serve others authentically, I have to be aware of my three spheres and how extra time spent in one, means less time spent in others.

One of my passions is liturgy, which is one of the reasons I joined the Episcopal Church in the 1990s. One of my primary ministries is to facilitate and deepen the liturgical tradition of both Trinity and the diaconate. I help to facilitate the dozens of dedicated liturgical volunteers at Trinity, I assist our rector in choosing music and am always on the lookout for new innovations which will draw us further into the mystery of God, found in community.

Through all the ways that I serve – that deacons serve – we embody a vital ministry of service, in all its myriad expressions. Thanks be to God!



A Deacon's Reflection

by the Rev. Janet Schisser,
Deacon at Calvary, Columbia

I am celebrating 14 years of ordination as a deacon, and what a ride it continues to be! During formation in Oklahoma, our examining chaplain advised us to complete each assignment from the perspective of our passion. At that time, my only real passion was to do what God wanted me to do. My prayer was “Please, God, help me identify and follow your direction for my life and work.” I eventually identified my passion as sharing God with others – specifically evangelism. With reflection, another “E” word better describes how God uses my skills – evolution.

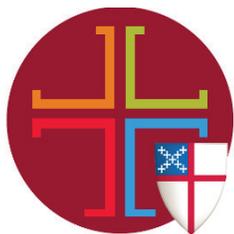
Completing two units of clinical pastoral education (CPE) led to hospital chaplaincy, hospice and bereavement work. I tried prison ministry inside the walls. That was not my calling. My calling evolved into Kairos Outside (KO), where I work with women whose lives have been impacted by the incarceration of someone else.

As life further evolved, so did God’s call to ministry. I moved to Columbia, Missouri, and was assigned to Columbia Hope, the startup Episcopal Church intent on inviting the unchurched, my passion for evangelism fit well. Involvement in interdenominational and interfaith outreach efforts led to a passion for helping the homeless through community feeding ministries and “Room at the Inn” emergency winter shelter (affectionately called RATI).

In October of 2015, I transferred to Calvary, a much larger parish that had both a rector and an associate priest. Calvary had never had a vocational deacon, but the parish had been mission-minded for years. As a church in downtown Columbia, they were already well-established in outreach to the homeless and at-risk populations. Joining their ranks was like jumping on a train that was already racing. When the associate priest left, I began assisting with pastoral ministries, such as shut-in and hospital visitations and facilitating the eucharistic visitor team. Last year I was contemplating retirement until our rector retired. I couldn’t imagine not being part of the transition to an interim. And, now the pandemic – an evolution of epic proportions.

My morning prayer continues to be: “Dear God, thank you for the gift of another day of life. I give to You all that I am, and all that I have. I open my entire being to receive the gifts that You have waiting for me today. Open my eyes and ears to what you want me to do. Amen.”

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GRACE GATHERING

Holy Communion receives grant to begin worship service celebrating diverse abilities

United Thank Offering announced the grant recipients for the 2020 granting year, and we are excited to share that the Episcopal Church of the Holy Communion in University City will receive \$11,320 for their Grace Gathering project.

“Grace Gathering will welcome those with intellectual and physical disabilities and their caregivers and families - those whom the Church has not traditionally served well,” said the Rev. Laurie Anzilotti, assistant rector of Holy Communion.

The Rev. Anzilotti and a team of volunteers will hire a guitarist and purchase other items for the interactive services. They plan to begin by sharing online worship space as the new school year begins this fall. The services will be open to all ages and all types of special needs.

United Thank Offering awarded 26 grants throughout the Episcopal Church this year, totaling more than \$1.5 million. All the projects provide opportunities for the



church to share how their experience of faith has impacted them and invite their community to experience the love and hope of the Episcopal Church.

Funding for the grants comes from the United Thank Offering - all those pennies and quarters we save in our little blue boxes each year are coming back to us in the Diocese of Missouri, allowing us to do God's work in the world!

To learn more about Grace Gatherings and how you can get involved as a participant or volunteer, please contact the Rev. Laurie Anzilotti:

lanzilotti@holycommunion.net