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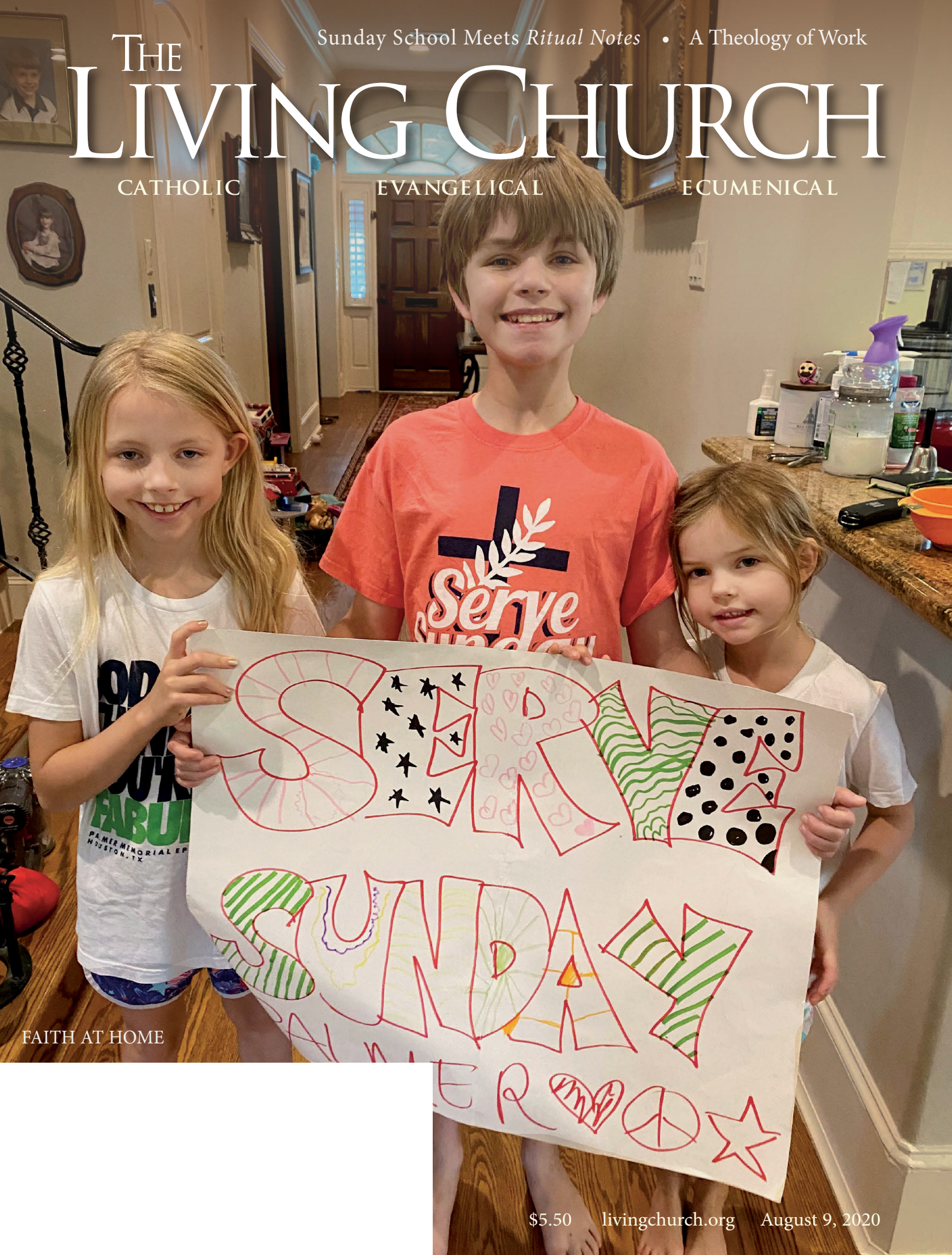

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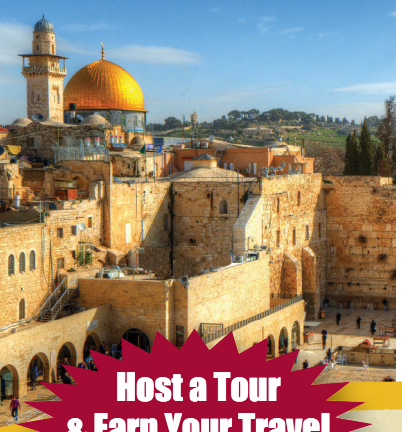


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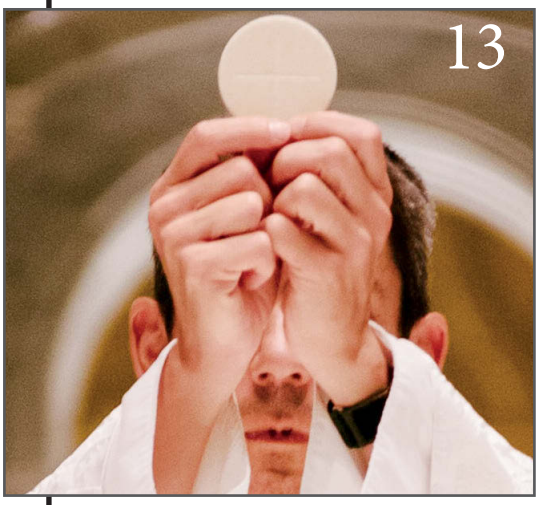
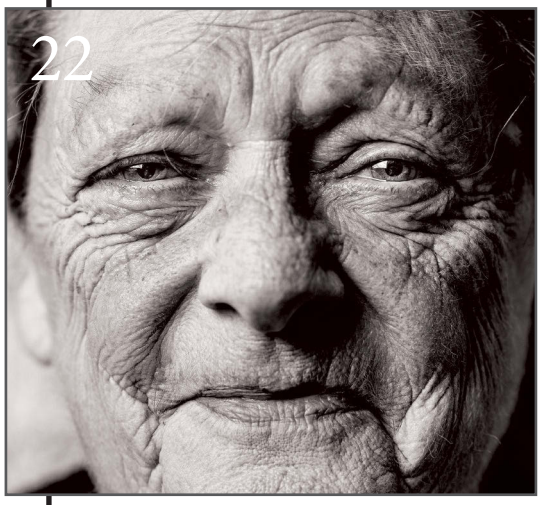
ON THE COVER

Children of Palmer Memorial Church in Houston took part in the annual "Serve Sunday" event from home this year. Around the Church, Sunday school is getting an intergenerational makeover in the pandemic (see "Asking the Right Questions," p. 10).

Photo courtesy of the Westin family





THE LIVING CHURCH

THIS ISSUE | August 9, 2020

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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.

Healthcare with Hardships in Gaza

By Kirk Petersen

The two million people of the Gaza Strip have lived through three wars since 2007, when Hamas took control of the government. It's a place of crowded conditions and devastating poverty, with a history of religious conflict. Any Jewish people who once lived there are long gone, and the Christian population is estimated at about 1,000 people. Nearly all the rest are Sunni Muslim.

Given all that, it's remarkable that the only Christian hospital in Gaza is also the only hospital that does not station an armed guard at its gate.

Alhi Arab Hospital is owned and operated by the Episcopal Diocese of Jerusalem, which is part of one of the 41 provinces of the Anglican Communion: the Episcopal Church in Jerusalem and the Middle East. It's the oldest hospital in Gaza, founded in 1907 by the British Church Missionary Society, and located in the center of Gaza City.

"I don't think there is any threat coming from Hamas" because they recognize the hospital's willingness to treat anyone regardless of background, said Suhaila Tarazi, the director of the hospital. "Ahli Arab Hospital, as a Christian hospital, follows in the steps of our Lord Jesus Christ, where we have to love one another, to love our neighbors."

Tarazi spoke in July on an online presentation organized by the American Friends of the Episcopal Diocese of Jerusalem (AFEDJ), a long-time supporter of the hospital.

She said life is difficult in Gaza, with infrastructure damaged by war, 54% unemployment, electrical outages from 10 to 14 hours a day, and shortages of all kinds because Gaza's border is controlled by Israel (or by Egypt, in the south).

"A child of 14 years has witnessed three wars," she said. "According to the UN, 365,000 children are suffering from psychosocial problems."

Suhaila Tarazi, left, with a patient AFEDJ photo

Cancer patients needing chemotherapy must go to Tel Aviv or Istanbul — which requires the permission of both the Israeli government and the Palestinians.

So far, Gaza has been spared from the ravages of COVID-19, which could be particularly devastating in a poor, crowded society. "Bear in mind that the health system in Gaza is on the verge of collapsing, … suffering from big shortages of medicine and medical supplies," Tarazi said.

"Thank God, in Gaza, up to today, we have only 72 positive cases," she said on July 9. "Unfortunately, one died." Ironically, "one benefit of the [border] closures is that it's controlled the spread of coronavirus to the Gazans."

But non-COVID patients already tax the system. One of the shortages of medicine is drugs for chemotherapy, and despite the population of two million, "they don't have a radiation therapy machine." Cancer patients needing chemotherapy must go to Tel Aviv or Istanbul — which requires the permission of both the Israeli government and the Palestinians.

