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May 3, 2020

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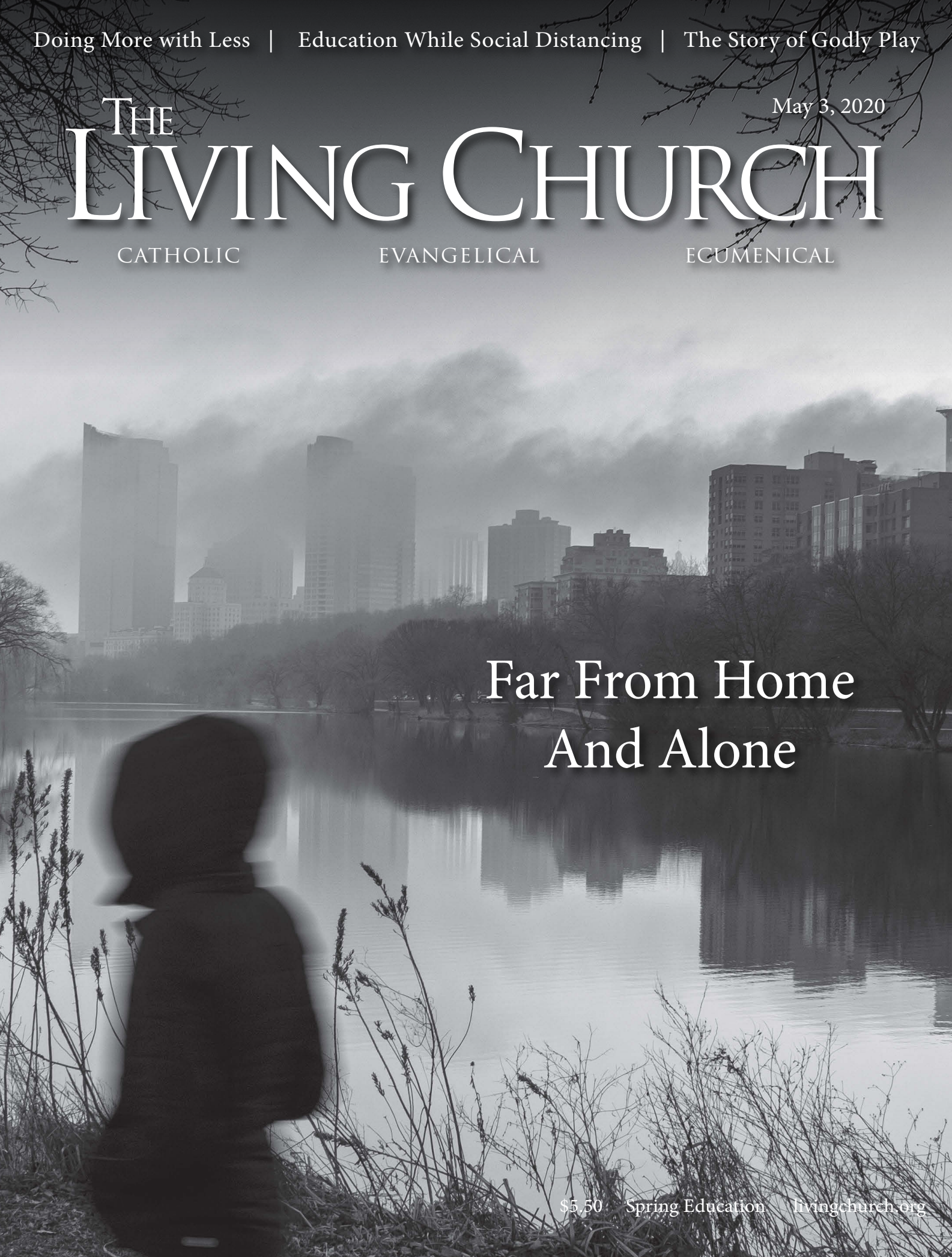

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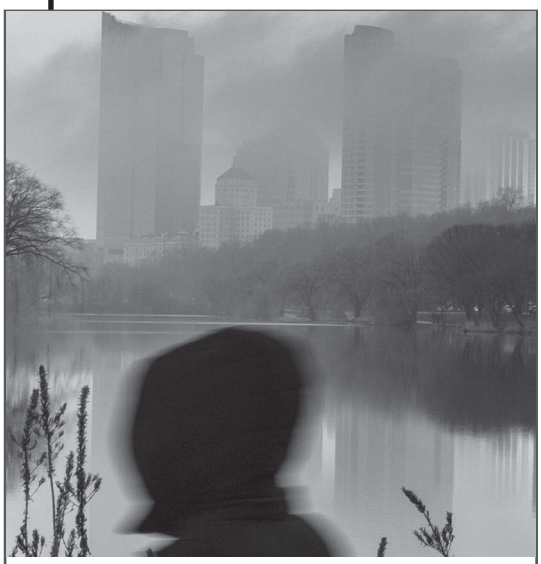

ON THE COVER

The Milwaukee lakefront, a day before the stay-at-home order went into effect in the state of Wisconsin, isolating many international students (see photo essay, p. 20).

Photo by Asher Imtiaz

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

Doing More with Less

Pandemic Brings Financial Challenges for Churches

By G. Jeffrey MacDonald
Correspondent

Collections down as much as 70 percent. Tenants struggling to pay church landlords. Steep drops in investment income that's needed to pay monthly bills.

Across the Episcopal Church, congregations are weathering effects of a financial storm that shows no signs of abating anytime soon. As states have banned public gatherings in attempts to slow the fast-spreading coronavirus, congregations unable to pass offering plates are getting squeezed between shrinking revenues and rising costs.

"Needs are up. Income is down. It's is the same with everybody," said the Rev. John David van Dooren, rector of the Church of the Transfiguration, a Manhattan parish that depends on income from rental property and finds its tenants now struggling to make rent. Parishioners, meanwhile, face their own money woes and hope the church can help them.

"I'm helping parishioners pay their rent and probably will help more" by tapping a discretionary fund, van Dooren said.

From coast to coast, churches large and small are feeling financially pinched — and trying to avoid passing along the pain on to families that depend on them for salaries, wages or charity.

It's no easy task. At the Memorial Church of the Good Shepherd in Parkersburg, W.Va., offering collections are down, just as ministry costs are rising. A $1,000-a-month expense for food pantry overhead is apt to reach $1,200 or more, according to Linda Crocker, parish ministries coordinator. Needs are growing, she said, as breadwinners lose jobs and other pantries must close when virus-wary volunteers stay home. Good Shepherd's pantry served 58 families in March, up from 34 in February. And shortages at food banks, which sell at deep discounts to pantries, mean the church must pay full retail prices for meat and many other items on its shelves.

Meanwhile Good Shepherd has been trying to continue supporting

Photo courtesy of The Church of the Transfiguration

Fr. John David van Dooren, rector of Church of the Transfiguration in New York, has been helping parishioners cope with financial hardship due to COVID-19 repercussions.

current and former staffers. A choir director and nursery attendant are not needed on Sunday mornings since the congregation isn't worshiping in person, yet the church is still cutting checks to them, according to the Rev. Marjorie Bevans, rector.

"We've gone ahead and given them some money," Bevans said, adding that the sums have been less than they would have been paid to work. "For the nursery attendant, it's just a small amount of income but we know that she depends on it. She's older and lives on Social Security and every little expense puts her right over the edge."

Following the widespread closures in March, many congregations worked in crisis mode — moving worship online, preparing virtual Holy Week events, checking on congregants and sustaining church life from home offices. Now with Easter behind them, they're hunkering down to get a better handle on financial fallout from the pandemic. As they do, they're charting courses to sustain those who depend on them materially. They're also bracing for tough choices ahead, especially if virus-related restrictions stretch into late spring or summer.

Dioceses say it's too early to know with any certainty how hard congregational coffers have been hit, but anecdotal evidence points to a substantial dent. For example, in the Diocese of Southern Ohio, three churches reported offering collections to be down 30, 50 and 70 percent respectively since the coronavirus crisis began, said the Rev. David Getreu, associate for financial management and oversight.

At St. Philip's Church in Circleville, Ohio, where Getreu also serves as rector, a 30-percent drop in giving to the offering represents only part of the new budget challenge. Oil well royalties had been delivering a reliable $4,000 to $5,000 per month, but plunging oil prices have shrunk that stream to about $2,000. Together the hit means more pressure on reserves and possibly budget cuts if the recession drags on.

To get through the current financial crunch, congregations are finding new options — and also running into roadblocks. Scores have lined up to apply to the $350 billion Paycheck Protection Program, a CARES Act initiative that gives churches a rare opportunity to get low-interest, forgivable federal loans. Funds can be used to pay W-2 employees for up to eight weeks. Loans can be forgiven if funded employees remain on the organization's payroll for the duration.

Photo courtesy of St. Philip's Church

Fr. Getreu at St. Philip's, Circleville, Ohio

The outreach arm of the Diocese of California, has created a rapid response fund to help nonprofits facing a formidable triad: rising costs, mounting requests from clients, and canceled fundraisers.

But the process has been anything but smooth. Churches are asked to apply through banks where they already have relationships, which for Good Shepherd means waiting with no clear timetable from a local bank.

"We put in our application on the very first day [April 3]," Bevans said. "We did hear back from the bank that they were inundated with applications. And they're getting some mixed messages from the federal government about when the money will be at our bank so that they can disperse it."

Other congregations are also eagerly seeking PPP approval, and not just for their own applications. The Diocese of Los Angeles has 20 parish-affiliated preschools, including some that must get PPP loans just to survive.

"It all depends upon whether the federal small business [PPP] grants will come through," said Serena Beeks, executive director of the Commission on Schools in the Diocese of Los Angeles, in an email. "With them, no [preschools] will close. Without them, we could see a couple of closures, depending upon how long we are in this situation."

Despite separate budgets, what impacts the preschools also impacts their host congregations. A closed preschool at any parish would mean lots of vacant space, and finding a good new tenant to occupy a former preschool can be difficult, Beeks said.

"Parishes would primarily be impacted because of the large number of shared expenses — maintenance, landscaping, insurance, parish secretary, bookkeeper … and so on," Beeks said. "All of those would be reduced without a preschool or school to share the costs."

Dioceses meanwhile are making various types of financial assistance available. For example, Episcopal Impact Fund, the outreach arm of the Diocese of California, has created a rapid response fund to help nonprofits facing a formidable triad: rising costs, mounting requests from clients, and canceled fundraisers. Recipients include San Francisco's Good Samaritan Family Resource Center, which had reported that as many as 300 of the recent immigrant families that it serves were quickly running out of food.

In other examples, the Diocese of Missouri has deferred assessments, which are now due July 1, and created an emergency grant fund for parishes and mission churches that demonstrate needs for up to $25,000. The Diocese of Massachusetts also created a COVID-19 Emergency Relief Fund for congregations hard pressed to keep up with community needs. In Wyoming, the

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first phase of a $1 million distribution began April 1 when the Diocese of Wyoming mailed $10,000 checks to all 46 of its congregations.

"Our hope is that you will dream of ways you can make a love-spreading difference in the lives of those negatively impacted by this crisis," wrote Wyoming Bishop John Smylie in his letter to congregations. "We are asking that you distribute these dollars within 60 days to meet the most pressing needs you currently discern."

"If your answer [to paying bills] was eating up your reserves through the good times, then there ain't nothing left in the bad times. Those are the [congregations] I'm worried about. It doesn't matter what size they are."

—Bishop Greg Rickel

Whether congregations receive grants, tap reserves or make other short-term adjustments, they should resolve to keep meeting urgent human needs, according to Episcopal Church Foundation President Donald Romanik.

"Parishes that have been involved in their communities and can say 'During the pandemic, we fed X number of people or we provided X number of vouchers' are going to be the ones that can engage not only their members but also the wider community and say 'We make a difference,'" Romanik said.

Many are taking that message to heart, even as revenues recede and pastoral challenges mount, such as at the Church of the Transfiguration, where two parishioners have died from COVID-19, while others have battled it and recovered. The rector said his $20,000 discretionary fund can be used to help congregants, including a number of actors, to pay a month's rent (e.g., $900 to $1,400 for an efficiency unit) when they're at risk of eviction.

"That fund normally lasts for a year or so," van Dooren said. "But it could be gone in a month" if parishioners can't find work and have to deplete savings.

The cumulative financial toll on congregations won't be known for years, but some are already seen as vulnerable. In the Diocese of Olympia, the Rt. Rev. Greg Rickel says he's not worried about tiny congregations like St. Nicholas Church in Tahuya, Wash., where nine people maintain a building with no mortgage and habitually make repairs without calling the diocese for financial assistance.

"That congregation is probably going to do fine," the bishop said. "But if your answer [to paying bills] was eating up your reserves through the good times, then there ain't nothing left in the bad times. Those are the ones I'm worried about. It doesn't matter what size they are."

Congregations that aren't self-sustaining could soon be looking at big changes. When Romanik speaks with bishops in New England and Rust Belt dioceses, they categorize one third of their congregations as being on "hospice care" insofar as they depend on diocesan subsidies, he said. Another third is deemed "marginal" rather than financially sustainable.

"The ones that are on hospice care are definitely in danger of closing," Romanik said. He expects their subsidies will be eliminated and closures could be imminent.

Some that survive will have fewer, if any, choices. Those that had been considering a merger discernment process may not need to bother. "They will have no choice" but to merge, Romanik said. And because most churches have less than three months of cash reserves on hand for a rainy day, he said, consequential decisions might not be far off.

Though circumstances vary, every congregation is being urged to ask members to support the church financially at this time. This will be difficult for congregations that didn't ask when times were good, Rickel said.

"For many, that will be new," he said. "They're going to have to do it in the midst of this crisis. That's not going to be easy, but it's going to have to be done."

Gary Hogue photo

Mother Olivia Hilton, priest-in-charge at Trinity Church, Upper Marlboro, welcomes people as the arrive in cars to the food bank on April 11.

Danger Worth the Smiles

Maryland Church's Drive-Through Food Bank

By Charles Hoffacker

Trinity Church is located in downtown Upper Marlboro, a small city that serves as the county seat of Prince George's County, Maryland's second most populous county. The parish was founded in 1810 and its original church was consecrated in 1812 by Bishop Thomas Claggett, first bishop of Maryland and the first bishop ordained on American soil.

The second decade of that century continued to prove dramatic for Trinity Church, but in threatening ways. In 1814, British troops billeted at Trinity on the way to burn Washington. Dr. Beanes, the senior warden, placed some rowdy British troops in the local jail. The British, wanting to try him for treason, arrested Beanes and put him aboard ship. President Madison appointed a young lawyer, Francis Scott Key (like Beanes, an Episcopalian) to negotiate Beanes' release. This led to Key witnessing from Baltimore Harbor the massive British bombardment of Fort McHenry and writing "The Star Spangled Banner."