"So many patients have lost their lives waiting for this permission to go and have treatment," she said, adding that the hospital gets more than 2,000 cancer patients every year. "The hospital is thinking to establish a radiation therapy unit at Ahli Arab Hospital," an initiative she said is strongly supported by Archbishop Suheil Dawani, the head of the Diocese of Jerusalem.

AFEDJ supports the idea as well. "It's kind of in a quiet phase of fundraising and development," said John Lent, executive director of the organization, who hosted the webinar. But he promised listeners they will hear more about it soon.

Lent praised Tarazi for her commitment to Gaza, which is where she was born. She received bachelor's and master's degrees in Egypt and Britain respectively, and after working in Libya, Egypt, the United States and elsewhere, she joined the hospital more than 30 years ago.

"Her service to the needy in Gaza is a genuine sacrifice," Lent said. "Suhaila does not have to live in Gaza, she has dual citizenship and she could leave if she chose to, but she stays in Gaza because she feels God's call to serve the poor and the vulnerable." Tarazi is also a citizen of the United States, and has relatives there.

AFEDJ was founded in 1988 as a volunteer-led organization, to support education and health care in the Holy Land. Today it has a staff of three, and a budget last year of $1.7 million.

Lambeth Conference Postponed Again

International gathering of bishops now scheduled for 2022

By Mark Michael

Archbishop of Canterbury Justin Welby announced July 8 that the Lambeth Conference, the gathering of the Anglican Communion's bishops usually held every 10 years, has been postponed until the summer of 2022, because of planning challenges posed by the COVID-19 pandemic. The conference had already been postponed until 2021 in March. The archbishop also promised the development of "a carefully thought-through program of being together virtually" to prepare Anglicans across the world for the 2022 gathering in Canterbury.

"Given the huge challenges our world faces, we've concluded two things," Welby said. "First of all, with the economic downturn that follows the lockdowns, as well as the pandemic itself, we must delay the conference further until 2022. Many of us will feel a great sense of disappointment in not meeting this year or even next year. And it is clear listening to primates that the desire to meet together is unanimous. And, therefore, 2022 is the new schedule."

"I'm also overwhelmed by the way that Anglicans around the world have been facing up to the huge social needs created by this crisis," he added. "We've been isolated from one another by the lockdown restrictions. And yet we have managed to keep in contact, and, somehow, I feel that the Spirit of God has drawn us closer together. As we look around the world, we see how important it is that the Anglican Communion walks together as we seek to be good news."

Welby said that travel restrictions around the world were teaching Anglicans how to "walk together electronically," and that resources are currently being developed to offer encouragement as church leaders care for the sick and vulnerable.

The new digital resources, Welby pledged, will be circulated to lay people and parish clergy, as well as to bishops and their spouses. He also promised a virtual follow up program, "ensuring we carry out what sense that God is calling us to when bishops and spouses meet together in Canterbury in 2022."

The Lambeth Conference has traditionally met every 10 years, but the conference was delayed from 1918 until 1920 because of World War I and another pandemic, the Spanish flu. It was also delayed from 1940 to 1948 because of World War II. The Lambeth Conference originally scheduled for late July and early August of 2020 would have ordinarily been held in 2018, but was delayed by Archbishop Welby because of ongoing division in the Anglican Communion.

Former Cathedral Dean in New York Disciplined for 1984 Sex Abuse

By Kirk Petersen

A former longtime dean of the Cathedral Church of St. John the Divine in New York City has been disciplined for "sexual abuse and sexual exploitation" committed more than three decades ago when he was a priest in Connecticut, according to an announcement July 17 by the Episcopal Church in Connecticut.


Kowalski

The Very Rev. James A. Kowalski, 68, served as dean of the world's largest Gothic cathedral from 2002 to 2017. The alleged abuse occurred in 1984, when he was rector of Church of the Good Shepherd in Hartford, and involved a young woman with whom he previously had a pastoral relationship from his employment at another Connecticut church.

The nature of the discipline was not disclosed, but Bishop of Connecticut Ian T. Douglas said Kowalski was not suspended or "deposed," the term the Church uses for what used to be

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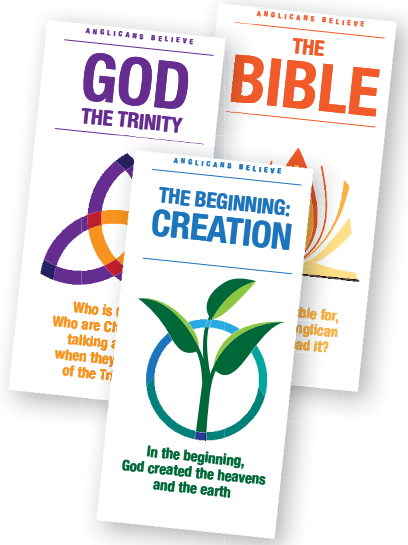

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(Continued from previous page)

known as defrocking. Because there was no change to Kowalski's canonical status, Douglas said it was not necessary to disclose the terms of an agreement between a priest and his bishop.

The "statement of offenses" released by the Connecticut diocese said that "in or about October 1984" Kowalski visited the young woman, whose name and identifying information were redacted, in the city where she was a freshman undergraduate.

While there, "Rev. Kowalski engaged in acts of sexual abuse and sexual exploitation with *[redacted]* and against her will including but not limited to; asking *[redacted]* to lie with him on his hotel bed, embracing *[redacted]*, and kissing her in a sexually explicit manner."

A message left on Kowalski's home voicemail in Vermont, where he is retired, was not returned.

No Criminal Charges

Douglas said no criminal charges were ever filed in the 1984 incident. He said he had been in regular contact with the complainant, and while her approval was not canonically required, he would not have offered the accord if she opposed it.

"I pray that this disciplinary process will bring healing, restoration, and wholeness to all affected," Douglas said in the written announcement. He told *TLC* that the accord was intended to "ensure ongoing safety for any possible vulnerable populations, and then healing and wholeness."

Attempted Takeover of Egyptian Church Rejected

By Mark Michael

The Anglican Communion's General Secretary strongly asserted the independence of the Anglican Church in Egypt in response to takeover attempts by the Protestant Church in Egypt, a largely Presbyterian denomination. Archbishop Josiah Idowu-Fearon's July 17 statement said, "Contrary to statement made yesterday by the Protestant Church in Egypt (PCE), the Episcopal/Anglican Province of Alexandria is an Anglican Church and an integral part of the Anglican Communion. And it always has been an Anglican Church and an integral part of the Anglican Communion."

Archbishop Idowu-Fearon continued, "The Anglican presence in Egypt began in 1819 with clergy sent by the Church Missionary Society who worked in partnership with the Coptic Orthodox Church. The first Anglican Church building — St Mark's Church in Alexandria – was consecrated in 1839. And what was to become the Episcopal/Anglican Cathedral in Cairo began as a small parish church in 1876."

He also pointed out that the Anglican Church in Egypt is at the center of the newly launched Anglican Province of Alexandria. This province, the Communion's 41st, unites congregations in four dioceses spread across nine countries in North Africa and the Horn of Africa.

The Anglican Diocese of Egypt, the parent body of the new province, has been engaged in a series of court cases with the Protestant Church in Egypt since 2002. In a survival of the Ottoman Empire's millet system, the Egyptian government exercises significant control over the institutional life of the nation's churches, which claim the adherence of 6-10 percent of the country's population. New church construction and major renovations must be approved by government authorities. While Egyptian Christians have freedom of worship, they must belong to one of 21 denominations recognized by the state.

In 2006, the nation's Ministry of the Interior issued a ruling that identified the country's three largest churches, the Coptic Orthodox Church, the Roman Catholic Church, and the Protestant Church in Egypt (also called the Egyptian Evangelical Church) as "Egyptian denominations." Eighteen other denominations, including the Anglican Diocese of Egypt, were identified as "foreign denominations" in the ruling.

The Protestant Church of Egypt is a network of 17 Protestant denominations, including Brethren, Baptist, Methodist, and Pentecostal churches. However, the Presbyterian Synod of the Nile is by far the network's largest and strongest body.

After a series of attacks on Christians in 2016, the Egyptian parliament faced considerable pressure to make good on its promise to issue a law creating a unified process of review and approval for church construction. Human Rights Watch says that the law, which was passed by parliament in August 2016, had been hammered out in secret negotiations between the Egyptian government and leaders from the nation's three "Egyptian denominations."

The 2016 law's procedure has allowed for speedier approval of church construction, and over a thousand formerly illegal church buildings were licensed *en masse* in 2019. However, the law has been criticized heavily by leaders of the 18 "foreign denominations" because of a provision requiring that they submit their church

construction requests through one of the "Egyptian denominations."

According to the human rights group Eshhad, the 2016 law subordinated the Anglican Diocese of Egypt to the Protestant Church of Egypt for construction licensing purposes. All requests for new church construction or major renovation must be approved by the Protestant Church in Egypt's president, Rev. Andrea Zakai, and construction licenses are issued in the name of the Protestant Church in Egypt.

This procedure was consistent with a court ruling earlier that year which said that the Anglican Diocese of Egypt belonged to the Protestant Church in Egypt and could only be represented by the latter body's present in dealings with the government. The Protestant Church in Egypt has claimed that the ruling means that it also holds title to all the Anglican Diocese of Egypt's property. The Egyptian government insists that the Protestant Church in Egypt approve all visas for Anglican Church workers.

Caribbean Slavery Reparations Urged for Church of England

By Mark Michael

The Church of England should play a role in discussions about reparations for Caribbean slavery, says Sir Hilary Beckles, chair of the Reparations Commission of the Caribbean Community (CARICOM), a cooperative league of fifteen West Indian nations. Beckles, the vice chancellor of the University of the West Indies and a noted historian of Caribbean slavery, called for the church to participate in an upcoming reparations summit at a press conference on July 6, according to reports by the Nassau, Bahamas-based *Tribune*.

"It is also the Church of England's time to join civil society's conversation about reparations for development," Beckles said, noting that the church's General Synod approved a resolution apologizing to descendants of victims of the slave trade in 2006.

He added, "Apologies are not enough. Apologies are precursors for reparations. Apologies are signals of an intent to participate in a reparatory process. Apologies are stage one of an effort that says, 'we acknowledge the harm that we have caused and we are prepared to enter phase two which is a discussion and a negotiation about how to repair that harm and suffering that continues to be the legacy in the Caribbean today.'"

Beckles said that Caribbean people continue to suffer economic deprivation and poor health as a direct result of the injustices of slavery. He argues that European institutions that created and benefitted from the slave system must play a role in addressing these issues.

Beckles said that CARICOM's Commission on Reparations plans a three-day summit with representatives of European governments and private sector institutions "to discuss how to honor this debt owed to the Caribbean at this moment in history." The Commission on Reparations has outlined a ten-point Reparations Plan for the region, which includes a series of initiatives focused on issues like indigenous community development, public health, literacy, psychological rehabilitation, and the cancellation of debts owed by Caribbean nations.

In 1710, Christopher Codrington, a prominent Barbadian planter, bequeathed two large sugar estates to the Society for the Propagation of the Gospel, the Church of England's primary mission agency for North and Central America. The plantations were operated by managers on the church's behalf, and some have suggested that they were operated on a "work to death" policy, as four of every ten slaves bought by the plantations in 1740 died within three years of arrival. Beckles noted that Codrington plantation slaves were branded on the chest with the word, "Society," a practice continued for a decade after church ownership began to discourage runaways.

Codrington College, the Anglican seminary for the West Indies, was built on one of the plantations, and plantation proceeds were used to finance its operations. Codrington's original

Codrington College, Barbados

request that a portion of his bequest be used to educate Barbados' enslaved population was never honored. Beilby Porteus, a late eighteenth Bishop of London who had himself grown up on a Virginia plantation, criticized conditions on the Codrington plantations in a famous 1783 charity sermon that played a crucial role in gaining public support for abolition. The Church of England relinquished its slaves only after slavery was abolished throughout the British Empire in 1833 and was paid £8,823. 8s. 9d restitution by the Crown for 411 slaves owned in the Caribbean at the time of abolition.

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J.I. Packer Dies at 93

By Sue Careless

A version of this tribute also *appears in* The Anglican Planet

One of the most influential evangelicals in the English-speaking world died on July 17, just shy of his 94th birthday. Canon Dr. J. I. Packer was an English-born Anglican priest and theologian, the author of nearly 70 books; he is probably best known for the spiritual classic, *Knowing God* (1973).


Packer

In its foreword Packer wrote: "As clowns yearn to play Hamlet, so I have wanted to write a treatise on God." He wanted it to be a practical road map for travelers, not for theorizing onlookers on balconies. "Thus (for instance) in relation to evil, the balconeer's problem is to find a theoretical explanation of how evil can consist with God's sovereignty and goodness, but the traveler's problem is how to master evil and bring good out of it."

Packer was deeply influenced by the works of John Calvin and the English Puritans and brought 17th-century Puritan devotion to life for both his students and his readers. In 2005 he was named as one of the 25 Most Influential Evangelicals by *Time Magazine*.

One of his biographers, Leland Ryken, noted that "Although Packer could write specialized scholarship with the best, his calling was to write mid-level scholarship for the layperson… he regarded his informal theological writings for the layperson to be his calling."

Packer served as general editor of the *English Standard Version* (2001), an evangelical revision of the *Revised Standard Version* of the Bible, and he considered the project one of his greatest contributions to the global church. He was also theological editor of the *ESV Study Bible* (2008).

He had a significant influence among American evangelicals from serving for more than 30 year as senior editor and visiting scholar for *Christianity Today*. When the magazine conducted a survey to determine the top 50 books that have shaped evangelicals, Packer's *Knowing God* came in fifth.

Security Law Defended

Hong Kong's archbishop, the Most Rev. Paul Kwong, defended the controversial new security law imposed by the Chinese government on the city in a July 10 letter to *The Church Times*. Archbishop Kwong, who also serves as chair of the Anglican Consultative Council, claimed that the law was necessary to preserve peace in a city disrupted by protests, and that its Western critics are blinded by anti-China bias.

The law significantly reduces the city's autonomy and enhances the government's power to control ongoing pro-democracy protests, which began in March 2019. It criminalizes as subversion any act that "undermines the power or authority of the central government," and allows the Beijing government to establish its own security office in the city, with its own law enforcement officers, who will operate outside the city's jurisdiction.

"This law is necessary for our well-being," Archbishop Kwong wrote. "Many critics do not accept the fact that we are part of China. They only emphasize two systems, not one country. I cherish our Hong Kong freedoms — in particular the freedom of religion and way of life — as much as anyone, and I don't think this law will change any of that. I am also proud to be living in China."

A Ministry of Facemasks

By Kirk Petersen

By using supply-chain management skills learned at Ground Zero after 9/11, a Manhattan Episcopalian has built an organization that is providing thousands of New York City healthcare workers with PPE — personal protection equipment.

The group is called Cut Red Tape 4 Heroes, and it's run by Rhonda Roland Shearer, who is a sculptor. The group's storefront is a large van emblazoned with signs saying "Show your hospital ID, get free PPEs."

On July 8, the van pulled into the parking lot at St. John's Episcopal Hospital in Queens, and people in scrubs and other hospital attire quickly began to line up. Before the day was done, Shearer and a group of volunteers would distribute 20 gallons of hand sanitizer and more than 7,900 face shields, surgical masks and other protective gear to 500 hospital employees and 100 people from the surrounding community.

To date, the group has distributed PPE to more than 106,000 people in all five boroughs of New York City and in Newark, through 22 distributions at hospitals.

St. John's Hospital, which is owned by the Episcopal Diocese of Long Island, "made us feel very welcome," Shearer said. That has not always been the case. She said one hospital refused

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Shearer shows how to use ear savers.
Robert A. Ripps photo

to cooperate because "they didn't like the optics of people getting PPE, because they want people to believe that everybody has everything."

St. John's spokesperson Nancy Leghart said the hospital is able to keep up with supplying PPE for people at work, but she's happy that Cut Red Tape 4 Heroes is providing equipment the workers can use in their personal lives.

The hospital was the subject of a moving 12-minute video produced by the New York Times in May, at the height of the crisis for New York City. Leghart said "things have calmed down substantially since then," and the hospital is encouraging patients to come in for any non-emergency care they have been postponing.

Shearer's first experience with distributing PPE came after 9/11, when she and her daughter started the WTC Ground Zero Relief project, serving the rescue and healthcare workers who were digging through the rubble. When it became clear that lack of PPE was a huge problem in the current pandemic, she got back in touch with former suppliers.

"She had connections, she had a financial infrastructure through which she could make it happen," said the Rev. Matthew Moretz, associate rector at Saint Thomas Fifth Avenue. "She put a lot of her own money forward." The church has helped by locating volunteers for the group.

"Right at the beginning, before Cut Red Tape 4 Heroes was even named, the church stepped up and purchased a significant amount of hand sanitizer" to keep Staten Island homeless shelters open, Shearer said.

Shearer tapped a home equity line of credit for $1,000,000 in seed money to get the organization launched, and plans to pay off the loan through a GoFundMe appeal and other fundraising. So far, 5,000 donors have given more than $461,000 to the cause. She had taken out similar loans after 9/11.

Is she concerned that she might not recover all the money she put up? "No," she replied simply. "I've got faith."

TEC Finances Remain Strong Despite Pandemic

By Kirk Petersen

Despite somber warnings in early June about the potential need for layoffs at the Church Center, the Executive Council of the Episcopal Church (TEC) has approved a budget for the remainder of 2020 that makes only minor additional spending cuts.

The council met online in June and made $3.4 million in "low-hanging fruit" cuts from what began the year as a $45 million budget, with much of the reduction related to travel. On July 22 the council approved an additional $129,000 in cuts, mostly realized by trimming various program budgets without eliminating any program altogether.

Spokeswoman Nancy Davidge confirmed that no layoffs are anticipated in the budget.

Chief Financial Officer N. Kurt Barnes and Mally Lloyd, who chairs the council's finance committee, described a series of metrics indicating financial strength:

- Only one diocese (Mississippi) has requested a new reduction from the 15% annual assessment, and the percentage of 2020 assessments already paid is similar to last year.
- Short-term reserves are at $12 million, well above the minimum $9 million benchmark.
- The Church has $5.5 million in its checking account, and has not spent the $3 million it received from the Paycheck Protection Program (PPP).
- The new budget forecasts a $1.6 million surplus for the year.
- Investment returns in the second quarter erased most of the losses experienced in the first quarter.