The present may also become a dramatic time for this parish. Rather than coping with a military invasion, current members, together with the rest of the world, are confronted by the COVID-19 pandemic.

An admonition prominently dis-

played on the parish website explains the Trinity approach to this and other crises: "Life is tough. Don't go it alone. With support from God and each other, we can walk together and do God's work in the world."

In true Anglican fashion, Trinity Church is concerned for both its members and its local community. Trinity houses the Marlboro Food Bank, which is supported by Trinity and eight other area churches. Every month, food is collected, sorted, bagged, and distributed to neighbors in need. Normally this effort serves more than a hundred households each month and engages volunteers from all the member churches.

In April, the distribution date fell on April 11, Holy Saturday, when the weather was beautiful. The usual arrangements for pickup were restructured to reduce the coronavirus threat to clients and workers. As people arrived in cars on the church property, they were welcomed by the Rev. Olivia Hilton, Trinity's priest-in-charge and packages of food were put in car trunks by Gary Hogue and Larry Horton. These food packages included non-perishable groceries, chicken soup, frozen meat, and ice cream. In addition to the food made available on Holy Saturday, a supermarket gift card was mailed to everyone registered for the monthly distribution. Larry Horton summed up his experience: "The risk of danger was well worth the many smiles we received as the people passed through receiving their share."

Tele-Chaplains and Letters of Light

Parishes Reaching Out the Old-Fashioned Way

By Neva Rae Fox

Through this pandemic, Facebook, social media, YouTube, and other electronic methods have provided a way for many to stay connected. Sheltering in place hasn't necessarily meant not seeing others, albeit it's now on a screen.

But what about the people who don't have internet, or iPhones, or electronic hook-ups, or the ability to see others on a screen? Many congregations have recognized that some parishioners face roadblocks in connecting, and have delved into ways to overcome this issue, mostly using old-fashioned, tried-and-true methods.

The Rev. Rosalind Hughes of Church of the Epiphany in Euclid, Ohio, said it was back to basics for her church. "We set up an old-fashioned phone tree," she noted, adding, "I'm mailing the weekly email to the score or so people who don't have or do email."

Toni Daniels has been spending a lot of time on the phone. Currently studying at Loyola for an M.Div. to be a board-certified chaplain, she is prevented from visiting healthcare facilities as she fits into high risk groups. As such, "I call people at home. I've become a tele-chaplain."

Daniels is a member of St. Paul and

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the Redeemer, Hyde Park, Ill., a community with 300 families. "I've started working with the pastoral care team and members of the vestry from my church in making calls to parishioners, just to check-in," she explained. "It's been wonderful to serve as a tele-chaplain to those I see in passing. It's a wonderful way to encounter the body of Christ."

Daniels echoed the experiences of others. "The response has been that people appreciate someone is thinking of them. Or crying on the phone. Mostly I pray with people. They feel like they are being connected with the church and with God by praying with them."

St. Stephen's in Richmond, Va., reports that the phone lines have been busy. "While we're pouring energy into technological methods of connecting, we have also launched a massive effort to reach out to people in other ways," noted Sarah Bartenstein, the church's director of communications. "Our clergy and pastoral care volunteers are calling people and sending handwritten notes every day. That's no small thing in a parish of 4,700 people."

Bartenstein added, "The vestry is also working with staff and volunteers on a campaign to call every household to check-in. No agenda—just hello, we miss you, want to be sure you and your family are OK."

Some churches are sending Thinking of You notes or postcards. At St. Peter's, Medford, N.J., "We have something called 'Letters of Light,' which is for sending notes to parishioners who can't get out," explained Tiffany Myers, vestryperson in charge of communications. "We are adding those who don't have internet or smartphones to the list of shut-ins, and the community ministries person is sending them cards and notes."

Myers added, "We have also talked about getting Sunday School teachers to ask their students to do the same, so that they can hear from others. I know that our clergy called them, too, and I think may continue to do so with some regularity."

Some are finding that phone and mail outreach, along with electronics, is comforting in this time of isolation.

Bishop José A. McLoughlin of the Diocese of Western North Carolina talked about the value of using the phone in addition to electronic means. "We are in for the marathon," he said. "I call some of my priests every day to connect." And when his list is done, he'll start all over again.

Bartenstein agreed. "Even those who do use technology love receiving handwritten notes and calls."

Daniels observed, "You can be really lonely even if you have FaceTime or Zoom or whatever."

Geoffrey Smith Elected Australian Primate in Second Round Vote

By Mark Michael

The Most Rev. Geoffrey Smith, Archbishop of Adelaide, was elected primate of the Anglican Church in Australia through an electronic balloting process on April 6. Anne Hywood, General Secretary of General Synod confirmed the election in a letter to members of the church's governing body the following day. Smith has been elected to a six-year term, and will take office immediately. He succeeds Archbishop Philip Freier of Melbourne, who stepped down from the primatial role on March 31.

The new election came a little more than three weeks after a deadlocked primatial board of electors failed to give Smith a majority in all three of the board's houses. While winning comfortable majorities in the houses of bishops and laity, a group of clergy from the Diocese of Sydney and their allies held out for GAFCON-Australia chair Bishop Richard Condie of Tasmania, holding Smith one vote short of a majority in four of the seven ballots cast.

The Melbourne Anglican reported that Smith won clear majorities in all three houses this time. The Rev. David Ould, a priest from the Diocese of Sydney, reported on his blog that this "follows a decision to abstain by a number of those clergy who had previously voted for Bishop Condie of Tasmania."

Smith, a moderate who holds traditional views on marriage, is a native of rural New South Wales. He has served as Archbishop of Adelaide since 2017. His earlier ministry included mission service in Papua New Guinea, leadership of the Anglican Church of Australia's Mission Board, and a suffragan bishopric in the Diocese of Brisbane.

Archbishop Smith told *Anglican News Service*: "I am very conscious of the enormous privilege we the church have in sharing the mission of Christ, and the importance of unity in that task. My prayer is that our unity might be strengthened to better enable the witness and work of the church in the world."

The meeting of the Australian Church's General Synod that had been previously scheduled for June has been postponed until 2021 because of the COVID-19 assembly restrictions. The synod was expected to be contentious, as the church aimed to articulate a common response to the Diocese of Wangaratta's decision last summer to allow the blessing of same-sex unions. Last September, Smith's predecessor, Archbishop Philip Freier, referred Wangaratta's canonical change to the Appellate Tribunal, the Australian church's highest judicial body. A decision on the case is still awaited, and acting on it will likely be among the early challenges of Smith's ministry as primate.

Clergy Volunteer to Pray and Move Beds at Queens Hospital

By Neva Rae Fox

Dioceses across the church are stepping up community efforts during the pandemic. In the Diocese of Long Island, innovative ministries have evolved and popped up around a hospital that is bursting with patients.

The Diocese of Long Island encompasses 133 worshiping communities in Brooklyn and Queens in New York City and Nassau and Suffolk counties,

St. John's Episcopal Hospital

currently among the hardest hit areas. The Diocese maintains a strong relationship with St. John's Episcopal Hospital. Episcopal Health Services, an arm of the diocese (one of seven such corporations around the country), owns and operates the hospital; the bishop of the diocese is president of the board.

Bishop Lawrence Provenzano has been in close contact with the hospital administration since the onset of the pandemic, and he minced no words in describing the impact of COVID-19 on the 270-bed facility. "The hospital situation is grim," he reported.

With the hospital census consistently over capacity throughout the pandemic, St. John's looks similar to other hospital images seen on TV. Earlier in the week, he said, "The Emergency Room had more than 60 people waiting to come in, with ambulances outside also waiting to come in."

Speaking from his shelter-in-place, Provenzano put the hospital in perspective as to its role in the community. "St. John's is a safety-net community hospital in New York with 88% free or Medicare and Medicaid."

Like most facilities, the hospital activity has been feverish, with the staff's efforts stretched.

"Because of the capacity of the hospital and the tremendous rush of patients, the administration asked if we could call for volunteers," Provenzano said. "So, we did."

The diocese responded!

"We have clergy in the diocese who wanted to do something, and they stepped up." Provenzano said approximately one dozen volunteered. But the bishop was quick to point out that the volunteers must meet a set of criteria.

- The priests and deacons are required to be CPE (Clinical Pastoral Education) trained.
- The ordained volunteers operate under both the hospital's pastoral care team and the coordinator of volunteer services.
- The volunteers could not be a member of any high-risk groups (not over 60, no pre-existing health problems, etc.).
- The volunteers must meet physical and other requirements.

While the ordained volunteers provide pastoral care, Provenzano said they also assist in important and basic ways in this time of emergency, such as moving beds, thereby allowing healthcare professionals to focus on their patients.

Through these efforts, another avenue for frontline ministry was uncovered. "It became clear that shifts had no access to food," he said. "Hearing that, I reached out to Dean Michael Sniffen of the cathedral and he has arranged with kitchens to provide meals for staff at the hospital."

Provenzano said 1,000 meals a week have been delivered to St. John's. This, in turn, sparked yet another ministry. With grant assistance from Episcopal Ministries of Long Island, "We are employing kitchen workers and keeping them employed."

Monastery Pursues Stability in a Time of Social Distancing

By Charles Hoffacker

For more than a century, Holy Cross Monastery, located on the banks of the Hudson River, has been one of the Episcopal Church's leading centers for pilgrimage, hospitality, and prayer. This monastic community in West Park, New York welcomes many guests during the typical week. Because of the coronavirus pandemic, however, the Guesthouse is closed until further notice. Since hospitality is a major revenue stream for the monks, they have experienced a drastic decline in income, as have many people

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throughout the world.

Daily worship continues without interruption, as do communal meals and periods of silence. The monks count themselves fortunate to have a large and beautiful property to roam where signs of spring are abundant.

Social distancing is easy to practice because so much space is available. Social distancing is observed with staff members who spend reduced hours on site, and with workmen constructing an elevator shaft in the main Guest House.

Through remote technologies, the community's ministries engage people in many places. Some of the daily offices are available on Facebook Live. A recent Zoom retreat on contemporary ecology was the first of a projected series of retreats in this format. Spiritual direction sessions normally held in person have taken place on Zoom, using a mobile phone. According to Br. Bernard, the prior, this requires "a special kind of focus and attention on that small screen."

The fourteen monks at Holy Cross Monastery also continue to stay in personal communication with numerous associates and friends by phone, email, and letters, offering encouragement and support during these especially challenging times.

OHC is not an enclosed order, but like many other people, they now find themselves staying home. The very few trips taken outside have been for essential errands. Their Benedictine vow of stability helps them interpret this experience. Stability means simply that the monk remains in the monastery, flourishing where he has been planted. The same loyalty can be practiced by anyone as, for example, they remain committed to their family or their planet.

The relative security of Holy Cross Monastery does not lead the monks to forget how the world has changed drastically in recent months. New York City, one of the centers of the global pandemic, is a short distance away, and the community has many ties with the metropolis. Neither the agony of the cross nor the hope of the resurrection as they appear in our time are far from the minds and hearts of these monks as they live and pray and minister.

A Prayer We All Are Praying Now

By Mark Michael

"Grant we beseech thee, merciful Lord, help and deliverance unto us, who are visited with grievous sickness and mortality. Sanctify to us this our sore distress, and prosper with thy continual blessing those who labor to devise for mankind protection against disease and pain; through him who both healed and hallowed pain, thy Son Jesus Christ our Lord, Amen."

The Rev. Marcus Walker, the rector of St. Bartholomew the Great, London's oldest parish church, says it's ironic that English Anglicans needed to look back to the *Proposed Prayer Book* of 1928 to find a prayer fitting for the crisis unfolding in his parish, which contains one of the city's largest coronavirus wards.

"The prayer is asking for God's help and for those who are seeking to remedy the problem," he said of the text from the service book, which was widely used in the Church of England for fifty years, though never officially authorized. (It is not to be confused with the authorized 1928 prayer book of the Episcopal Church.) "It's a prayer we all are praying now."

"There are no prayers for plague or common sickness in the 1980 *Alternative Services Book* or *Common Worship*, because we thought we'd conquered it," Walker said. "We had to go back almost a century to find a prayer written for these circumstances, because of our hubris we presumed we had beaten nature."

On March 22, the last Sunday when public worship was permitted in the church, a quartet from the choir of Great St. Bart's performed "Collect in the Time of Plague and Common Sickness," a setting of the collect text composed just days before. The church is now using recordings of the anthem as part of a charity appeal for supporting members of their choir during the economic distress that has followed the coronavirus shutdown across Britain.

The composer, William Whitehead, who serves as assistant organist of the chapel at nearby Lincoln's Inn, said that the idea behind the anthem came from Canon Dan Inman, chancellor at Chichester Cathedral, and a mutual friend of his and Walker's. Whitehead originally composed the piece, which goes in to seven parts in places, for the cathedral's choir of men and boys. He says he can work fast, and completed the piece in just four days. But he wasn't fast enough. "By the time I had written it, the choir had dispersed. The Puritan moment had come," he joked, referring to the 17th century's forced disbanding of cathedral music programs.

Inman connected Whitehead to Walker, whose church was grateful to host the piece's premier. Whitehead quickly reworked the anthem for a mixed choir of four voices, all that social distancing would permit. The composer himself wasn't allowed to be present for the service. "I would have

been one body too many in the church," he said. He was pleased with the setting, though, as the church is so closely associated with Bart's Hospital, where an older half-sister of his had worked for many years.

The anthem is relatively simple, Whitehead said. "I hope people find it to be beautiful and faithful to the text," he added, describing the prayer as "rising an interesting and beautiful theological point" in its description of Jesus as "he who healed and hallowed pain." He said that he designed the anthem on a hexachord, with each line of the text starting one degree higher than the one before. "It helps to carry the thrust of the text, starting from beseeching and then making its big theological point… There is comfort and expansiveness in that moment." The piece, though, has a rather tentative conclusion. "The final Amen, because we don't know where this situation is leading, it doesn't resolve itself comfortably," said the composer.

"I hope it speaks to the mood of the moment," Whitehead said, "that it's interesting and comforting to people… I am mindful all that those who seek to heal and alleviate our distress are doing. What an incredible job that is. If nothing else, it's a prayer of thankfulness for them. We hope they don't do themselves damage in caring for others."

Father Walker himself is joining the ranks of those who are caring for others, and began service this week as a volunteer chaplain at the 387-bed Bart's Hospital, Britain's oldest. "It's my duty, really," Walker said, noting that the hospital grounds make up more than half of his geographical parish.