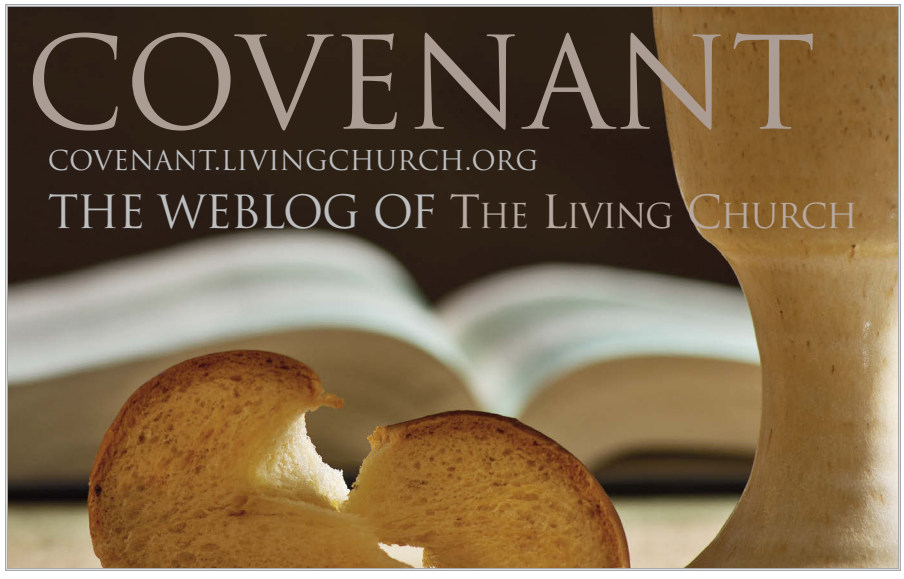
"We have $40 million in investments that we control as a council, but I think we're far from having to talk about touching that," Mally said.

The council did not discuss one of the biggest budget items looming for 2021: the triennial General Convention, which is both the governing body of the Church and a massive reunion of the Episcopal family. It is still officially scheduled for June 30 to July 9 in Baltimore, but there seems to be little chance of that.

Presiding Bishop Michael B. Curry and President of the House of Deputies Gay Clark Jennings announced at the June 5 meeting that "We have concluded with regret that we must plan as if our traditional 10-day gathering of 10,000 people or more will not be possible in 2021."

In the nearly seven weeks since then, there has been no organized outcry of support for an in-person event. Davidge said the announcement is the Church's most recent guidance on General Convention, and a task force is actively exploring alternatives.

"For good or for ill, we've only just begun," Curry said, in opening remarks about the pandemic. "We're in this for a while."



Asking the Right Questions

Pandemic Sunday school gets a real-life, intergenerational makeover.

Love First at Home engages kids via online Sunday school at Christ Church, Ponte Vedra Beach, Fla.

Photo courtesy of Christ Church.

By G. Jeffrey MacDonald

Before the coronavirus pandemic, getting ready for church was no easy task for the Larsen family of Wake Forest, North Carolina. It involved cajoling two children, ages six and 10, to be dressed, fed and in the car on time, including days when they'd rather relax at home in pajamas. Mornings didn't always go as planned, which meant sporadic attendance at Sunday school and gaps in what the kids were learning.

But since Sunday school went online in March, the Larsens have participated in just about every Sunday school session at St. John's Episcopal Church. For the first time, the kids absorbed all the events of Holy Week, not just the highlights. And now Sunday school includes their mother, Emily, who's been learning alongside her kids, who are often still in their PJs when the Zoom videoconference begins.

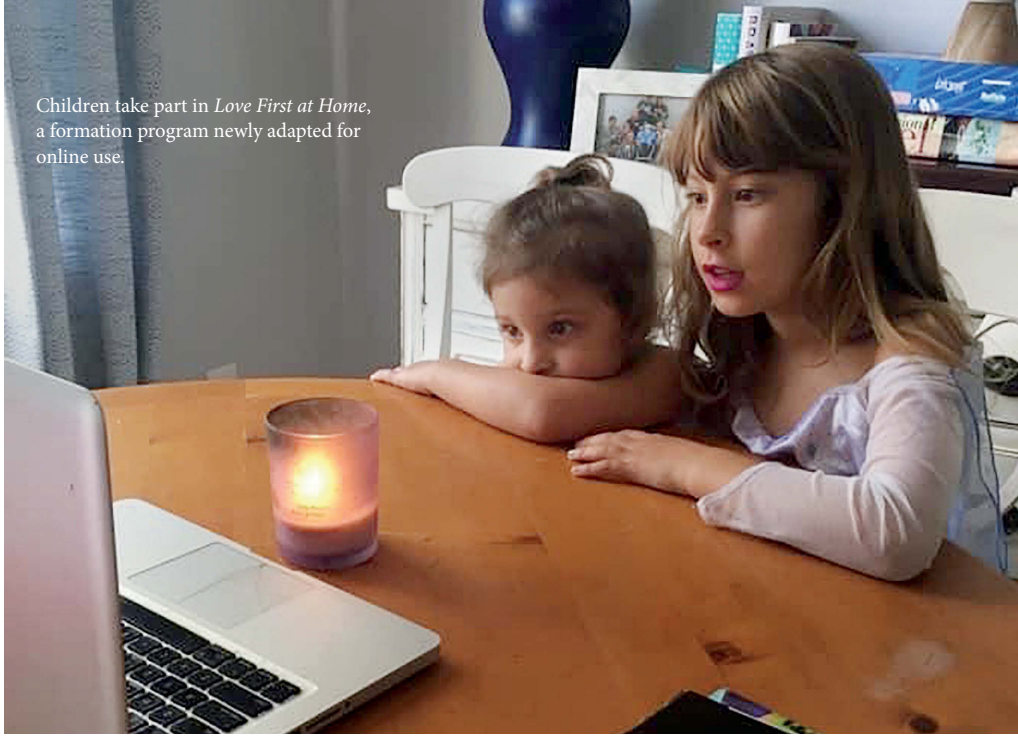
"There's no excuse anymore not to be there because all we have to do is log on," Emily Larsen said. "I've learned a lot. I never really knew much about Pentecost at all. I had heard the word, but they talked about all the different symbols of Pentecost that I didn't really know. [Going online] has definitely worked for us."

Sunday school has been due for a reboot, if not a complete overhaul, educators say. Models forged in the 19th century have struggled to make passionate disciples systematically in the 21st. COVID-19 pandemic conditions have accelerated a process that reformers have longed to see: making Sunday school less academic, more experience-oriented, and more intergenerational.

As programs adapt, they are affirming children's places in the Church as full-fledged participants who already have a call to ministry. That has been a welcome silver lining to an otherwise disruptive and unsettling pandemic season, said Melissa Rau, the Episcopal Church Foundation's staff liaison to FORMA, a network for Christian formation.

"Sunday school is absolutely dead," Rau said. "Not because it's not worth something, but I think it's worth more as dessert rather than as meat and potatoes of formation, which really needs to happen at the home."

She said the Episcopal Church is facing a "discipleship crisis" that can't be



Children take part in *Love First at Home*, a formation program newly adapted for online use.

Photo courtesy of Christ Church, Ponte Vedra Beach.

solved by sending kids off to Sunday school lessons twice a month, or however often a family can get there. Sunday school graduates have largely failed to connect the lessons they were taught as children with daily life, she said. What's needed is more partnering with parents and other caregivers to foster faith-based conversations among family members Monday through Saturday. She sees that happening more during the pandemic because the locus of religious life has shifted from the church building to the home.

"Christian education leaders are becoming more aware and seeing opportunities for re-imagining how they're pushing into the home now because we're not gathering on Sundays," Rau said.

A June 2020 report from the Church of England's Diocese of Oxford points to how an intergenerational approach to formation has become an urgent need across Western Christianity, according to co-authors Yvonne Morris and Ian Macdonald, both staffers for the diocese. Declining attendance rates in the Oxford diocese since 2015 have been steepest among children under age 17, the report finds. Many feel a "significantly reduced" connection to the church by the time they reach age 15, according to the report.

Parents are primary influencers in laying faith foundations, the report says. But families often don't live out their faith together. That's because they aren't sure what to do. Or they lack confidence to pray together or discuss matters of faith. The report calls for five cultural shifts in Church that would help children to be viewed as pilgrims of equal status with their elders, and as full participants in the intergenerational way of Jesus.

"When a church is asking, 'How then do we now do Sunday school?', that might not be the right question," Macdonald said via Zoom from Oxford. "'How then do we explore faith with our children and young people?' is a better question because it opens up more possibilities."

He recommends that families ask this question: How then do we uncover the way of Jesus together?

To help answer that last question, one Oxford diocese parish gave its families a suggested regimen — prayers to say, conversations to have, and activities to do — that provide, in effect, what Rau calls the "meat and potatoes" of formation. In another local church, families in lock down due to the coronavirus have been giving children leadership roles. Kids lead in saying prayers, posing questions about God and giving testimonies of God's manifestations in their lives.

COVID-19 pandemic conditions have accelerated a process that reformers have longed to see: making Sunday school less academic, more experience-oriented, and more intergenerational.