The hospital is located right next to the church, and both were founded together in 1123 by Rahere, King Henry I's former court jester, who had a vision of St. Bartholomew when he fell ill while on pilgrimage in Rome. The saint commanded Rahere to return home and found a hospital in his name. St. Bartholomew's Church was where the monks who tended the sick worshipped together each day. Care at the hospital has always been free of charge.

Walker said that the relationship between the church and the hospital is strong, and that it has been a positive place for the chaplaincy team to work. He's also in the process of hiring an assistant priest for Great St. Bart's who will also serve part time as a chaplain at the hospital. Resurrecting an ancient title, the assistant will be known as the "hospitaller."

Walker says it's fitting that Bart's Hospital is at the center of caring for coronavirus victims. Smithfield, the surrounding neighborhood, suffered badly during the Black Death. The hospital itself cared for the sick, and the famous Smithfield meat market nearby helped to spread the infection — "it was a warren of rats." London's largest plague pit, which may hold as many as 50,000 bodies, is located in Charterhouse Square, less than a quarter mile from the church.

Walker says the current virus has taken a toll on his own congregation. "A number of our parishioners have had it," Walker said. "Two have died. Of the ones I know of, five to 10 percent of our Sunday congregation are infected." Great St. Bart's has between 180 and 200 worshippers at Sunday services.

"It is causing a lot of fear," Walker said. But he also points to members of his congregation stepping up to care for each other. "I put up a message — sign up if you would like any prayers, help, Communion brought to you, or if you would like to help. Forty to one, the messages came back that people want to help." Walker has set up a system of distributing consecrated hosts to members of the parish, so they can make their communions at home while watching live-streamed Eucharists. "They haven't banned take-away food," Walker quipped, "I don't see so much difference between this and a chicken tikka masala."

Walker is also hoping to maintain connections and financial support for the members of his choir, a group of freelance musicians from across the city. The government will eventually provide assistance to them, 80% of their 2019 wages, but this comes on a quarterly basis." They have to wait until June for that."

Great St. Bart's is reaching out for help because its own coffers have been depleted by the lack of Sunday collections and because of cancelled film sessions (scenes have been filmed there for *Four Weddings and A Funeral, Shakespeare in Love*, and *The Other Boleyn Girl*, among many other films and television programs). A video recording of the anthem is circulating widely on Facebook and Youtube, with an accompanying appeal in support of the church's choristers.

'Dial-a-Priest' Provides Last Rites by Telephone

By David Paulsen
Episcopal News Service

One of an Episcopal priest's most solemn duties — praying the Ministra-

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tion at the Time of Death, also known as "last rites" – is particularly difficult to fulfill during the current coronavirus pandemic because hospitals have tightened access restrictions to prevent further spread of the virus.

"You can't reach and touch someone's hand, even through bedsheets, as they're dying," the Rev. Alice Downs said, "because they are alone."

Downs, a former hospice chaplain now living in Maine, is one of 87 Episcopal priests and deacons who have volunteered to minister by phone to people dying of COVID-19, the disease caused by the coronavirus, which has infected more than a million people worldwide. The phone ministry is called "Dial-a-Priest" and was created in a matter of days by the TryTank Experimental Lab, a joint project of Virginia Theological Seminary and General Theological Seminary.

"What we're doing is a pastoral response to a need, which is that there are people who are dying and we know we have words of comfort," said the Rev. Lorenzo Lebrija, TryTank's director.

Working from the Heart

The Mask Ladies of Wheeling Island

By Mike Patterson

On an island in the middle of the Ohio River, at the northern tip of West Virginia, in the foothills of the Appalachian Mountains, the women of St. Luke's Episcopal Church have responded to a coronavirus "call to arms" by making protective face masks for hospitals, first-responders and even news reporters.

They are known in their Wheeling, West Virginia community as the "mask ladies" for their ability to churn out hundreds of home-made fabric shields in a makeshift assembly line that courses from house-to-house throughout their city of some 28,000 people.

"We've always been a helping church," said Debbie Cooey, president of St. Luke's ECW, co-junior warden and life-long member of the small congregation. "We just had a neat opportunity to help the people on the island."

Founded in 1869, the original church building was rebuilt after a major fire nearly destroyed it in 1985. "We've always looked at ourselves as rising from the ashes," Cooey said in a phone interview as she took a break between sewing masks and washing the 30 windows at her Wheeling home. And like the church itself rising from the ashes, the women have risen to build a community-wide initiative to supply local hospitals, rehabilitation centers and first-responders with masks to help prevent the spread of the dreaded coronavirus.

Although West Virginia was the last state to report a confirmed coronavirus case, the spread of the disease across the country was frightful enough to sound the alarm at St. Luke's. The effort started in mid-March when Cooey, a retired home economics teacher, got a

Debbie Cooey WTRF photo

phone call from Fawn Thomas, a former student. "It was a call to arms," Cooey said. "Fawn said we have people on the front lines who don't have anything to cover their faces."

They downloaded a pattern off the internet, used a local nurse as a model and marshaled the church women.

Eight showed up at St. Luke's for their first meeting to cut patterns and sew. "It was a struggle but we made 15 masks," Cooey said. They planned to meet a few days later but West Virginia's governor intervened. He issued a stay at home order. The women then scattered to their homes and began a "little factory assembly line" of cutters, sewers, folders and pressers.

The first shipment of 400 masks went to Peterson Rehabilitation Hospital. Since then, they've made hundreds of masks for Wheeling Hospital, other medical facilities and first-responders. They also made masks for news reporters who are in the field covering the virus.

Their effort has expanded beyond St. Luke's and now involves over two dozen women from throughout the community and other denominations. A local fabric store has donated material, plus other women have given left-over fabric from their own sewing projects.

Even those who can't sew want to be involved. Cooey said one young mother who is busy taking care of her young children bought and folds her own fabric and delivers it for others to manufacture. "She just wanted to do something to help," Cooey said.

The fabric comes in "a wide variety" of colors and patterns. One volunteer was concerned that male nurses and first responders wouldn't care to wear flowering patterns. "She found a pattern with bottle caps instead," Cooey said. One recipient enjoys bat man, so they made him a mask displaying a bat man pattern.

Cooey said they have plenty of fabric but run into a sewing roadblock when they run short on one-quarter and one-eighth inch elastic for the straps.

Reaction from the community has been great, Cooey said.

"I've gotten notes in the mail, thanking us for what we're doing. I've gotten text messages like crazy," she said.

The Rt. Rev. W. Michie Klusmeyer, bishop of the Episcopal Diocese of West Virginia, said St. Luke's has a history of opening "its hearts and doors to those people around them."

Situated in what was once the "land of the affluent, Wheeling Island has become the home of the poorest and most neglected in the community," he said. Several years ago, "when it was recognized that 'when schools are closed, the children don't eat,' St. Luke's began a feeding program and refused federal funds so they could give assistance to anyone, regardless of age."

"With this latest pandemic, the people of St. Luke's have again stepped into places where even the larger parishes have not walked," he said.

Feeding the Line

By Charles Hoffacker

Josh Quigley faced a problem that's become widespread in this time of pandemic. As the co-owner of three restaurants along the Grand Strand coastal highway in Pawley's Island, South Carolina, he recently had to lay off 100 workers, keeping only managers at reduced salaries. Yet as he put it, "Feeding people is my business, and I wanted to do something to help."

Quigley recognized that he could feed first responders, a group that includes paramedics, emergency medical technicians, police officers, fire fighters, and many more. He also saw that he could feed people working at risk to themselves in what are deemed essential enterprises. He brainstormed with the Very Rev. William Keith, who is rector of Holy Cross Faith Memorial Episcopal Church, Pawley's Island, South Carolina and chaplain of the local fire department, to develop what is now known as Feed the Line.

What they concluded was that baked-pasta takeout meals serving four to eight people could be offered for $5. Some people volunteer to pay more or simply donate to the cause, knowing that Feed the Line provides free meals for anyone unable to pay. Quigley figured that he was earning enough from other takeout customers to cover the cost of feeding first responders, essential workers, and neighbors in need.

Father Wil is inviting other restaurants to participate. He envisions a series of restaurants each taking a turn one night a week to address these needs. The Holy Cross Faith Memorial Episcopal vestry has also been active in promoting practical responses to community challenges.

Feed the Line recalls major Christian themes such as the manna given to Israel during the Exodus, gospel stories of bread and fish multiplied to feed hungry crowds, and the sharing of Christ's Body and Blood under the forms of bread and wine in the Eucharist.

This initiative also takes inspiration from One World Everybody Eats. Even before the pandemic, Josh Quigley had been intrigued by this network of pay-as-you-go cafes in America and around the world. According to the network's website, member cafes "create spaces where people are nourished in body and soul. People come together, eat in dignity, and form strong bonds that foster an interconnected community."

Besides serving meals, Feed the Line counteracts growing divergences found in the Pawley's Island community and in the nation as a whole. Those sheltering at home are often older people. Those going out into the world each day to work are often younger people. At the same time, those able to work from home are often better educated with higher incomes and more secure employment than those who leave home to work each day at jobs that may suddenly disappear, at least for a time.

De terra veritas

Education, in Spite of it All

You shall teach [my laws] to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. — Deut. 6:7

When we plotted the issue calendar for the year last fall, we didn't expect the spring education issue to fall in a time of universal pandemic. This was supposed to be for touting seminary graduations and laying the stage for Vacation Bible School and next fall's Sunday School curricula.

But, as you can trace in the engaging reflections shared by a number of teachers and students in this issue, the last month has introduced us to another world entirely. Teachers press on from one side of the Zoom portal, and students make their own adjustments in new working arrangements and routines. The community of learning is disrupted, the social cues are harder to read, and who knows what's really playing on the other window open on that laptop?

Much is lost, to be sure. One of my wife's best friends wrote her psychology dissertation on the long-term impact of a two-week school closure in North Carolina after Hurricane Fran hit the region hard in 1996. The negative repercussions were dramatic and enduring. Though they didn't have the advantages of digital learning back then, she's deeply concerned about the potential impact of repeated "social distancing." If we don't have the kids back in school by the fall, she says, we'll be seeing the effects for the next sixty years.

All of this may present seemingly impossible challenges for teachers never trained to work in this way. My brother sends me frustrated text messages, as he tries to figure out how to teach Phys. Ed. over Zoom to middle schoolers who are confined to their inner-city apartments. I worry about the ways that these changes will deepen the inequalities already so apparent in our educational system, and the risks that distancing poses for young people who look to school as an escape from violence and hunger, as Justin Holcomb raises in our ethics column.

But there's another side, as well. For my own family, it's been a happy time. Our boys joined a cooperative classical homeschool last September. We parents pitch in to provide two full days of instruction each week, while the rest of the work is monitored from home. My wife teaches elementary school Latin and I help with chapel. The recent transition to five days at home has been fairly smooth for us. While my patient wife keeps most of it moving along, I've enjoyed pitching in more than usual. "*Hic, haec, hoc, huius, huius, huius*" echoes from one side of the den-*cum*-office-*cum*-classroom. There's lots of sentence diagramming in old-fashioned grammar workbooks. I haven't considered transitive verbs and indirect objects this deeply in decades.

Some days, there has been more *Wild Kratts* than we would like, but there's also more time to talk about the characters in the novels they are reading. We knew all about Sherlock Holmes, but it took a pandemic for us to discover T*he White Company*, Conan Doyle's sparkling evocation of the 14th century in all its color and high drama. Our sixth-grade son is trying to learn woodcarving, while his brother, a third grader, is delighted that he now can bake a cake without any help. The boys ramble in the woods behind our house in the afternoons, as we take the delighted hound for his third walk of the day. There's almost a roof on the treehouse and now, at last, they can distinguish the plants well enough to be trusted with weeding the front flowerbeds.

There's more time for family prayers, and making our own new fire on Easter Eve, and washing feet in the room where we serve one another day after day. We tell the stories of the saints and sing together more than ever. The faith is meant to be taught and lived at home. "Teach them to your children," God bade the Israelites. The law of God is not just a curriculum for holy days, but "when you sit in your house, and walk by the way, when you lie down and when you rise."

Before I was married, I read with enthusiasm a Wendell Berry essay on "home economics." One evidence that the world is broken, the Kentucky sage opined, is that the home these days has become only a refuge from the world of work. When we must leave our family behind to take up the tasks by which we earn our bread, something valuable is lost. The difficult moral choices of adults are hidden from the young, and our families miss out on common adventures, which have the potential to bind us together in more lasting and tangible ways.

For so many in our COVID-19 beset nation, the loss Berry describes has been forcibly remedied, at least in part. Home is the workplace, and the schoolroom as well. Many of us may miss this when it is gone. To be sure, few are trudging out at daybreak, in proper Berryian style, to break the soil with mule teams. But my sixth grader did a bit of fact checking for me in the clerical directory for this issue's obituaries. If he keeps at those transitive verbs, he'll be ready to edit copy before you know it. And the boys measure up well in the other family trade. They don't need books to make the plainsong responses at Evensong.

Education continues, in spite of it all. May God be praised.

—Mark Michael

Learning Alone

Four Reflections

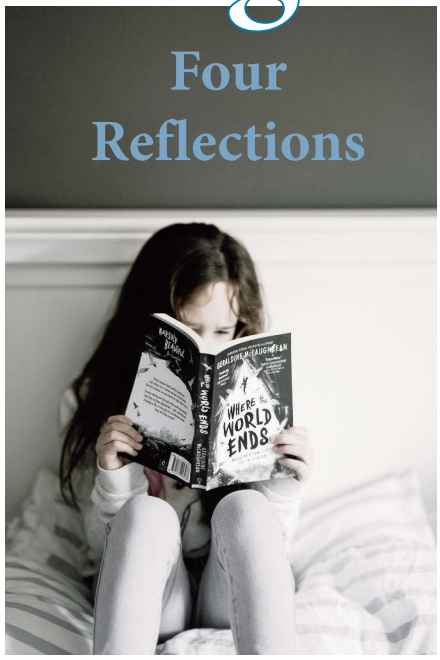


Photo by Annie Spratt on Unsplash

Love Binding Us Together

By Christopher Speed

I thought the biggest questions of senior year would be what college I would attend, who I'd ask to prom, and whether I would ever complete the service hours I had procrastinated on. Spending these final months in my bedroom was unexpected, to say the least.

The usual end-of-year suspects — AP tests, finals, graduation — are either canceled or their whereabouts are unknown. Two weeks ago, my mother left to care for her elderly parents, and I haven't seen my friends face-to-face in well over a month. Sadly, texting and Zoom calling can't replace the daily interactions I took for granted. The disruptions to my routine and the lack of frisbeeing, band practice, and meet-ups have been particularly challenging. Separated from my extended family by hundreds of miles and from my friends by a stay-at-home order, there are a lot of things to dislike.