"There's been much more equality of leading, guiding and journeying together in families as they shared the joys and difficulties of lockdown and thus being a family of faith together," Morris said. "It's been brilliant."

Pandemic circumstances are now greasing the wheel of change on this side of the Atlantic as well.

At St. John's Church in Wake Forest, Sarah Bentley Allred is delivering the Godly Play curriculum online via Zoom videoconference. The 30-minute sessions include time for check-in, candle lighting, the Lord's Prayer, a Bible-based story told with figurines and materials, followed by breakout groups and song before adjourning.

Because Godly Play is story-based, Allred said, it's conducive to online adaptation. If done alone, the formation impact would be limited, but St. John's families do it in conjunction with prescribed activities that they weave into their days all week long.

These include prayers for family life in the Book of Common Prayer; reading aloud from a children's Bible; talking about "what stood out to you" in worship or at Godly Play; sharing highs and lows of the day; leaving a painted rock in memory of a deceased pet in the church garden; and blessing each other, including parents asking children to lay hands on them for a blessing.

"Part of what we're doing in Godly Play is helping give children some language for talking about their experiences of God, for theologically re-

(Continued on next page)

Using *Godly Play* figures, Sarah Bentley Allred leads Sunday school over Zoom for St. John's Church in Wake Forest, NC.

Photo courtesy of St. John's.

Asking the Right Questions

(Continued from previous page)

flecting on their lives and for using the stories to talk about their lives," said Allred, who is the director of children's and family ministries at St. John's, and also associate for Christian formation and discipleship at Virginia Theological Seminary.

"What's beautiful that's happening," she said, "is that we are now giving that language to their parents as well. I, as the leader of this, am getting to model: how do I discuss scripture with children? Instead of just telling parents, 'it's important to ask open-ended questions,' I'm actually modeling that."

In some Episcopal settings, the Sunday school shift — away from academic-style instruction and toward intergenerational experiences of Christian living — was underway before the pandemic began. At St. Barnabas Church in Falmouth, Massachusetts, Colette Potts developed a program called *Love First*. It's not a curriculum per se as much as a method for practicing in community how to love self, neighbor, and God. Children are recognized for their powers to alleviate suffering, meet needs, and otherwise serve in meaningful ways — not someday in the future, but now.

"A three-year-old can smile, and it can make an old person who's feeling pain feel joy," said Potts, who explains the vision in her book, *Love First: A Children's Ministry for the Whole Church*. "That's an amazing superpower that every kid has. So, we are going to point that out to kids, if they don't already know it, and then we're going to make them do it all the time because it's a practice. Caring for others and loving your neighbor take practice. And we're going to give them opportunities to practice here in our own community so that it comes naturally."

Love First took off at St. Barnabas in 2016 after the bruising presidential primary season left Cape Cod families craving a kinder, better way of being toward each other, Potts said. Over three years, the Sunday school program swelled from nine kids to 75. She said she knows of 50 to 60 congregations across the country that now use *Love First* for Sunday school.

One of those congregations, Christ Church in Ponte Vedra Beach, Florida, has adapted it for online use in a new, open-source program called *Love First at Home*. Christ Church's director of children's formation and family ministries, Catherine Montgomery, says the intergenerational aspect is so important that she's thinking about inviting older congregants, who don't have kids at home, to take part when the younger ones meet on Zoom to do *Love First*.

"This joy that older people get from being with youngsters — maybe Zoom is a medium for that," Montgomery said.

Though the academic style might be fading from Sunday school, opportunities for learning biblical content still abound, according to Potts and Montgomery. Looking together at Scripture and noticing such things as how God loves the outcast and the criminal can be a focusing exercise. It challenges *Love First* participants of all ages to be imaginative and courageous as they aim to go and do likewise.

As experimentation with Sunday school continues, practitioners are grounding it in efforts that are at once intergenerational and geared to deliver memorable experiences of the gospel in action.

At Good Shepherd Church in Austin, for instance, parents of elementary-aged children and younger ones have been saying this summer: Enough of the online time. They and their children crave physical interactions if they can take place safely. That's brought out something new at Good Shepherd: the idea of clustering families this fall by zip code in outdoor settings for small-scale Sunday school activity. Because geography will determine who gets together, further mixing of generations is almost certain.

"We could maybe meet in a park and the children could be able to sit in a circle and experience a story," said Aimee Bostwick, director of programs at Good Shepherd. "Maybe we can create these opportunities together that everyone shares. Not just the children, but maybe the entire parish." ❑

Sunday School Meets *Ritual Notes*

By Richard J. Mammana Jr.

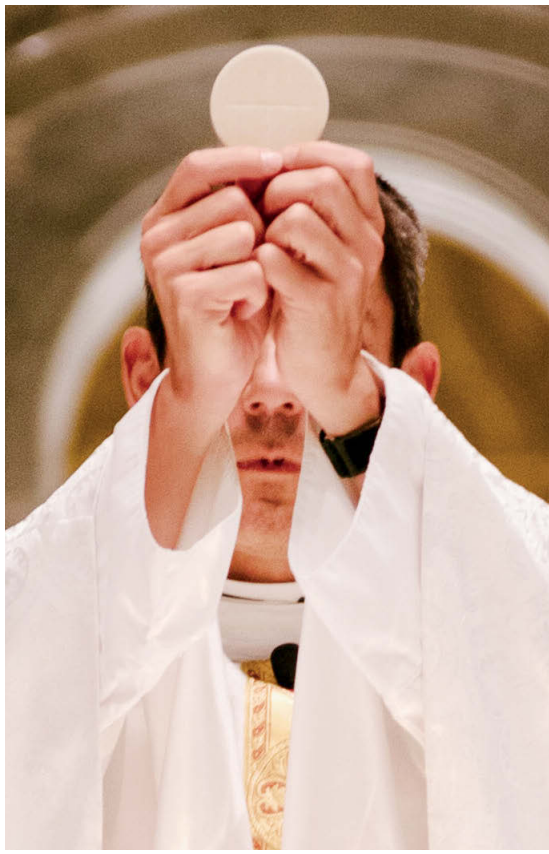


Photo by Josh Applegate on Unsplash

In the parish where I belong, children attend Sunday school in the undercroft during the Liturgy of the Word on Sunday mornings, learning the same Scriptures their parents are hearing read and expounded upstairs. The children join their parents in the nave at the offertory.

My daughters each take a chair on either side of me just before we get to the Sursum Corda. There are pads for kneeling, but Emilia and Elisabeth are of a stature now that means they can't see very much at all at the holy table if they kneel. So, they stand or sit or lean on me during the canon and ask a few times whether they can have a hard candy and if it's time for communion yet. I whisper answers to their questions and try to keep the three of us from being an interruption to the prayerful silence of those around us. Silence is a commodity in modern life, and I do not want to impinge on anyone else's opportunity to soak it in.

The Canon of the Mass is the core set of prayers surrounding the narrative in Jesus's own words of the institution of the Lord's Supper, and we have developed our own parallel liturgy.

… until his coming again.

The people kneel or stand. Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

Here the worshipper bows his head, and remains bowed until the elevation.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

When the Priest elevates the Host above his head to shew it to the People, the worshiper should lift up his head and raise his eyes thereto. With St.

Emilia: "Can I have a Jolly Rancher *after* communion?"
I: "Sshhh."

Elisabeth: "Papa?"
I: "Sshhh."

Elisabeth: "Papa?"
I: "What is it, sweetie?"

Elisabeth: "Papa?"
I: "Sshhh."

Elisabeth: "Is it time yet?"
I: "Not yet, let's be quiet together."

Elisabeth: "Is it time yet?"
I: "Sshhh. This is when we close our eyes."

I: "OK, open up and look up at the front. Can you see the communion?"
Elisabeth: "I can't see anything."
I: "That's OK. Shhhh. Let's close our eyes again. That's our communion."

(Continued on next page)

Sunday School Meets *Ritual Notes*

(Continued from previous page)

Thomas the Apostle, he may well express love and devotion, saying: 'My Lord and my God.' Afterward, he should bow again.

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

When the Priest elevates the Chalice above his head to shew it to the People, the worshipper should lift up his head and raise his eyes thereto. With St. Thomas the Apostle, he may well express his faith and devotion, saying: 'My Lord and my God.' Afterward he should bow his head momentarily.

I: "OK, look up at the front again. You can see the cup, right?"

Elisabeth: "I can see it!"
I: "Good job!"

Emilia: "Is it time for communion?"
I: "Not yet, almost."
Emilia: "Papa!"
I: "OK, here we go. Let's make the sign of the cross before we go up, OK?
Elisabeth: "Papa, I'm thirsty!"

I: "Right hand open, Ella. Good job!"
Elisabeth: "Papa, I'm still thirsty!"
I: "OK, love, we'll go the undercroft before the last hymn."

This is a series of liturgical gestures among layfolk that take place now only in a handful of retrograde Anglo-Catholic parishes, using ceremonial from the *People's Anglican Missal*. (I have not seen them anywhere else.) The primary directions concern the opening and closing of one's eyes during the Canon of the Mass.

The pattern is this: eyes closed from the time we kneel after the Sanctus until we open them at the elevations and close them twice again in adoration. In many churches, there are peals of bells that signal like Dr. Pavlov when the congregation should kneel, when we should be aware that the host or cup are being lifted up, and when they have each been placed again on the holy table. We close our eyes again until the Lord's Prayer, which we sing together with all the steady confidence two strong little girls and their aging father have. Then we toddle up to the altar, make our communions, stand in line to light candles together at the Lady Shrine, and walk back to our seats to kneel again in thanksgiving.

All of this is rooted in a pre-Reformation practice of ocular communion: the notion that *seeing* the Bread and the Cup were their own essential and important dimension of participating in the Last Supper. European churches are often constructed with lines of sight that depend on this arrangement.

A multitude of devotional practices grew up around this practice of informal visual communion for the laity, who saw frequent communion and celebration for ordained priests, and who held the widespread perception that one needed to receive absolution in confession before receiving the sacrament. One such practice was "spiritual communion," undertaken when reception was impossible because of schism or personal reticence around sin:

> "And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself to thee, and embrace thee with all the affections of my soul. O let nothing ever separate me from thee. Let me live and die in thy love. Amen."

Another related practice was the regular making of "holy hours" to visit "the Prisoner of the Tabernacle," in a devotional trope that had special resonance for Francophone Christians down to the last decades of the 20th century. Until 1962, the Roman Missal has the priest elevating the host and the cup "as high as possible" ("*quantum commode potest*") above the head so that the congregation can see them in a moment of adoration. Modern popes have attached indulgences to the practice of saying the simple ancient words of St. Thomas "My Lord and my God" during the elevation.

Yet I believe with Dom Gregory Dix that the shape of the

liturgy is one in which a multitude of actions — taking, breaking, blessing, giving — are the heart of the eucharistic act, every bit as possible without seeing as with it. The point of *seeing* the elements of holy communion when they are elevated is to encourage and increase the desire in our hearts to *consume* them, not just to look at them.

Like some other aspects of traditional Anglo-Catholicism, this evangelical tripwire can be easy to overlook. If it is proverbial in Japanese culture that one can "eat with one's eyes," this is precisely not the case in Christianity. The use of our teeth and tongues and jaws is a requisite for the undertaking of the Christian spiritual life. In the words of George Herbert's famous poem,

"You must sit down, says Love, and taste my meat:
"So I did sit and eat."

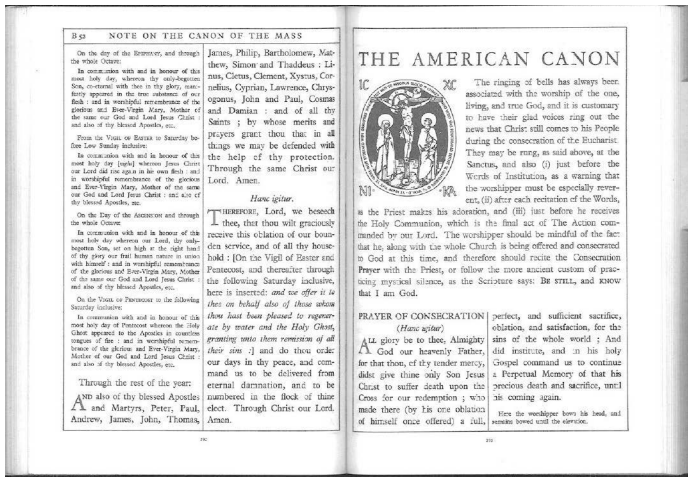
So why do I teach my children a liturgical practice rooted in an outdated mode of theology about the Holy Communion in which vision overtakes eating, in which there are unmistakable elements of priestcraft and backward-looking Christian teaching? And why do I find the practice of closing one's eyes and reopening them, bowing, and kneeling, and looking at the holy objects of holy communion so useful still?

First, I tell my daughters that the canon is the time when we hold our loved ones on our hearts and we give them to God — their classmates and teachers, their extended family, our friends who are ill, our neighbors who have less in their lives than we do. We should do this all the time, but this is a special time that many of our friends do not have. We are meeting God, and we should bring everyone with us whom we can.

Second, I tell them stories from the Bible about our ancestors who hid their faces after encountering God. Moses is the primary example in his wearing a veil after he has spoken with God. The radiant prophet's very face was changed after he conversed with the Lawgiver, and he protected his people from the brightness of his face by hiding it for a time. Each Sunday, the humblest Christian is a Moses who sees the Lord and God in a moment and the twinkling of an eye.

In the third place, I have tried to tell E&E that our Sunday morning worship is part of the life of the Temple in Jerusalem — that the host at the elevation is in a literal and direct way related to the showbread that was always on a table in the Temple, that the candles we light take the place of sacrifices by making light and warmth to poke holes in the darkness. (It is handy that the ancient showbread was refreshed every week in ancient times, and that we are ourselves weekly communicants now).

The melting of the testaments into one another is still greater when we think about the burning bush present on the table invisibly in the elements: consumed by divinity and available to us, but "dreadful" in the deepest sense of the world. Closing our eyes helps us before we receive the sacrament to focus our hearts on the inestimable gifts we receive in it — gifts outside of space and time that are the medicine of immortality.



B 52 NOTE ON THE CANON OF THE MASS

On the day of the Resurrection, and through the whole Octave:

In communion with and in honour of this most holy day, whereon thy only-begotten Son, co-eternal with thee in thy glory, manifestly appeared in the true substance of our flesh; and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: and also of thy blessed Apostles, etc.

From the Vigil or Easter to Saturday before Low Sunday inclusive:

In communion with and in honour of this most holy day [night] whereon Jesus Christ our Lord did rise again in his own flesh: and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: and also of thy blessed Apostles, etc.

On the Day of the Ascension and through the whole Octave:

In communion with and in honour of this most holy day whereon our Lord, thy only-begotten Son, set on high at the right hand of thy glory our frail human nature in unity with himself: and in worshipful remembrance of the glorious and Ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: and also of thy blessed Apostles, etc.

On the Vigil of Pentecost to the following Saturday inclusive:

In communion with and in honour of this most holy day of Pentecost whereon the Holy Ghost appeared to the Apostles in cloven tongues of fire: and in worshipful reverence of the glorious and Ever-Virgin Mary, Mother of our God and Lord Jesus Christ: and also of thy blessed Apostles, etc.

Through the rest of the year:

AND also of thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints; by whose merits and prayers grant thou that in all things we may be defended with the help of thy protection. Through the same Christ our Lord. Amen.

Hanc igitur.

THEREFORE, Lord, we beseech thee, that thou wilt graciously receive this oblation of our bounden service, and of all thy household: [On the Vigil of Easter and Pentecost, and thereafter through the following Saturday inclusive, here is inserted: *and we offer it to thee on behalf also of those whom thou hast been pleased to regenerate by water and the Holy Ghost, granting unto them remission of all their sins*:] and do thou order our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. Through Christ our Lord. Amen.

THE AMERICAN CANON

IC XC NI KA

The ringing of bells has always been associated with the worship of the one, living, and true God, and it is customary to have their glad voices ring out the news that Christ still comes to his People during the consecration of the Eucharist. They may be rung, as said above, at the Sanctus, and also (i) just before the Words of Institution, as a warning that the worshipper must be especially reverent, (ii) after each recitation of the Words, as the Priest makes his adoration, and (iii) just before he receives the Holy Communion, which is the final act of The Action commanded by our Lord. The worshipper should be mindful of the fact that he, along with the whole Church is being offered and consecrated to God at this time, and therefore should recite the Consecration Prayer with the Priest, or follow the more ancient custom of practicing mystical silence, as the Scripture says: BE STILL, and KNOW that I am God.

PRAYER OF CONSECRATION
(*Hanc igitur*)

ALL glory be to thee, Almighty God our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; And did institute, and in his holy Gospel command us to continue a Perpetual Memory of that his precious death and sacrifice, until his coming again.

Here the worshipper bows his head, and remains bowed until the elevation.

Traditions must be *done* if they are to survive, and this creates a special duty among parents to carry out our hard work of *paradosis*. If I have taught my daughters reverence (even with the post-communion reward of a hard candy) over the course of their brief lives, I will be thankful that it may have been in some measure through the simplest of gestures: kneeling, bowing, crossing ourselves, holding each other in church or being held in my lap, walking together, singing together, remembering to say the names of people we care after when we try to participate in mindfulness of the Love that bore us once for all on Calvary's Tree.

Above all, the hidden ceremonial of the lay person in the pew or at the chair in this old register is one of the ways in which we join ourselves with the invisible worshiping dominions, thrones, powers, virtues, archangels, and princedoms who themselves hide their eyes as they lead our worship and encourage the growth of every leaf on every tree with their whispering wings:

At his feet the six wingèd seraph,
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry:
Alleluia, Alleluia
Alleluia, Lord Most High!

If Love bids us welcome, though we be guilty of dust and sin, it is good to consult our forebears in faith to discern how they met him. The quick-eyed Love, once upon a time observing me grow slack, saw to it that a missal found its way to me along with the simple devotional directions for the actions of eyelids during worship.