Speed

However, I have been blessed with unexpected positives. I expected to rush through the end of my senior year trying to cram in as much quality time with my family as I could before I left for college; now, I have the entire day to spend with them. It's a special gift that I can spend hours each day with my little brother, who I know will miss me deeply next year. Every day, I see comments on YouTube tutorials from fellow students discussing how the coronavirus has left them with new opportunities, and I agree with this sentiment. Besides spending my time with my family, I've found new opportunities to practice guitar, work on personal projects, and contemplate the gains alongside the losses of this uncertain era.

My immediate family has not been touched directly by the indiscriminate hand of the COVID-19 coronavirus, but we fear for our older, more vulnerable relatives. Looking at the rising infection and death counts, it is easy to see how one might lash out, how one might see all this suffering and fear and begin to doubt. But remembering that God allows these things to occur only that they might bring forth good has helped me to weather most of these inner doubts and worries.

Despite being packed in like sardines with them, my siblings and parents have become particularly important sources of heart and hope during these trying times. Contemplating the love we feel for one another and the experiences we share has allowed me to reflect upon the gifts and moments of joy whose value I only now begin to fully understand and appreciate.

The next few months hold many uncertainties, whether and where I'll go off to college not the least among them. But I do know that the love that has bound us together so strongly during these harrowing times will endure well beyond the close of my senior year.

Christopher Speed is a senior at St. John XXIII College Preparatory School in Katy, Texas. He plans to study classics or philosophy in college.

I am Not Alone

By Casey Bogues

Going to school over nine hours away and being a student athlete, I am not able to come home very often. While it has been nice to see my immediate family, I wish it were under different circumstances. Coming home and not being able to do much has been difficult. Usually I am able to visit my extended family and friends, but because of this pandemic it is not advisable.

For the greater good of our community, I recognize the importance of the orders that have been put in place and do not go out. For someone who is used to being busy this has been an adjustment.

As a spring athlete, it was difficult having my season cancelled and my accustomed routine abruptly altered. I went from having every hour of my day planned out — down to the minutes I had to eat — to having no real

(Continued on next page)

Learning Alone

Four Reflections

(Continued from previous page)

schedule for my day, and nowhere to go or anything to do. For one of my courses I need to join Zoom meetings at the specified class time, but my other classes have just asked me to submit work online. I realized that it would be very easy to procrastinate and not complete my work to a high standard. But after some trial and error, I have found it helpful to keep a similar a routine to the one I had at school. This includes getting up at my normal time and completing my workout for the day. I then try to complete any coursework in the time I would have had class if I were still on campus.

Bogues

When people talk about the University of Dayton in Ohio, one of the first things that comes to mind is the community. Not being there, and not having the community to challenge me academically and spiritually, has shown me there is way more to college than just the coursework. Even when we are all so far apart, Dayton has made impressive efforts to maintain this community. From opportunities to connect with our dorm floormates to online masses and Holy Week activities to interactive posts on social media, Dayton is providing numerous ways to stay connected as a community. While this has been a change, knowing that I am still part of a community has made this transition to online learning easier.

In these times, I have been able to find comfort in John 16:32, "Behold the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me." While I have not been able to see people because of social distancing, I am never truly alone, for the Lord is always with me.

Casey Bogues is a freshman at the University of Dayton, where she is majoring in middle childhood education and is on the women's track and field team. She is a member of Trinity Church, Red Bank, N.J.

Unmoored

About a year ago, I was accepted into the M.Div. program at Virginia Theological Seminary. As if my discernment process hadn't proven (gloriously) unsettling enough, I faced the daunting task of uprooting a life, packing, transporting, unpacking, and finding a new way in a new place. Another first-year student described it as feeling "unmoored," and we all latched onto that apt description of this sea-change.

Lazo

Campus construction in advance of VTS's bicentennial added to the unsettling, forcing us to be flexible about classroom locations and dining arrangements. But sensing a strong call to God's purposes, each of us began navigating our courses, however uncertain. "*Everything* is formative," someone observed early on; we all nodded.

When the pandemic descended on our campus with quarantines and cautions, some of us huddled into our apartments while most of the dorm dwellers retreated to homes elsewhere. We mourned as we watched much of our new normal evaporate: daily worship, meals in the refectory, coffee, classes together, gatherings of almost any sort.

But along with everyone else we found new, creative, often virtual ways to carry on. The most technically challenged soon Zoomed along with the rest. We even began to find delightful comfort in seeing everyone's faces all at once, still together in our classroom tasks despite new configurations. And we quickly found our voices (along with our unmute buttons), discovering new ways of listening to each other.

Our community here responds much as one might hope: little and great acts of generosity quietly abound; needs are made known and as quickly met. We share small-group, six-foot fellowship however we carefully can: around firepits, taking walks, dropping off little treats — all helping to reduce our inevitable distance.

Still, low-grade grief and a kind of muted anxiety pervades as we await Lord knows what. That small, newfound stability we first-year students had cobbled together has mostly slipped away, leaving no metaphors to make sense of things, no clichés to fall back on.

Something I heard last semester seems to help. A priest remarked, "we're *all* interim ministers." Indeed, even as we train to serve a beautiful and broken world, this season reminds that we have no home here, that our bodies are tents. Even our Lord only dwelt here temporarily, leaving to prepare a permanent place in our Father's house in that city illumined by light of Christ, thanks be to God.

In a letter to Sister Penelope Lawson, C. S. Lewis remarked, "I have been

feeling . . . that cheerful insecurity is what Our Lord asks of us." Indeed. As I've spent this first seminary year studying the deep things of God, I can't help but wonder what good fruit may spring from this profound upheaval.

"Cheerful insecurity" might offer just the attitude we most need as we finish this strange season preparing for a life of ministry. It helps me to recall not only that such unmooring is our birthright in this world, but also that our Lord often found himself in boats on uncertain waters, and that even there he brought peace, resting in a power that can calm any sea.

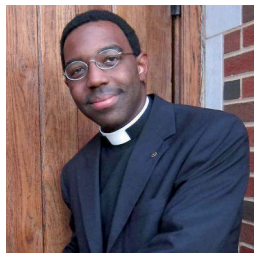
Andrew Lazo is a postulant for holy orders from the Diocese of Texas and a first-year student at Virginia Theological Seminary, as well as scholar and speaker on the life and work of C.S. Lewis.

Let Brotherly Love Continue

By Brandt Montgomery

Established in 1842, Saint James has the distinction of being the Episcopal Church's "Anglo-Catholic high school." With an intentionally small and diverse student body, Saint James is committed to raising up virtuous young men and women who can be "leaders for good in the world." As a boarding school, Saint James aims to develop the whole person, challenging students to grow academically, athletically, and spiritually within a residential community.

The current pandemic is keeping our unique community from being together. My colleagues and I have shifted from in-person instruction to virtual learning. Daily traditions such as the dean of students' lunchtime joke of the day and the senior prefect's birthday announcements are now online. There are questions about how long we will be closed, if friends will be able to see each other again in person, and, particularly for our "sixth formers" (senior class), whether commencement will take place this spring. "My soul … is sorely troubled," the psalmist cries. "O LORD — how long?" (Ps. 6:3)



Montgomery

Saint James is a school that flourishes on relationships; the strong *philia* love noticed by visitors is a hallmark of who we are as a community. That love amongst us drives my colleagues and me to continue to educate to the best of our ability virtually, since we now cannot in person. Our love for this community brings the headmaster and me together to the school chapel every weekday evening to pray Evening Prayer, and to celebrate the Eucharist on Sunday mornings, praying for of all our colleagues and students. We are living into what the author of Hebrews encourages for all people: "Let brotherly love continue" (Heb. 13:1).

"Continue" — that is the operative word. Reflecting on this has made me realize two things about God. First, the collective mission of Episcopal schools — to glorify "the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17) — and the *philia* love of each school community continues because God lives and his *agape* love continues. Because God lives and loves all unconditionally, Episcopal school educators are still called, if in different circumstances, to teach and sow within their students seeds of God's righteousness. God is still calling chaplains, faculty, administrators, and support staff to do the important work of school ministry. "The lamp of God [has] not … gone out" (1 Sam. 3:1-10).

The Rev. Brandt Montgomery is chaplain and religion master of Saint James School, a coeducational boarding school for grades 8 to 12 in Hagerstown, Md.

Speaking Christian

The Story of Godly Play

By Jerome W. Berryman

When we worship on Sunday morning, we join a world-wide community that is "speaking Christian." How did we learn to speak this second language? We learned it the same way we learn any language. It is by immersion and by starting early, but the purpose of a language is also involved.

Christian language is the language of love, so even when we cry out for justice we speak with love. This means we need to learn our common language with love by involving our bodies and spirits as well as our minds. Children who learn to speak Christian language (sacred stories, parables, liturgical action, and contemplative silence) with their whole being are more likely to live Christian lives than those who learn it only with their minds.

The church's declining numbers show that our children are not learning how to speak Christian early, through immersion, and with their whole being. What shall we do? I have three ideas.

The simplest idea appeared at the end of *Children and the Theologians* (2009). It may seem strange to sum up the history of children and theology with a single, simple act, but this act is not as simple as it appears. Here's what to do. Whenever you see a child at church, come up respectfully close, look the little one in the eye, and say, "I'm glad to see you." If you do this consistently, you and the children will change. As this custom spreads, it will change your church. People of all ages will become more open to speaking the language of love.

A more complex idea is to speak Christian at home in a way that weaves language about Creation, Christmas, Easter, Pentecost, and the Good Shepherd with your family's story. *Stories of God at Home* (2018) shows how to do this. You may also want to form a support group at church and consult the website, storiesofgodathome.com, to see videos and other resources to turn this idea into a family tradition.

The third and most complex idea was first outlined in *Godly Play* (1991). It describes how to learn Christian language during early, middle and late childhood in churches and other settings like schools and hospitals. *Teaching Godly Play* (1995, 2009) shows how to use the curriculum that began to be published formally in 2002. *The Complete Guide to Godly Play* is now being revised. Along with my colleagues at the Godly Play Foundation, we are just finishing the sixth of eight volumes.

It is now nearly 30 years since *Godly Play* was published. How it fits into the world of Christian formation was examined in *The Spiritual Guidance of Children* (2013) and the goal for Godly Play, as a kind of maturity beyond the cultural norm, was discussed in *Becoming Like a Child* (2017). But where did this idea come from originally?

My thinking about how to frame Christian formation began in 1960 at Princeton Theological Seminary. I cared much more about children's religious life than I realized and was terribly frustrated in the required Christian education class. I became sarcastic and disruptive. No one was taking this seriously, I thought. Professor D. Campbell Wyckoff understood better what was going on than I did. He had the dean assign me to him for a tutorial. During the tutorial he required me to write my own theory of Christian education, which I am still working on; and my gratitude to him is still expanding.

Fr. Berryman and his wife, Thea, at Bear Lake near Estes Park, Colorado, where they've spent time for many summers.

The drama in class came from buried memories of knowing God as a child. I wanted to find a way to integrate my diffuse experience of God's overwhelming power, known through wonder, with the more specific and concentrated experience of God in the church. In 1977, Edward Robinson called these two kinds of experiences "The Church God" and "The God of



Berryman with Sofia Cavelletti in 1978; and teaching children in 1990 and 2007.

Photos courtesy of Jerome Berryman

Power" in his classic *The Original Vision*. I wanted to teach Christian language in a way that integrated The God of Power with The Church God.

The search for a method took 10 years. It was discovered while I was sitting in the observation room of the Montessori school our two girls attended. I watched the children teaching themselves, guided by their curiosity and their mentors, to make meaning with their senses, using the languages of math, grammar, geometry, social studies, and science about what they had experienced in their lives. Why couldn't children use the same method to learn the art of using Christian language? Couldn't a trained guide help them to make meaning with a circle of other children about God and matters of ultimate concern?

Our family moved to northern Italy for the year 1971-1972, so I could begin to answer my question. I studied at the *Centro Internazionale Studi Montessoriani* in Bergamo to become a Montessori teacher, and I read Montessori's little books about religious education on the side. Sofia Cavalletti came from Rome to give a lecture during the course. She was a third-generation leader in the tradition of Montessori religious education and became my mentor. We then became colleagues and friends, visiting back and forth. While spending November of 1991 in Rome we agreed formally that our projects had diverged but our friendship had not. The last time I saw her was in Assisi in 1997.

Godly Play takes a major, long-term commitment. You can have some success with less effort, but when Godly Play is done well children will enter adolescence with an inner working model of the Christian language *system* that will develop across the life span.

Playing the Christian language game also deepens children's fundamental identity. Integrating the God of Power and the Church God allows them to live more easily in the "crystal river" of John of Patmos. This invisible "river" is God's creative power that flows out from and returns to the Creator. A surprising result of this is that children can grow up communicating with people from other religions (or no religion) *from depth to depth*. This is because experiencing our true identity as creators allows us to be both grounded *and open* as Christians.

These three ideas can help make our worship as normal and natural as breathing in and breathing out. They can help us be Christian. Perhaps, one day the language we think of now as secondary will become primary, as we can communicate with each other and know ourselves more authentically.

The Rev. Jerome W. Berryman is an Episcopal priest and the creator of Godly Play. He is a fellow of the Center for the Theology of Childhood at the Godly Play Foundation in Denver.

The search for a method for Godly Play took 10 years. It was discovered while I was sitting in the observation room of the Montessori school our two girls attended.

Far From Home and Alone

Photos and text by Asher Imtiaz

Shortly after I arrived in the United States, I came across some statistics about international students that still remain worth sharing. Approximately 40% of these students never make an American friend and 75% will never visit an American home during their time in the U.S.

My experience as a student was different. I quickly learned about an American couple living a block from my university in Milwaukee who had been hosting international students for dinners every Friday night for years. Joining them were volunteer helpers from their local church. They simply provided friendships, free food, and a place to feel welcomed every week. In other words, a home away from home. I became a regular attendee.

I remember one conversation with a fellow international student in particular. She was from South Korea. I asked her one of the typical questions an international or immigrant would ask another: "When did you come to the U.S.?" She replied: "A year ago." And when I asked what she did and what places she visited in the city that year, she responded that she had not been anywhere except her dorm, her classrooms, and grocery stores. Perhaps hers was an extreme case, but still one that resonated with other international students.

Learning the aforementioned statistics and meeting students like these prompted me to join the same local church group in order to welcome international students. We connect with them in their first few weeks in the

U.S. by giving them personal tours of the city, inviting them to Thanksgiving meals at American homes, providing them with furniture, and even taking them for driving tests.