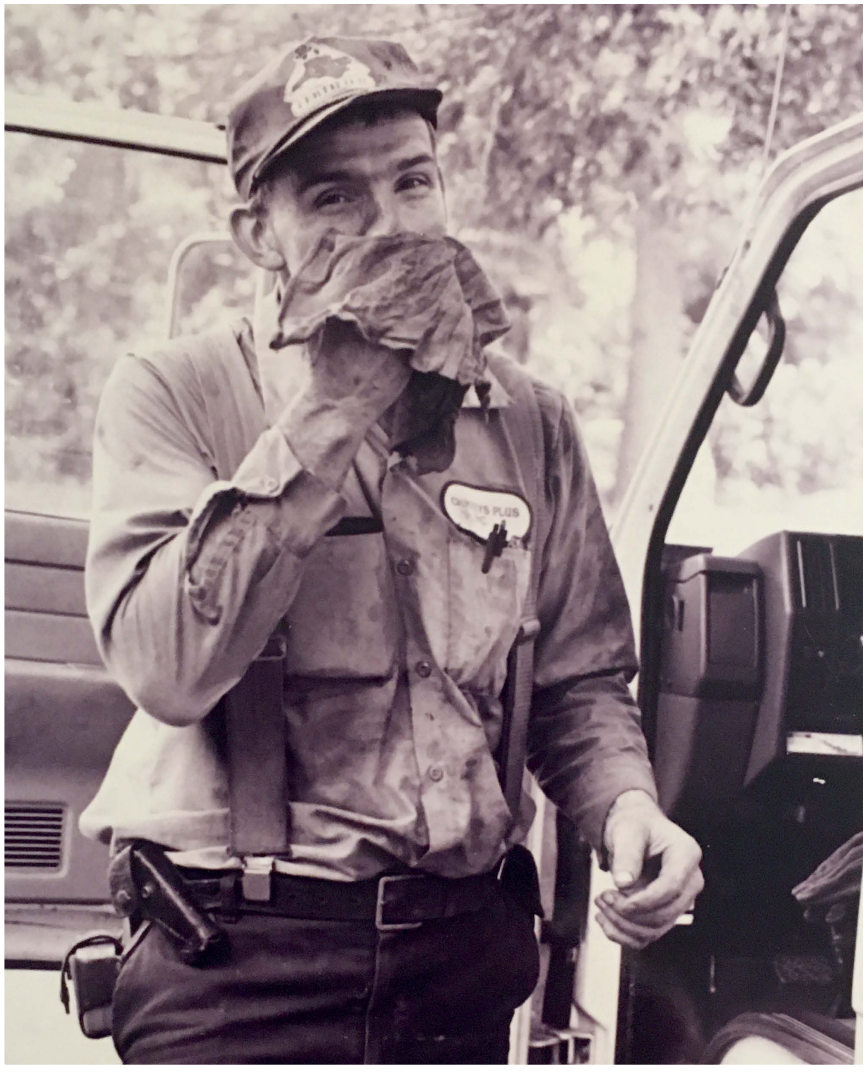
"Love took my hand, and smiling did reply,
"Who made the eyes but I?"

Richard J. Mammana, Jr. is archivist of the Living Church Foundation and a fellow of the Connecticut Academy of Arts and Sciences.

Oikos: Toward a Theology of Work

A TLC interview with Charlton T. Quaile, founder and owner of Chimneys Plus

By Michael Cover



This interview is part of a series exploring a theology of work rooted in the home. Its title is inspired by the Greek word "oikos," the roots of the English words "home" and "economy."

TLC: Charlie, let's start off with a brief introduction to your career.
QUAILE: Well, it's pretty simple. For the past 32 years my wife and I have owned and operated a niche home improvement company. We currently employ about 20 people.

TLC: The context of this series focuses on the intersection of work, faith, and home. The topic of faith and work has been growing amongst Christians in the last few years. Can you get us started with some of your journey.
QUAILE: Well, my understanding of what it means to be a Christian and running a business has certainly evolved over the years. The first struggles with what it means to be Christian and have employees surfaced early on when I had an employee that held me hostage with his belligerent behavior. I was totally ill-prepared to give healthy direction. I thought everyone, if given patience and kindness, would respond with respect and goodwill. Not true. I felt like a failure not being able to reach him. I took way too long to fire him but I learned some important lessons. The biggest lesson may be that I am responsible for the culture.

TLC: Could you elaborate on what it means to build a work culture?
QUAILE: One of the exercises that is helpful in establishing faith at work is identifying core values, identifying what is real in our heart as believers and then making it known to all the stakeholders. I began identifying employee behaviors that drew warning flags and then the core value that was being offended. I did some reverse engineering. My faith, my experiences, my personality all informed my core values. As a business we use these values during the hiring process, for employee coaching, and if necessary, during the firing process.

TLC: I'm curious, what are your company's core values?
QUAILE: Well, I've been told that we should not have too many. We have four, which are honesty, excellence, teamwork, and a servant heart.

TLC: I can definitely see how identifying those values and applying them to real life can really be instructive. Let's shift the discussion to the tension between making money and demonstrating the love of Christ to you employees and customers.

QUAILE: Personally, I have failed many times at this balance. The good news is that vulnerability, as a leader, is critical to a Christ-honoring culture and therefore repentance and forgiveness get deeply woven into the fabric of the workplace.

On the subject of money and profit — you don't have a business without both, you just have a hobby. I have wrestled over the years with deep fears connected to business survival and the

lack of money. I don't think of myself as being motivated by money as much as I am motivated by not dying.

Years ago I remember reading an article about North Carolina's Historic Biltmore House. The CEO of this family business said, "We don't do historical restoration to make money, we make money so that we can do historical restoration." That was an "aha," hearing the clarity of purpose both about money and the vision behind the business. I remember asking myself "how does this thinking apply to being a Christian business owner?" I figured it sounds something like this: "I don't demonstrate care in order to make money, I make money so that I can demonstrate care.

TLC: Charlie, tell us what else you think of as part of being a Christian in the workplace.

QUAILE: Much more recently I have reflected on the awesome responsibility it is to have hard-working people who choose to work at this business 40 to 50 hours every week, week after week. That's a lot of blood, sweat, and tears working at this business. That's more waking time that my team members have in my care than really any other activity.

I have been reflecting a lot on Psalm 127:1 which says, "Unless the Lord builds the house those that build labor in vain." I often work way too hard only to find out that my labor is in vain. So I am super motivated to understand what it means to let the Lord build the house. I figure if he's building the house and we are on the job site with him building, then we ought to get glimpses of God at work in our midst. So a big part of my job as a Christian leader is to call attention to those moments when I see God caring, God being excellent, God not being in a hurry yet being very efficient.

I call this type of observation "windows in the workplace." I am anticipating God's presence and then pause to direct attention to that window of opportunity where God is visible to us. It's hard to put my finger on it but when he shows up, I know it.

It often means that we have to know what these people are facing when they go home at night, like sick family members, car accidents, graduations, funerals, fears and uncertainty about COVID-19. I also know that when we have our daily 7 a.m. meeting they bring much of their personal lives to work also.

TLC: Wow, there's a lot there. With that talk about windows, you've got me thinking about icons. As we wrap this conversation up I have been reflecting on the word *oikos* which is the Greek word for "household/home" from which we get the English "economy". What ideas do you have regarding this angle as we ponder work and faith?

QUAILE: I do appreciate you giving me an *oikos* heads up in a previous conversation because it has given me a chance to explore the idea. I am reminded of a meeting of my company's board of advisors several years ago. These are Christian men and women who help hold me accountable to living out my faith in our business. One gentleman made a huge impact on my thinking when he suggested that our most important KPI ("key performance indicator") should be "how does working here impact my team member's family?" In other words, How does life in their home improve because they work here where God is on the job?

So perhaps *oikos*, the true measure of a company's strength is not business profits but impact on families and communities i.e. the home, marriages, children, education and opportunity, financial stability, etc. Now, that is exciting. All too often we are inclined to look at employees as a means to achieve a profitable business. More than ever I see this business as a stewardship impacting the home.

This reminds me of how I am to be held accountable to my family for the impact that my commitment to work has in my home. As business owners we can sometimes spend way too much time for way too little return. I think I would have made different decisions if I had not been so infatuated by business activity rather than real positive impact on the home.

For more about Charlie's business Chimneys Plus, and the way his values translate in practical terms, see chimneysplusgutters.com

The Rev. Dr. Michael Cover is associate professor of theology at Marquette University. Charlie Quaile is his father-in-law.

St. Germaine de Pibrac, the Suffering Shepherdess

Photos and text by Simon Cotton

Some people collect postage stamps; I'm no philatelist, I collect French cathedrals. Over the years I have visited around 120 of them, and been to Mass in some 35, from the Gothic masterpieces of the north (Chartres, Paris, Amiens, Bourges) to more modest Romanesque buildings in the south.

On an August Sunday in 2002, I went to Mass in the Cathedral of Sainte Marie in Auch; begun in 1489, it is the last gasp of French Gothic architecture. After Mass had ended, I walked over to the Chapel of the Nativity in the south aisle to admire its carved retable, or altarpiece. I then turned, to be faced by the statue of a saint, a young woman with an apron full of roses. "Ah, Saint Elizabeth of Hungary," I thought, before noticing two sheep beside her, and the name below, *Ste. Germaine de Pibrac.*

One August day, six years later, I arrived at Pibrac, a large village about eight miles west of the city of Toulouse and drove up to its church. At its west end it has a tall, triangular headed brick wall, whose top is a belfry with triangular-headed openings. This is known as a *clocher-mur*, and such bell turrets atop fortified walls are nothing unusual in the *pays Toulousain*. I walked through the south porch and was immediately faced by a large gilded reliquary. I knew that I had stumbled upon a holy shrine.