All that was before COVID-19. Now, with universities closing and everyone being asked to leave dorms and campus housing, almost all who remain on campus are international students. With the "stay at home" order in place, they are one of the loneliest groups of people in the city. Because of uncertainty, financial limitations or travel restrictions, many are feeling afraid and stressed. Some Asian students have even had anti-Asian sentiments expressed to them. Many recent graduates who would like to remain in the U.S. are anxious about getting jobs. Social life has been minimized greatly, if not stopped for those

(Continued on next page)

Now with universities closing and everyone being asked to leave dorms and campus housing, almost all of the students left on campus are international students.

Cover and photo of Milwaukee: Last day before stay at home order went into effect in Milwaukee, Wisconsin. March 24, 2020.

Far from Home and Alone

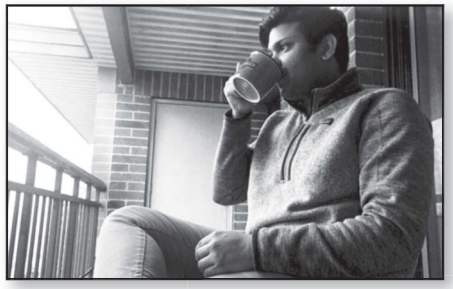
(Continued from previous page)

living in dorms or other housing near campus.

How can the Church enter the lives of international students in new ways, to show them they haven't been forgotten? Is there a way to create intimate spaces into which we can invite them and share life together in spite of the walls separating us? That's what I tried to do recently when I invited my friends to allow me into their rooms via web cam, so I could photograph them. During those encounters, we got to know each other on an even deeper level as we talked about how we're feeling and what we're doing in quarantine.

Unless otherwise mentioned, all students in this essay are at University of Wisconsin-Milwaukee. According to the Student and Exchange Visitor Information System (SEVIS) report, there are approximately 1.5 million international students living in the United States. The greatest number of international students are from Asia, with 860,000 active students as of January 2020.

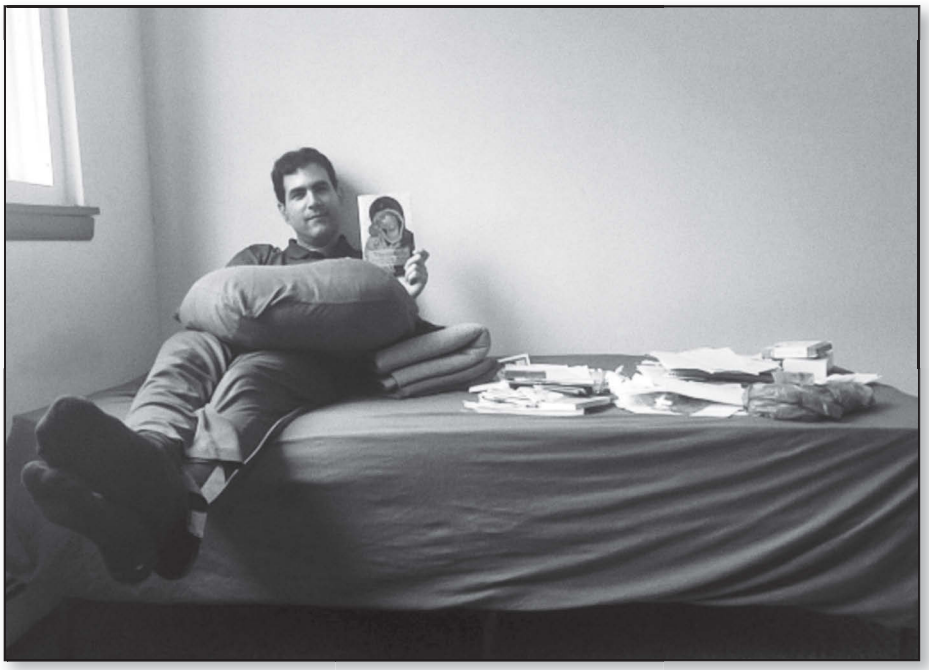
Asher Imtiaz, a frequent contributor to The Living Church, *moved from Pakistan to the United States in Fall 2012 for graduate studies. He now resides in Milwaukee and works for IBM Watson Health. He is a leader in international outreach at his church.*



Abhay, *from India, is in his last year of Bachelors in Mechanical Engineering. He says "I don't have a family here but I have a large circle of friends that I love to spend time with and now I am not meeting anyone which is a little depressing. Even my roommate went to India in February and got stuck there as he cannot travel back to the U.S. because of travel restrictions."*

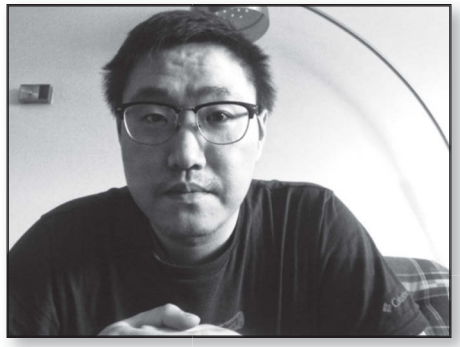
With this 'stay at home' order in place, they are one of the loneliest groups of people in the city.

Mahitha, *from India, recently graduated and is working in the IT industry. Speaking of her desire to live in the U.S., she reflects "I mean every time there's a new hurdle. The first is to get admitted into a university, get a visa, graduate, get a job, maintain immigration status etc. Honestly, there's very little I can do. I can do everything right, but still there's no guarantee I can stay in the country (given the immigration rules). Only thing I can do is to trust God and move ahead with persistent faith."*



Paulo, *from Brazil, came to the U.S. to study economics in fall 2016. Since then he hasn't visited home and was planning to visit this summer but with this situation all the plans have come to a halt. He hopes that this stay-at-home order ends soon and has minimum effect on his employment.*

Rahul, *from India, finished his master's in mechanical engineering from the University of Nevada, Las Vegas. He moved to Milwaukee in 2018 for work. During these times, he feels uncertain about the job situation after hearing news of people losing jobs.*



Yang, *from China, is doing a master's in computer science and planning to graduate this fall. He is mostly staying at home and so far the situation is "not very boring" for him, though he thinks his family in China is concerned about the number of cases in the U.S. The family have asked him to talk to them every day to make sure he is okay, and he is getting a lot of messages from family friends who are making sure he is safe in the U.S.*

Nasim, *from Iran, is pursuing her doctorate in architecture. Describes current stay-at-home situation as "Feels like I am waiting for Godot, trying to take my boots off". Because Iran is a country whose citizens are banned from visiting the U.S., many students like Nasim can't go home to visit their families for fear they won't be allowed back to finish their studies.*

Ismael, *from Niger, is a Fulbright Scholar doing a masters in economics. He is graduating this year in May and will be looking for job opportunities. He says "given the current situation the job market is not really promising". International students are eligible for temporary employment for up to 12 months.*

Love for Christ's Sake

Epidemics and the Rise of Anglo-Catholicism

By Ian McCormack

On March 27, 2020, the Archbishops of Canterbury and York wrote to the clergy of the Church of England. The letter included these words: "We are in a time of great fearfulness. The numbers of those becoming seriously ill and dying is increasing. It therefore remains very important that our churches remain closed for public worship and private prayer."

This instruction seeks to prohibit the clergy from entering their own churches for private prayer, at a time when the law of the land specifically exempts ministers of religion travelling to their place of worship from the restrictions on free movement brought about to fight the coronavirus. The instruction is something for which the archbishops will have to answer on the day of judgment, and it would be imprudent to comment further here.

But it was not ever thus in the Church of England.

In Henry Liddon's Life of Pusey, the author quotes at length reminiscences of the cholera epidemic of 1866 by the rector of Bethnal Green, in London's East End: "My curates were ill, unable to do any duty – I had been up for several nights running to two or three in the morning, attending to the sick, and more especially to the timid and fearful, who would not go to bed for fear of 'the pestilence that walketh in darkness.' Wearied and at my wits' end as to how I could possibly help my vestry through their arduous duty, I had come down to a late breakfast at nine o'clock, when my servant announced Dr. Pusey ... he offered to act as my assistant curate to visit the sick and dying ... and to minister to their spiritual wants."

Pusey was joined in Bethnal Green by (among others) the Hon. Charles Wood (later Viscount Halifax) and the Sisters of the Most Holy Trinity from Devonport, Plymouth, and subsequently of Ascot Priory. Members of this Sisterhood – the lineal descendant of the very first in the Church of England – had already served as nurses in their hometown of Plymouth during a cholera epidemic there, and in Scutari alongside Florence Nightingale during the Crimean War. They now arrived to work alongside Dr. Pusey, who had been influential in their foundation. The valuable work of Pusey and the sisters is recorded at length in Liddon's biography.

Recent historians have tended to overplay the extent to which early sisterhoods were founded specifically to meet social needs. In this model they were primarily professional philanthropists; what one contemporary commentator called "lady guerillas of charity." In fact, all the communities with which Pusey was directly involved understood themselves to be not philanthropic organizations with a religious ethos, but religious communities whose incarnational theology manifested itself in social and nursing work among the poorest and neediest communities.

In this, they mirrored the under-

Sisters at a Community of the Holy Cross Mission House, London, in the late 1870s.

standing of the Tractarians, who themselves stood in a long line of Catholic social teaching. St. John Chrysostom preached, "Would you do honour to Christ's body? Neglect Him not when naked; do not while here you honor Him with silken garments, neglect Him perishing without of cold and nakedness." This teaching was echoed again and again in Pusey's sermons. For example, from a sermon of 1844, "There is no deeper source of blessing, nor more frequent means of enlarged grace to the soul, than love for Christ's sake, to His little ones and His poor."

A high view of their calling notwithstanding, the sisterhoods (and their advocates) were not above using their social usefulness as public justification for their existence, in the face of widespread anti-Catholicism and suspicion of female leadership. In 1848, Pusey wrote to the chaplain of Eton College regarding the most deprived urban areas: "Either these poor people and their children ... are not to be helped at all, or they must be helped in part by Christian females: and then the only question remains, 'Are these to work without the support of mutual sympathy and advice and the comfort of a common home and prayer together, crippled in their exertions for want of plan and mutual help and distribution of labour?'"

Pusey valued the religious life for its own sake. But he was not above using utilitarian considerations to gain acceptance for what was (to Protestant Victorian sensibilities) a shocking new way of life. Nor were the sisterhoods and their supporters slow to grasp the opportunities for advancing the Catholic life which their unique circumstances provided. Daily celebration of the Eucharist was introduced at the convent in Devonport in 1849 to give spiritual sustenance to the sisters during their work among the cholera victims there.

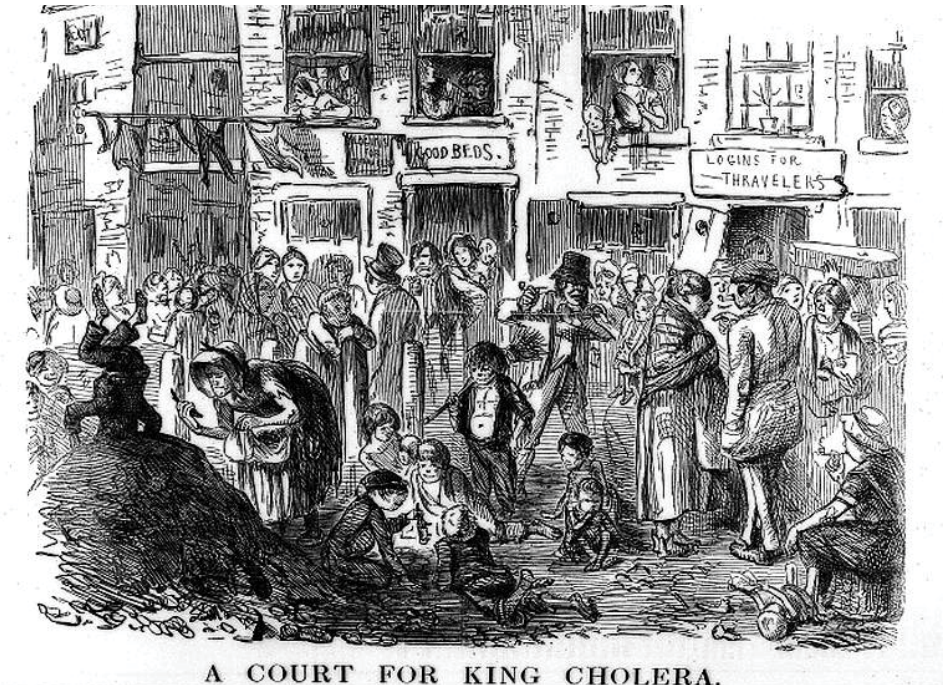
The philanthropic work of the sisterhoods won over to their cause many people who would otherwise have been implacably opposed to their existence. The same was true for slum clergy, particularly the ritualists who were at the forefront of Anglo-Catholicism in the generation after Pusey. Even the most ardent and organized Protestant agitators found it difficult to whip up popular resentment against the very man who was leading social work in a particular district. The historian John Shelton Reed has argued persuasively that it was precisely the manifest holiness and dedication of many of the ritualists that won them the love and support of their parishioners. Tolerance by others of their ritualism was a by-product of this hard-earned respect, affection, or even love.

The philanthropic work of the sisterhoods won over to their cause many people who would otherwise have been implacably opposed to their existence.

None of this meant that the controversies over Anglo-Catholicism in general, and ritualism in particular, disappeared. The prosecutions under the Public Worship Regulation Act were only a decade after Pusey's work in Bethnal Green. But throughout the second half of the 19th century, bit by bit the prevailing wind shifted in favor of Anglo-Catholic theology, ritual, and social practice, as the sense grew among friend and foe alike that by its response to poverty, squalor and disease, Anglo-Catholicism reached parts of the country that were otherwise "largely untouched by the national Church, or indeed by religion in any form"(Shelton Reed). There can be little doubt that the heroic response of Pusey, the members of the Society of the Most Holy Trinity, and then subsequently the younger generation of ritualists played a significant part in that change, bringing a new-found respectability to the Anglo-Catholic movement, and, by extension, new life and vigor to the ministry of the Church in those places where Anglo-Catholicism took hold.

The consequences of the Church of England's somewhat different response to the epidemic of 2020 remain to be seen.

The Rev. Ian McCormack, SSC is priest-in-charge of St. George's in the Meadows, Nottingham, UK and former lecturer in Anglican Studies at Mirfield Theological College.



A COURT FOR KING CHOLERA.

A well-known depiction of conditions in Industrializing towns and cities, by John Leech in *Punch* magazine, 1852.

CATHOLIC VOICES

Communion with Christ and One Another in a Time of Pandemic

By Julia Gatta

Image by Robert Cheaib from Pixabay

In 1938 Dietrich Bonhoeffer wrote:

> In the period between the death of Christ and the day of judgment, when Christians are allowed to live here in visible community with other Christians, we have merely a gracious anticipation of the end time. It is by God's grace that a congregation is permitted to gather visibly around God's word and sacrament in this world. Not all Christians partake of this grace. The imprisoned, the sick, the lonely who live in the diaspora, the proclaimers of the gospel in heathen lands stand alone. They know that the visible community is grace. . . . The physical presence of other Christians is a source of incomparable joy and strength to the believer (*Life Together* in *Dietrich Bonhoeffer Works*, Vol. 5, 28-29).

Bonhoeffer knew whereof he spoke. The previous year the Gestapo closed the underground seminary of which he was the director. Colleagues and former students were being held in detention. Bonhoeffer no doubt realized that his own freedom was precarious, as subsequent events proved to be the case. Today his words speak directly to our situation as we forego the "incomparable joy and strength" of "the physical presence of other Christians." To keep contagion at a minimum we are advised—and in some cases, ordered—to "shelter in place." Our church buildings are closed, and they will probably remain closed until the danger has passed.

We are in new territory here as citizens of this country, as citizens of the world, and as citizens of the kingdom of God. We have perhaps learned to appreciate the "physical presence of other Christians" as never before. And we are grateful for the technology that allows us to see one another through various media and even engage in worship online. While none of this is the same as fully enfleshed engagement with one another, it nonetheless offers a more robust form of communication than previous ages had available when they faced comparable isolation.

How are we to respond to this situation of physical isolation combined with media connectivity? First of all, I think we should acknowledge the loss. Our loss may be relatively small, especially if we are not among those most vulnerable economically, or if we are not suffering the daily risk faced by healthcare providers or others engaged in essential services. But still our loss is real enough, and it may deepen as the crisis goes on. It is one thing to "fast" from Holy Communion during Lent, but it will seem strange indeed during the Easter season and beyond.

How, then, do we continue to worship during this time of pandemic? And where might we find wellsprings of grace to sustain us during this difficult time? We are, after all, a community of death and resurrection, having been made so by the gift of incorporation into Christ at baptism. We share in that paschal mystery every day and at every moment. God has not abandoned us, and divine grace awaits us at every turn. While this period of sacramental minimalism

may awaken us to the joy and grace of the sacraments, it is well to remember that, as the Catechism of the Book of Common Prayer puts it: "God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us" (BCP, 861). God continues to reach out to us, supplying the strength we need to weather our losses. Christ is our companion in joy and sorrow, life and death. Even in physical isolation, we are not alone: Christ is with us along with the whole communion of saints who belong to him.

It remains true, of course, that the Holy Eucharist is "the principal act of worship on the Lord's Day and other major Feasts" (BCP, 13). The link between eucharistic worship and the Day of Resurrection — the "Lord's Day" — seems pretty clear from the New Testament itself and characterized the worship of the Church from her earliest centuries. This is a feast that at once looks back to the Last Supper and anticipates the banquet of the age to come. It both "proclaims the Lord's death" and participates in his resurrection. Hence, a candidate for Holy Baptism must promise fidelity to the eucharistic community — to the "breaking of the bread" — in words describing the first generation of Christians in the Acts of the Apostles (Acts 2:42).

When, however, for reasons of public health we cannot gather as a community for the Eucharist, we have another liturgy still available to us: the Daily Office. The Book of Common Prayer describes the Offices of Morning and Evening Prayer, together with the Holy Eucharist, as the "regular services appointed for public worship in this Church" (BCP, 13). We can thank Thomas Cranmer, architect of the first Book of Common Prayer, for the inclusion of Morning and Evening Prayer in our prayer book. The origins of the Office go back to the round of Jewish piety that punctuated the day. These services evolved over the Christian centuries, first in the cathedral cities, until quite an elaborate seven-fold office was prayed, often with beautiful chant, in medieval monasteries. Cranmer culled material from these monastic offices, simplified them, and restored them to use by lay people and parishes. They were now in English rather than in Latin. Cranmer never intended the offices to replace the Eucharist on Sundays. Rather, they were to be prayed every day in the parish church: these are *daily* offices. On Sundays, the offices would be said and the Holy Communion celebrated.

The Daily Offices of Morning and Evening Prayer are thus a treasured part of our Anglican heritage. But these treasures are to be used rather than placed on a shelf for admiration. They are the living prayer of the Church each day. Even if we say the office privately, we do not pray alone. We are praying with the Church, engaging in a common round of consecutive readings from Scripture, recitation of the psalms, canticles and prayers. The office supports our prayer when we feel uninspired; we just have to do it. It subtly but steadily deepens our connection to the particular mystery of Christ commemorated in any given liturgical season.

In this time of eucharistic deprivation, a number of parishes are streaming the Daily Office on Sunday, often using the eucharistic lectionary for the readings, since the Office is serving as the main—or only—service for the day. This is all to the good, and in this way some Episcopalians who are unfamiliar with the office may begin to take it up, as intended, for daily use. People who are not living in total isolation but in Christian households might well begin praying the office together not just on Sundays, but every day. The office is *designed* for daily use, and it is only over the long haul that one really experiences its benefits. The Scripture lessons, in particular, bear fruit not when dipped into occasionally, but when read consecutively, "in course."

If, as is likely, the need for physical distancing stretches out for months rather than for weeks, the pain of separation from the eucharistic celebration may become acute. Some parishes and cathedrals are already streaming the eucharistic liturgy online, and more may do so over time. In what spirit might Christians watch these celebrations in which they cannot participate by receiving the consecrated Bread and Wine? In what spirit should priests and bishops preside at them?

This situation is not entirely novel to Christian experience. As Bonhoeffer observed, Christians are sometimes deprived of the physical presence of the faith community, and thus of the sacramental ministrations they would normally provide, over long stretches: Christians suffering under conditions of persecution or imprisonment, for instance, or those living among non-Christians where no Christian community is at hand. Wars and natural disasters — tsunamis, hurricanes, earthquakes, and catastrophic fires — all disrupt community on every level and thwart participation in the sacraments. In the rubrics for the Ministration to the Sick, the prayer book anticipates a circumstance in which someone might be physically unable to receive Holy Communion:

> *If a person desires to receive the Sacrament, but, by reason of extreme sickness of physical disability, is unable to eat and drink the Bread and Wine, the Celebrant is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth.* (BCP, 457)

This has come to be called "Communion by desire" or "spiritual Communion." The assurance the celebrant is charged to offer those too infirm to receive the Sacrament is no empty gesture. It bespeaks a confidence in God's love for us and in the capacity of divine grace to reach us no matter how constricting our circumstances. Hence, the longing for sacramental Communion, roused by our very deprivation of it, should not be repressed but rather channeled into the earnest seeking of spiritual communion with Jesus. Such a deepening of union with Christ is always available to us, but we lay hold of it intentionally through prayer. In one of his talks, Thomas Merton described the process this way:

> In prayer we discover what we already have through the indwelling Spirit of God and our incorporation through bap-

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The sacraments are not just for the individual recipients of them, however great their personal value may be; they are for the whole world.

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> tism into Christ. You start where you are and deepen what you already have and you realize that you are already there. We already have everything but we don't know it and we don't experience it. All we need is to experience what we already possess (qtd. in Martin L. Smith, *A Season for the Spirit*, 45).

"What we already possess" is communion with Christ. It is variously described in the New Testament as "indwelling" or "abiding": "Abide in me as I abide in you" (John 15:4). St. Paul declares that "God's love has been poured into our hearts by the Holy Spirit that has been given to us" (Rom. 5:5). So communion with Christ is already ours, given through "our incorporation through baptism into Christ." But it is one thing to know this, and another to experience it. This union can, as in any love relationship, be enhanced and deepened. Hence the practice of prayer, including spiritual Communion.

"The Mass on the World" by French Jesuit priest and paleontologist Pierre Teilhard de Chardin witnesses to the depths to which spiritual Communion can plumb. He composed this prose-prayer on the steppes of Asia on the Feast of the Transfiguration of our Lord in 1923 when he found himself without the needed elements to celebrate Mass. He was instead moved to "make the whole earth my altar" at daybreak to offer God "all the sufferings and labours of the world." As de Chardin moves from "The Offering" to "Communion" and "Prayer," he lays bare his love for God, for suffering humanity, and for a creation shot through with the presence of Christ (*Hymn of the Universe*).

It may be that viewing an online celebration of the Holy Eucharist, especially one that is conducted in "real time," can inspire a similar movement of the spirit: from hearing and interiorly responding to the Liturgy of the Word; through the "offering of our life and labors," our joys and deprivations, our griefs and losses; to an experienced union with Christ as the Great Thanksgiving is prayed, and the Bread broken. What then? Are the "Gifts of God" still "for the People of God"? Yes, they are! In Anglican tradition, the Eucharist is never celebrated without a congregation, no matter how small; we have no "private Masses." So any online celebration would have to include, besides the priest, at least a few people, spaced a safe physical distance from one another. Their reception of the Sacrament would be an occasion of grace not only for themselves, but also for all of us. Because we are all members of the one Body of Christ, when one member benefits from the manifold graces of Holy Communion, we all flourish.

There are some voices in the Church who have urged that when celebrating the Eucharist under these conditions, priests should refrain from receiving Holy Communion in sacrificial solidarity with the vast majority of the faithful who are deprived of that privilege. There is, however, another sacrificial reality at work in the Eucharist of greater significance. In his self-offering to the Father, Jesus also offers himself to us: "Take, eat: This is my Body, which is given for you. . . Drink this, all of you: This is my Blood" (BCP, 362-63). Would we refuse his invitation? Disobey his clear command? The bread and wine must be consumed: Communion is the climax of the Eucharist. And so the priest, together with whatever congregation is present, share in the sacramental gift of Christ *on behalf of us all and for the life of the world*. The Eucharist is always for the whole Church; indeed, it is always celebrated on behalf of the whole creation. Priests are not in control of this dynamic of grace. As the ecumenical Lima Document states:

> It is Christ who invites to the meal and who presides at it. . .. In most churches, this presidency is signified by an ordained minister. The one who presides at the eucharistic celebration in the name of Christ makes clear that the rite is not the assemblies' own creation or possession; the eucharist is received as a gift from Christ living in his Church. ("Eucharist" In *Baptism, Eucharist and Ministry*, par. 29).

To preside at the Eucharist is, even under ordinary circumstances, a grace received with awed thanksgiving and piercing humility. Few priests are unaware of their personal unworthiness to "go up to the altar of God." Yet this ministry is exercised confidently on behalf of the priestly people. In the same way, both priest and people receive the Sacrament trusting in the comprehensive mercy of God. Indeed, one of the benefits of receiving Holy Communion is the forgiveness of sins. But the sacraments are not just for the individual recipients of them, however great their personal value may be; they are for the whole world. As the Lima Document goes on to say: "The world, to which renewal is promised, is present in the whole eucharistic celebration" (par. 23).

It is always a privilege to receive Holy Communion. As Bonhoeffer reminds us, there are Christians — incalculable numbers of them, in fact — who cannot share in the communal and sacramental fullness we normally enjoy. Life in this world is riddled with inequities. But the economy of the kingdom of God is of a different order, and the Eucharist participates even now in that heavenly realm. If our situation allows us in the present constrained circumstances to receive the Sacrament, we should do so, more cognizant that ever of the extraordinary gift of Christ. When we are united to Christ in Holy Communion, we are united to one another in the whole communion of saints, in heaven and on earth.

The Rev. Dr. Julia Gatta is the Bishop Frank A. Juhan Professor of Pastoral Theology in the School of Theology, the University of the South, Sewanee.

ETHICS

Less Than Safe at Home

By Justin Holcomb

Recent quarantining due to the COVID-19 pandemic leaves many people vulnerable to suffering abuse.

Many abuse survivor advocates and professionals are expecting that child abuse, intimate partner abuse, and sexual assault will increase during the pandemic because of the increased isolation. Most abusers are parents, siblings, intimate partners, or acquaintances, and they now have much more access to victims. Additionally, the victims may no longer have faith leaders, school teachers, co-workers, friends, neighbors, or mandated reporters readily available. Also, survivors now have less access to medical and mental health care.

Prevalence

The statistics on child abuse, sexual assault, and intimate partner abuse are jarring. One in five children are sexually abused before their 18th birthday; 34% of assailants are family members and 58% are acquaintances, while only 7% of perpetrators are strangers to the child. One in four woman and one in six men have been or will, be sexually assaulted in their lifetime. Young women between the ages of 16 and 19 are four times more likely than the general population to be victims of sexual assault. One in four women and one in 20 men will experience intimate partner abuse. Nearly 75% of Americans personally know someone who is a survivor of intimate partner abuse.

Compassionate, Practical, and Informed

As sobering as the statistics are, they don't begin to speak to the darkness and grief experienced by survivors. Because abuse causes physical, psychological, emotional, and spiritual pain, survivors need advocates who are prepared to respond and care in ways that are compassionate, practical, and informed.

Listen and Believe

Clergy and church members need to be vigilant to check-in and provide accountability to potential, alleged, or known perpetrators, as well as encourage those who may feel threatened. The power of listening to and believing survivors cannot be underestimated. Research has proven that "the only social reaction related to better adjustment by victims were being believed and being listened to by others" (Sarah E. Ullman in *Psychology of Women Quarterly* 20, 1996).

Safety Plan

If someone is experiencing physical, sexual, emotional, and/or verbal abuse, they can create a personalized safety plan that will guide them if they find themselves (and their children) in an emergency. The safety plan will help even if they are not ready to leave. Planning before leaving increases the likelihood that survivors will stay safe. Such a document needs to be kept in safe hands, so it is extremely important to decide who will have it and where it will be stored.

RESOURCES

- The Zero Abuse Project produced "Responding to Child Abuse During a Pandemic: 25 Tips"
- My wife, Lindsey, and I wrote "Nine Ways to Protect Your Children from Sexual Abuse"
- *God Made All of Me: A Book to Help Children Protect Their Bodies* by Justin and Lindsey Holcomb
- *Caring for Survivors of Sexual Abuse* by Basyle Tchividjian and Justin Holcomb

National Domestic Violence Hotline: 1-800-799-7233
thehotline.org
National Sexual Assault Hotline: 1-800-656-4673
rainn.org
National Child Abuse Hotline: 1-800-422-4453
childhelp.org/hotline *and* **childhelp.org/childhelp-hotline**

Words of Hope

Survivors need to hear this message: God responds to their pain, and their story does not end with abuse. Their life was intended for more than shame, guilt, despair, pain, and denial. Abuse does not define them or have the last word on their identity. Yes, it is part of their story. But the message of the gospel redeems what has been destroyed and applies grace to disgrace. They need to hear words of hope:

> What happened to you was not your fault. You are not to blame. You did not deserve it. You did not ask for this. You should not be silenced. You are not worthless. You do not have to pretend like nothing happened. Nobody had the right to violate you. You are not responsible for what happened to you. You are not damaged goods. You were supposed to be treated with dignity and respect. You were the victim of assault and it was wrong. You were sinned against. Despite all the pain, healing *can* happen and there *is* hope.
>
> Grace is available because Jesus went through the valley of the shadow of death and rose from death. The gospel engages our life with all its pain, shame, rejection, lostness, sin, and death. So now, to your pain, the gospel says, "You will be healed." To your shame, the gospel says, "You can now come to God in confidence." To your rejection, the gospel says, "You are accepted!" To your lostness, the gospel says, "You are found and I won't ever let you go." To your sin, the gospel says, "You are forgiven and God declares you pure and righteous." To your death, the gospel says, "You once were dead, but now you are alive."
>
> —From *Rid of My Disgrace*, by Justin S. and Lindsey A. Holcomb

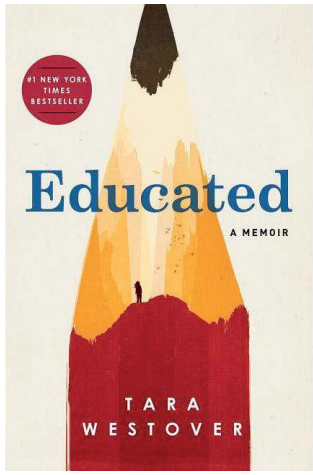
If you are a leader in ministry, there are people close to you that are currently suffering abuse. Part of God's mission for the church is to proclaim his healing and to seek justice for everyone it encounters. The deepest message of the ministry of Jesus, the entire Bible, and the ministry of the church, is the grace of God to all of us because we are all broken people in a broken world. Grace and mercy are most needed and best understood in the midst of sin, suffering, and brokenness.

The Rev. Dr. Canon Justin Holcomb is canon for vocations in the Diocese of Central Florida and a member of the Living Church Foundation.

BOOKS

Wise Beyond Her Years

Review by Tim Bascom



Educated
A Memoir
By **Tara Westover**
Random House, pp.352, $28

When a book has been in print for two years, it doesn't usually get reviewed. However, when it has stayed on the *New York Times* Bestseller List throughout those two years, maybe it deserves extra attention. If you haven't read the memoir *Educated*, by Tara Westover, which is still at number 3 on the *New York Times* Nonfiction List, it's not too late. And if you *have* read it, you might want to consider why it is riding high.

Vivian Gornick, in her landmark study of personal narrative, *The Situation and the Story*, declares, "The subject of autobiography is always self-definition, but it cannot be self-definition in the void. The memoirist . . . must engage with the world, because engagement makes experience, experience makes wisdom, and finally it's the wisdom — or rather the movement toward it — that counts." If we accept this declaration — that the movement toward wisdom is what counts — then Tara Westover's memoir counts twice as much as most. Rarely, if ever, have readers encountered a memoir in which the narrator's journey toward wisdom is so fraught with risk, so seemingly doomed.

Westover, who was 32 when *Educated* was published, grew up on a mountainside in Idaho where her father, a Mormon survivalist, kept all the kids from attending school, employing them in his junkyard. The youngest of seven, Westover was only 5 when her father called a family meeting to explain that another Idaho family, the Weavers, were holed up in their cabin fending off "the Feds" with guns, simply because they didn't want their kids to be brainwashed by public schools. After the Weaver parents were shot, Mr. Westover set the kids to work burying secret rifles and creating supply kits to carry into the wilderness.

The only education young Westover got from this zealous, often-paranoid father was through working in the junkyard, which she began at the age of 10. She learned to duck as he flung metal into bins, but when he insisted she ride a raised bucket on a forklift, she ended up impaled through the calf by a shifting spike, then dropped 18 feet.

To cure her puncture wound and bruised hip, Westover's mother gave her 12 drops of a homemade homeopathic. There was no visit to a hospital, which was considered "an abomination." And the same rule applied after one of Westover's brothers lit a blow torch, igniting dried gas on his jeans, which burst into flames, burning the cloth off one leg. His dead skin was trimmed away without painkillers. As he languished in bed, holding his breath against pain, the other kids told curious neighbors that he was merely sick, obeying their stern father, who insisted that "there'd be trouble if the Government found out about Luke's leg."

The violence that runs through this story of family isolationism is so unrelenting that it is hard to believe. But the real damage for young Tara Westover is the way her father denies her desire to step away and become who she is meant to be. For that to happen she must get a true education, must see the world through different lenses. Eventually one brother succeeds in leaving home, completing the ACT exam with a high enough score to enter college. He urges her to follow, but another brother takes up her father's domineering attitude, twisting it into something more abusive. When Westover resists one of his petty commands, he drags her through the house by her hair and thrusts her head into a toilet.

It is astounding that this suppressed girl actually finds the courage to study toward the college entrance exams and that she is accepted into Brigham Young University, going on to complete a PhD at Cambridge University. Desperate, she screws up the courage to start her movement toward this new perspective, but her angered father simply says, "I've been praying about your decision.... The Lord has called me to testify. He is displeased. You have cast aside His blessings to whore after man's knowledge."

As readers, we continue with *Edu-*

cated because we want to know if this fellow human will survive. However, we are astonished when she goes beyond survival, finding the necessary clarity and strength to tell her awful but illuminating truth. Though Westover eventually realizes her father is bipolar, the story of her harrowing educational journey is definitely an indictment on repressive patriarchy. And though Westover gives a disclaimer — "This story is not about Mormonism. Neither is it about any other form of religious belief." — one can't help seeing how the violence and repression in her family was supported by religious belief.

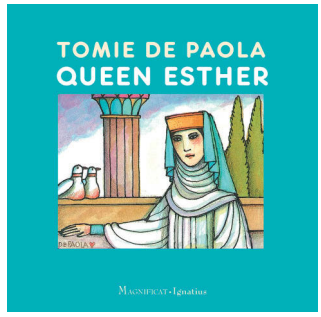
If you haven't read the book, you will be amazed that Westover's voice — this wise, perceptive, independent voice — ever emerges. To tell her version of what happened, she had to claim her own identity, losing everything else: her home, her parents, and nearly all her siblings. Westover is not just recording events but doing the hard, artistic work of making meaning. *Educated*, as a result, sheds light on not just this one dogmatic father or fundamentalist zealots in general. By describing how her identity was nearly foreclosed, she helps us to think about how we have all felt the powerful influence of our families and struggled to claim who we will be.

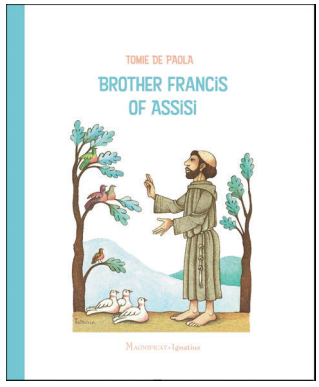
As Vivian Gornick insists, "The subject of autobiography is always self-definition." We read to know who the person will become. But self-definition is not found in a void, and we also read to understand the world we live in, to see something that might be true to our own experience. Westover's *Educated* offers both dimensions, and that is why it is still up there on the best-seller's list inching its way into contention with other well-respected memoirs about parent-child relationships, such as Gornick's own story, *Fierce Attachments,* or Mary Karr's *Liar's Club,* or the recent memoir-turned-Broadway-hit, Alison Bechdel's *Fun Home*.

Professor Tim Bascom is chair of the English department at Waldorf University, and husband of the Rt. Rev. Cathleen Bascom, Bishop of Kansas.

Celebrating the Saints

Review by Cole Hartin





Queen Esther

By **Tomie dePaola**

Ages 5+

Ignatius Press/ Magnificat Children's Books,

pp. 32, $12.99

Brother Francis of Assisi

By **Tomie dePaola**

Ages 7+

Ignatius Press/Magnificat Children's Books,

pp. 48, $14.99

Queen Esther is a faithful retelling of the Biblical story set with folksy illustrations. The text tracks closely with the biblical narrative, and while the pictures are compelling, they left my sons a little confused, "Which one's Haman? Who's the king?" they asked. Despite these mix-ups, both of my boys (ages three and five) were able to track with the plot and enjoyed the story. Essentially, this is tale of good and evil that children can follow, even if the vocabulary is aimed a little above the heads of the targeted age group. Further, it's refreshing to read a rendition of a biblical story that is engaging enough to interest kids, without having to resort to garish animation or silly novelty. This would make a valuable addition to any Sunday school library and prove useful for parents wanting to make Esther memorable for their children.

While the Esther story was geared toward children five years and older, *Brother Francis of Assisi* was written for a slightly more mature audience. The same delightful, earthy illustrations are abundant here, but the text is much longer. Again, there is little authorial flourish, but instead a fairly straightforward retelling of the life and legends of Francis. Think of it as less of a history and more of a celebration of the beloved saint, hagiography and all.

At 45 pages, this book is more than most parents will want to read with children in one sitting, and the complexity of the text would not likely compel early readers to take it up. I really enjoyed reading this book to my oldest son over the course of a few days and was left unsure of whether this was a children's book that adults could enjoy or vice versa. Perhaps appealing to both children and their parents is part of the genius of dePaola, an American author and illustrator who passed away in March at the age of 85. *Brother Francis of Assisi* is a rare book that will bring joy to readers at each stage of their lives.

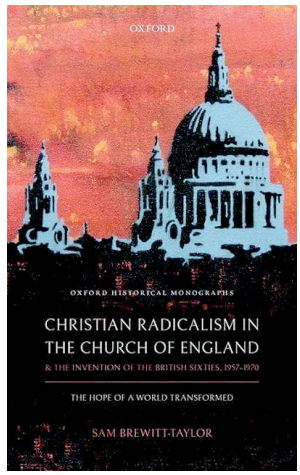
Queen Esther and *Brother Francis of Assisi* are hardcover reprints that will hold up well with time. Both are beautifully printed and bound. It's a blessing that these reissued classics will allow dePaola's gifts to spark the faith and imagination of another generation of God's children.

The Rev. Dr. Cole Hartin is assistant curate of St. Luke's Church, Saint John's, New Brunswick, Canada, and father of three sons.

BOOKS

Anglican Radicals, Led Astray

Review by John Orens



Christian Radicalism in the Church of England
and the Invention of the British Sixties, 1957-1970
By **Sam Brewitt-Taylor**
Oxford University Press, pp.288, $85

Ever since the publication of John A. T. Robinson's *Honest to God* (1963), critics have accused Robinson and Anglican radicals of his generation of substituting secular nostrums for Christian faith. But Sam Brewitt-Taylor argues that it was their faith that inspired their romance with modernity. Alarmed by crises at home and abroad, they were nevertheless hopeful, convinced that out of the turmoil of the Cold War world and the inexorable decline of the institutional Church, the Kingdom of God would be born.

And so they embraced secularization as an eschatological gift, urging Christians to welcome the collapse of traditional religious and political authority as a sign that, as Dietrich Bonhoeffer said, humanity was coming of age. The irony, claims Brewitt-Taylor, is that it was because Britain was still Christian, and its media beholden to Church authority, that this summons to secularity gained almost universal acceptance.

At first, he writes, Anglican radicals hoped to make the parish church the seedbed of worldly holiness. When the heroic labor of priests like Nick Stacey in Woolwich failed to transform society, they insisted that this only proved that if the secular was to be sanctified, the Church as an institution would have to disappear. For a time, says Brewitt-Taylor, radicals looked to science to lighten the path to the golden age. But fearing a technocratic dystopia, they turned instead to individualistic spiritualities. These sparked a subjective approach to doctrine and morals that inspired both the British counterculture and the decision of church leaders to support liberalizing the laws governing abortion, divorce, and homosexuality. In the late 1960s, demands for political liberation took center stage. But the longed-for millennium never arrived, and by 1970 the radical movement collapsed, surviving only in fragments such as Kenneth Leech's Jubilee Group, Don Cupitt's *Sea of Faith*, and *The Myth of God Incarnate*.

Anglican radicals did change Britain, Brewitt-Taylor concludes, only not as they had intended. Instead of revealing the worldly presence of God, their narrative of inevitable secularization made God seem more remote. It rendered their eschatological vision irrelevant, and the secular culture they helped foster turned its back on them.

Brewitt-Taylor has written a cautionary tale well worth pondering, for the issues with which Anglican radicals struggled haunt us still. As he contends, many radicals were led astray by their millenarian expectations. But his analysis is not always surefooted. Anglican radicals were indeed influential, but they were not, as he believes, the principal authors of Britain's cultural revolution. Whatever its surviving public pieties, Britain in 1960 was only nominally Christian, and the belief that faith was inexorably retreating had long been a staple of its cultural discourse.

Brewitt-Taylor does not give enough attention to the other forces changing Britain's values, nor does he explain why the same moral upheaval he attributes to an Anglican coterie was taking place across the non-Anglican West. And although he is careful to note the differences between Anglican radicals, he sometimes fails to give these differences the weight they deserve. It is strange, for example, to find Kenneth Leech, a critic of both liberal theology and the myth of inevitable secularization, lumped together with Don Cupitt and *The Myth of God Incarnate*. But these caveats do not diminish the importance of Brewitt-Taylor's book. It deserves a wide audience and we have much to learn from it.

John Orens is professor of history at George Mason University, a parishioner of St. Paul's, K Street in Washington, DC, and the author of Stewart Headlam's Radical Anglicanism: The Mass, the Masses, and the Music Hall.

Shedding Light on Recent Anglican History

Review by David Goodhew

Archbishop of Canterbury Justin Welby and former Bishop of Durham N.T. "Tom" Wright are key figures for the Anglican Communion. They cannot be understood without understanding the Church of England evangelical tradition in which they were nurtured. This is why Atherstone and Maiden's book, *Evangelicalism and the Church of England in the Twentieth Century*, is well worth reading. It is a collection of historical studies of specific aspects of Church of England evangelicalism from the last century.

The collection is strongest on the decades up to 1970. Many chapters are detailed analyses. But those unaware of such things as the Islington, Cheltenham and Oxford Conferences will nonetheless find serious insights. Many, perhaps most, of the debates of today find echoes in debates started in the early decades of the 20th century.

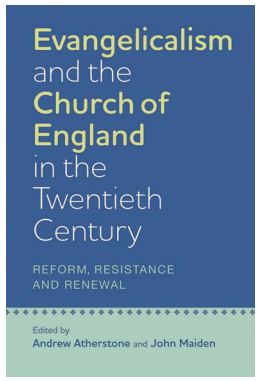
The volume contains important chapters by John Maiden and Peter Webster on relationships between evangelicals and Anglo-Catholics — not always as difficult as is assumed. Maiden sees some cooperation between traditions as foreshadowing later collaboration within GAFCON.

A further illuminating chapter is Mark Smith's study of Anglican evangelical parish ministry. Central to why Church of England evangelicalism proved more robust than other traditions in the Church of England is the way it expressed faith in flagship parishes, which acted as hubs for belief.

Alister Chapman broadens the lens to explore how Church of England evangelicals related to the wider communion. There were strong connections with North America through such figures as Billy Graham and John Wimber. But Chapman's important chapter also shows how limited such learning could be, as well as how fruitful. Evangelicalism's failures to connect significantly with burgeoning migrant populations from the Global South (who choose mainly to form congregations outside of the Church of England) illustrates that fact.

A collection of disparate articles will never achieve comprehensiveness. The lengthy introduction is a helpful stitching of the chapters into overarching analysis. However, there are significant gaps which need to be noted.

There is little after 1980 in the volume and this significantly limits its scope. Evangelicalism's interaction with the charismatic movement is covered, but it is that movement in the 60s and 70s. Nicky Gumbel doesn't make it into the index. Yet the charismatic is arguably the dominant strand of evangelicalism within the Church of England. Likewise, whilst the liberal strand of evangelicalism is well covered for the period up to 1939, its reappearance in the 1980s and 1990s through such institutions as Greenbelt conferences and David Tomlinson is largely ignored. Women are largely absent from the list of contributors and from the entire volume. This is to misread the final third of the 20th century when figures such as Elaine Storkey and Christina Baxter significantly shaped Church of England evangelicalism. It is also to misread evangelicalism as a whole. The tradition's domestic and congregational life gave women deep agency, which belies some of the public utterances of that tradition.



Evangelicalism and the Church of England in the Twentieth Century
Reform, Resistance and Renewal
Edited by **Andrew Atherstone** and **John Maiden**
The Boydell Press, pp. 338, $99

To understand Welby and Wright (and much else about contemporary Anglicanism) you need to read this book. This volume is a collection by leading historians which digs deep into the subject matter. There is a strong case for arguing that Anglicans are especially ignorant of our recent history. This book is a serious help in remedying that deficiency.

David Goodhew is a visiting fellow of St. Johns College, Durham and vicar of St Barnabas, Middlesbrough, UK.

PEOPLE & PLACES

Appointments

The Rev. **Katharine Black** is bridge priest of Good Shepherd, Watertown, Mass.

The Rev. **Ryan Fleenor** is rector of St. Luke's, Darien, Conn.

The Rev. **David Gertreu** is associate for financial management for the Diocese of Southern Ohio.

The Rev. **Rebecca Gettel** is rector of St. Paul's, Natick, Mass.

The Rev. **Peter Gray** is university chaplain of Sewanee: The University of the South, Sewanee, Tenn.

The Rev. **Tom Hudson** is priest-in-charge of St. George's, Mount Savage, Md.

The Rev. **Rick Larabee** is priest-in-charge of Christ Church, West River, Md.

The Rev. **Clay Lein** is rector of Holy Trinity, Lincoln, Neb.

The Rev. Dr. **Robert Leopold** is interim pastor of Christ Church, Montpelier, Vt.

The Rev. **Mollie Roberts** is canon for diocesan life and leadership in the Diocese of East Carolina

The Rev. **Donald Schranz** is rector of St. John's, Clifton Springs, N.Y.

Ms. **Liz Williams** is communications manager of the Diocese of Georgia.

Ordinations

Diaconate

Florida: **Gray Hodson, William Stokes**

Retirements

The Rev. **Allston Jacobs** as rector of St. Katherine of Alexandria, Baltimore.

The Rev. **Shelby Owen** as rector of Emmanuel, Staunton, Va.

The Rev. **Michael Singer** as interim transition officer in the Diocese of East Carolina.

Deaths

The Rev. Canon **William H. Barnwell**, an author and dedicated anti-racism activist, died March 27 of pneumonia, aged 81. His doctors suspected that he had the coronavirus.

Barnwell was a native of Charleston, South Carolina and a graduate of the University of the South. After serving as an officer in the Coast Guard, he entered Virginia Seminary. He had what he described as a "turn-around experience in racial matters" during a summer internship at St. John's Episcopal Mission Center in his hometown. While serving under the supervision of an African-American priest, he came to understand the real costs of segregation. He wrote about his epiphany decades later in a book, *Richard's World: The Battle of Charleston, 1966*.

Barnwell served in several parishes in South Carolina after his ordination, and was chaplain at Tulane University, where he also earned a degree in English. He taught writing at the University of New Orleans for many years and also ministered for years at Louisiana's legendary Angola State Penitentiary. After a death row inmate he was counseling committed suicide, he launched a campaign against solitary confinement at the prison, whose officials eventually banned him for life.

After 13 years of ministry at Trinity Church in New Orleans, Barnwell accepted a call to serve as associate rector of Trinity Church, Copley Square, in Boston. He developed educational program to equip underprepared inner-city students for college, and a counseling program for low-income people in crisis. He also led a number of anti-racism and anti-poverty initiatives.

Following his retirement from full-time ministry, he served as canon missioner at Washington National Cathedral and delighted in tracking New Orleans' revival after Hurricane Katrina, telling the stories of many of the city's young leaders in *Angels in the Wilderness*. In the closing years of his life, Barnwell made a point of worshiping at predominantly black congregations and he continued to work in ministries with prisoners.

He is survived by his wife of 44 years, Corinne; two daughters; a stepson and six grandchildren.

The Very Rev. **Antonio Checo**, rector of St. Mark's Church in Jackson Heights, Queens, New York, died April 1 of complications of COVID-19, aged 65.

A native of the Dominican Republic, Checo came to the United States in 1982. He graduated from General Seminary in 2006, and served at St. Mark's for all of his ordained ministry. He was chair of the Hispanic Commission of the Diocese of Long Island, a member of the board of the Mercer School of Theology, and dean of the Hellgate Deanery. Checo was also active in the Cursillo Movement, and was honored by the local chapter of the NAACP in 2017 for his work in pursuit of racial justice.

Long Island Bishop Lawrence Provenzano praised him as a "dedicated and hardworking vicar, enthusiastic and lover of the people of his parish and the communities of Jackson Heights and Astoria and the neighborhoods around. His transparent love for Jesus and the people he was called to serve was contagious to all of us. When Antonio said he was praying for you, you knew well he prayed for you all the time."

The Rev. Deacon **Edward "Ned" Howe,** who served as administrative assistant for the Diocese of Milwaukee for almost 35 years, died March 30, aged 85.

Ned found Christ in middle age and was ordained as a deacon in 1982, answering God's call to serve the poor, the homeless, and those who struggled with addictions. For many years he was a member of the staff at St. James' Church in Milwaukee, and more recently was associated with St. Mark's.

Howe was a dedicated volunteer with The Gathering, a feeding program in the city. Angela Wright, program manager for The Gathering said, "His task (per his preference) was 'a greeter' and he always did it with a great big smile. He would pray before orientation, often referring to our meal guests as our brothers and sisters and I believe he meant that with all of his heart. He always greeted me with a hug and I will miss him dearly. I believe when he's greeted at the gates of heaven God will say, 'well done, my good and faithful servant.'"

The Rev. **Patterson Keller**, who served mission congregations in Alaska and Wyoming, died March 20, a few days before his 90th birthday.

He was the son and grandson of Episcopal priests, and grew up on the Eastern Shore of Maryland, developing a lifelong love of dogs and hunting. He developed a talent for acting at Trinity College, Hartford, and prepared for the ministry at Virginia Seminary, graduating in 1956.

Keller was ordained by the Rt. Rev. William Gordon, the "flying bishop" of Alaska, and served among the Athabascan people at Good Shepherd Mission in Huslia, on the Koyukuk River for seven years. He helped build a log church and had his own team of sled dogs, and was invited on many duck and moose hunting trips by his parishioners, who valued his sure shot and good humor. He met his wife of 62 years, Cornelia, when she came to Huslia to teach for two weeks at the local school, and sent his proposal of marriage by telegraph to her college dormitory. Keller took thousands of photographs of local families and activities, an important social history record now archived at the University of Alaska in Anchorage.

Keller and his growing family moved to Sundance, Wyoming, in 1963, where he served the Church of the Good Shepherd and established St. Andrew's Mission in Atlantic City, Wyoming, helping to cut the logs for the building's construction. He became rector of Christ Church, Cody, in 1971, serving there for 17 years. He served on Cody's school board and started an afterschool arts program, and was widely known for his memorable sermon delivery and theatrical flair. His final call was to Emmanuel Church on Orcas Island, Washington.

He and his wife retired to Cody, where he enjoyed fishing, bird watching and his twice-weekly outing to the gun club, where his friends said, "If he can see it, he can shoot it." Keller is survived by his wife, four children, six grandchildren and two great-grandchildren.

SUNDAY'S READINGS | 4 Easter, May 3

Acts 2:42-47; Ps. 23; 1 Pet. 2:19-25; John 10:1-10

Ancient Church of Joy and Suffering

In the first days of the church, a pattern was established that is largely observed to this day in liturgical churches such as our own. "They devoted themselves to the apostles' teaching and fellowship, to the breading of bread and the prayers" (Acts 2:42).

We continue the "apostles' teaching" in the historic creeds and in all that the church has taught, confessed, and believed. The Nicene Creed and The Apostles' Creed together are a summary of a vast and inexhaustible resource.

We continue the "fellowship" through active participation in the Church, each member being necessary to the others, and all united to the head, Jesus Christ.

We continue "the breaking of the bread" in a weekly celebration of The Holy Eucharist, a memorial of Christ's death and resurrection which conveys his real and active presence.

We continue "the prayers," the special privilege of the body of Christ, which prays together for the whole state of Christ's Church and the world.

We do all this, ideally, with glad and generous hearts, and we have goodwill among the people, our members, and the wider community. We no longer "have all things in common," as the first Christians did, but this common sharing of resources has never vanished completely from the church, as monks and nuns uphold this pattern. It also cannot be utterly ignored by the average church member, who is called to show, according to one's ability, mercy and generosity toward those in need. Thus, our church has existed from the beginning. It has developed over the centuries, to be sure, but in fidelity to an ancient and biblical pattern.

The life of the Church is the life of Jesus Christ. It is joy and happiness and generosity and peace, all rooted in the Risen Lord, the apostles' teaching and fellowship, the breaking of bread and prayers.

It is also a life of trial and suffering. In Christ, we have "green pastures" and "still waters," "right pathways" and "protection," "comfort" and "a table of rich food," "anointing" and "goodness," "mercy" and a "dwelling with God." We have all this, but we have it while we "walk through the valley of the shadow of death"; we have it "in the presence of enemies," both outside us and within us (Ps. 23). We are alive in Christ with a bone-deep joy, and yet we await our full redemption in fear and trembling and all the anguish we cannot avoid. Victory, however, is assured as we have "a shepherd and guardian of our souls" (1 Pet. 2:25)

As sheep, we enter the sheepfold [the church] through the door, and the door is Christ (John 10:7, 8). Christ is also the Good Shepherd who knows us each by name and who leads us out into the world where wolves are waiting. The Good Shepherd lays down his life for the sheep, however, and so saves them. Gregory the Great offers this beautiful interpretation, "The sheep enter into faith, and go out from faith to vision, and from belief to contemplation, and find pasture in eternal refreshment" (Homily 14). Ultimately, the sheep are secure, saved in Christ, the "shepherd and guardian of our souls." He watches over our going out and our coming in, from this time forth and forever.

We must endure to the end, but "with glad and generous hearts," we go on in the power of the risen Lord.

Look It Up

Read the Collect — "where he leads."

Think About It

Deep joys often lead to deep sorrow.

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SUNDAY'S READINGS | 5 Easter, May 10

Acts 7:55-60; Ps. 31:1-5, 15-16; 1 Pet. 2:2-10; John 14:1-14

Formed in You

On April 30, 1926, Pope Pius XI bestowed upon St. Francis of Assisi the title "Alter Christus" [the second Christ]. He was not seeking to undermine the uniqueness of Christ, but to emphasize the extent to which Francis imitated the life of Christ, an imitation to which all Christians are, at least in principle, called. "If any want to become my followers, let them deny themselves and take up their cross and follow me" (Matt. 16:24). Francis was, of course, particularly noted for imitating the humility and poverty of Christ.

In a sense, the whole life of Christ is the life of a Christian. We live *in Christ*; we are baptized *into the death of Christ;* we *put on Christ;* we are *raised with Christ.* Indeed, Christ, who is the Son of God, became the Son of Man so that we might become sons and daughters of God. The imitation of Christ, then, is not the construction of an artificial copy, but the unfolding of the very life of Christ in human persons. Again and again, the pattern of Christ's life and the living reality of Christ are reproduced in the church's members.

The martyrdom of St. Stephen is a particularly striking example. "Filled with the Holy Spirit, [Stephen] gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. 'Look,' he said, 'I see the heavens opened and the Son of Man standing at the right hand of God!'" (Acts 7:55-56). At the baptism of Jesus, the heavens opened, and they are open every time a person is baptized in water or the blood of their martyrdom. To be *in Christ* is to have free access to heaven, an open door to the throne of grace. "Through him [Jesus]," says St. Paul, "both of us [Jew and Gentile] have access in one Spirit to the Father." The heavens are rent, and they remain open. God is utterly transcendent and utterly available to all the baptized.

The very moment of Stephen's martyrdom is a re-enactment of Christ from the cross. "While they were stoning Stephen, he prayed, 'Lord Jesus, receive my spirit.' Then he knelt down and cried out in a loud voice, 'Lord, do not hold this sin against them.' When he had said this, he died" (Acts 7:59-60). Breathing his last, crying out, forgiving his persecutors, Stephen imitated Christ in dramatic detail. His martyrdom, no doubt, was the culmination of his witness to Christ in all the days preceding his death. Stephen was conformed to Christ, caught up into the life of Christ.

Jesus expresses the reiteration of his life among his disciples in these words: "Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father" (John 14:12). The ascension of Jesus to the Father and the giving of the Spirit of Jesus to the disciples unleash and disperse the power and life of Christ among all the baptized in all time and space. Strange to say, but this work is greater than the work of the historical Jesus because it has neither geographical nor temporal limits. To be a witness of Jesus Christ is to be Jesus Christ in the world.

Finally, consider this. St. Paul, grieving over the church in Galatia because they had so quickly fallen away from the gospel, wrote, "My little children, for whom I am again in the pain of childbirth until Christ is formed in you" (Gal. 4:19).

The whole life of Christ is the proper form of your life.

Look It Up

Read John 14:3.

Think About It

You are where Christ is, and Christ is in you.

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