Life was not kind to Germaine Cousin (1579-1601). Born with a deformed right hand and a scrofulous skin condition, she lost her mother very early on. Her father soon remarried, and her

stereotypically cruel stepmother forced Germaine to have her bed in a shed, to prevent "contagion." Germaine was not allowed to go to school and was forced instead to work by herself as a shepherdess.

Germaine was devout, a woman of prayer. Despite her condition, and the fact that she existed on bread and water, she gave food to those whom she thought less fortunate. Abuse continued; on one cold winter's day witnesses saw Germaine being chased by her stepmother with a big stick, having been accused of stealing bread to give to the poor. When the stepmother pulled Germaine's apron open, bunches of flowers were revealed. One morning, realizing that Germaine had not risen at the usual time, her father went out to the shed to awake her, and found her lying dead on her bed of vine-twigs. Twenty-two-year-old Germaine was buried in Pibrac church, opposite the pulpit.

A few decades later, grave diggers opened the Pibrac church floor to bury a local grandee. After a few blows of the pick, they uncovered a body of a young girl wrapped in a shroud, wearing a garland of wild carnations with ears of rye. In her right hand, she held a candle, which would have been lit during the funeral service before being put in her hand at burial. The body was perfectly preserved.

Two old people, Pierre Paillès and Jeanne Salaires, immediately recognized the body as Germaine's. They went on to say what they recalled about Germaine. She attended Mass almost every day, leaving her flock in the care of her guardian angel while she went to church. No sheep were ever lost, despite the brigands and wolves in the area. Germaine would also go to confession and make her communion with her Lord every Sunday; when she was in the fields with her flock and heard the Angelus bell ring, she would immediately kneel down to pray. People also recalled miracles that had happened during Germaine's lifetime.

Germaine's body was reinterred in a casket. People began coming to pray at her tomb, venerating "the devout Germaine." An investigation into her sanctity began; and a number of cures occurred. This investigation was delayed for several reasons, including the French Revolution, when revolutionaries covered her body with lime. Pilgrimages began again after the Revolution. Finally, Germaine's cause was taken up again, and Pope Pius IX canonized St. Germaine de Pibrac on June 29, 1867.

The Catholic Church doesn't require its saints to be born to lives of privilege, to have been given towering intellects or to be "respectable" persons. We are free to believe that St. Louis and St. Thomas Aquinas led the rejoicing when the poor little shepherdess of Pibrac, patron of the abused and marginalized, was received amongst the holy company of heaven.

* * *

T. S. Eliot wrote: If humility and purity are not in the heart, they are not in the home: and if they are not in the home, they are not in the city.

Pray for victims of abuse, both children and the aged.

Reflect on Luke 6:28, *Bless them that curse you, and pray for them which despitefully use you.* The Gospel commands us to pray for those who abuse us. This is difficult, sometimes exceedingly difficult. But not impossible.

Remember the story of Germaine Cousin, against the day when someone preaching a corrupt gospel of consumerism tells you that Christians

can expect to enjoy lives of uninterrupted material, physical and spiritual success.

Also remember a dear friend of mine, afflicted with a tumour near her optic nerve. Despite her misfortunes, all she can say is that there are others much worse off than herself. She puts me to shame. Please pray for her.

Dr. Simon Cotton is honorary senior lecturer in chemistry at the University of Birmingham in the UK and a former churchwarden of St. Giles, Norwich and St. Jude, Peterborough. He is a member of the Ordinariate of Our Lady of Walsingham.

Caregivers

Adobe Stock photos

By Patrick Twomey

This essay first appeared on June 23 on Covenant, *the weblog of* The Living Church.

We see the placards in front of hospitals and clinics: HEROES WORK HERE!

The doctors, nurses, and all medical professionals on the frontline of treating COVID-19 patients deserve our praise and appreciation. They work long and grueling hours at considerable personal risk for the common good. God be with them and keep them. The same signage has appeared in front of assisted living facilities, nursing homes, and group homes, where most employees are caregivers.

My wife and I know these people. For the last thirty-four years, caregivers have been an essential part of our lives, first as guests in our home as we raised our older daughter Allison, and then as employees in the various group homes she has lived in since moving out at age nineteen. We see her nearly every day, and, during every visit, we have some interaction with her caregivers. We treat them with the utmost respect, listen to what they have to say, thank them often, and intervene in our daughter's care or offer suggestions only when we feel it is necessary and in Allison's best interest. These days, they are considered *essential workers*. Do we value them?

I will, in due course, answer the question by measuring their compensation and working conditions against the standard of Matthew chapter 25 and a portion of a sermon by St. John Chrysostom, illustrating a theme he often expressed. Additionally, I will tease out the meaning of an ambiguous verse, Psalm 41:3, as a way of showing the link between the Incarnation and the care of human bodies. For now, I appeal to a modern poem by Nancy Henry, which I will quote in its entirety.

People Who Take Care

People who take care of people
get paid less than anybody
people who take care of people
are not worth much
except to the people who are
sick, old, helpless, and poor
people who take care of people
are not important to most other people
are not respected by many other people
come and go without much fuss
unless they don't show up
when needed
people who make more money
tell them what to do
never get shit on their hands
never wipe vomit or wipe tears
don't stand in danger of
having plates thrown at them
sharing every cold
observing agonies
they cannot tell at home
people who take care of people
have a secret
that sees them through the double shift
that moves them from room to room
that keeps them on the floor
sometimes they fill a hollow
no one else can fill
sometimes through the shit
and blood and tears
they go to a beautiful place, somewhere
those clean important people
have never seen.

Of course, it does not have to be this way. Caregivers could be valued, respected, and adequately compensated, though it would take a complete reassessment of communal and national values to do so. Part of the problem may be that we do not esteem, as we should, the people for whom they care. The elderly, very frail, and the disabled do not measure up in a world fixated on youth, beauty, and accomplishment.

"In as much as you did it to the least of these, you did it to me" (Matt. 25:40). Meal preparation, household chores, administering medication, tending to personal cares, providing meaningful activities, oversight, redirection, behavior management, encouragement, emotional support, transportation, operating lifts for safe transfers from bed to chair, or chair to shower. Caregivers are tending to the Body of Christ.

After the decision to close churches in response to the present pandemic, online discussions immediately arose about ways to imitate or approximate the experience of Holy Communion. Drive-by Communion, Spiritual Communion, Virtual Communion, and Ocular Veneration were all mentioned, although none of these practices are familiar to the average churchgoer. We lost, I believe, a moment to emphasize and rediscover ourselves as the real presence of the Body of Christ, especially in the least of these.

Now, consider St. John Chrysostom as he seamlessly moves from a reflection on the Eucharist and what today we call caregiving. "Let us also then touch the hem of his garment, or rather, if we are willing, we may have him entirely. For, indeed, his Body is set before us now, not his garment only, but even his Body, not for us to touch only, but also to eat, and be filled." Although emphasizing the presence of Christ in the Eucharist and not, by any means, prohibiting the use of elegant liturgical appointments, he is clear about where the Body of Christ is especially to be sought and found. "Would you honor Christ's Body? Neglect him not when naked; do not, while you honor him here with silken garments, neglect him perishing without of cold and nakedness. For he that said, 'This is my body,' and by his word confirmed the fact, also said, 'You saw me hungry, and fed me not,' and, 'Inasmuch as you did it not to one of the least of these, you did it not to me' Let us learn therefore to be strict in life, and to honor Christ as he himself desires (Sermon 50 on Matthew's Gospel).

Finally, as a particularly striking example of the incarnation and its implication for caregiving, Ps. 41:3 deserves consideration. The New Revised Standard Version read, "The Lord sustains them on their sickbed; in their illness you heal all their infirmities." A footnote points out that the Hebrew of the second half of the verse is uncertain while acknowledging an alternative translation, "you change all his bed." The 1928 Prayer Book follows this alternative reading, "make thou all his bed in his sickness." Perhaps I would never have noticed this except for my personal experience with my daughter and my devotion to the Vulgate Bible – the fourth-century Latin translation. The Vulgate says, "You have changed all his bedsheets in his infirmity" (*Universam stratum eius versasti in infirmitate eius, LLX*). The New Vulgate of the 20th century uses the future tense. Who is like the Lord our God, who changes the bedsheets of the afflicted?

People who take care of other people are taking care of Christ. People who take care of other people are themselves another incarnation of Christ. And yet these caregivers do not make a living wage; many do not have adequate medical insurance; many are trapped in poverty to qualify for public assistance; many have little or no job security. Now, they are essential; they are heroes.

Likely, when the present crisis is over, we will forget caregivers. The less likely option is the one I embrace, a whole new assessment of what these people do and how they might be supported.

Tomorrow, I will go to my daughter's home. During this lockdown, I will visit with her through a window using a two-way monitor. We will dance to Whitney Houston, K.D. Lang, Ella Fitzgerald, Stevie Wonder, and, without fail, Roy Orbison. We will sing songs and clap our hands. We will talk. At the end of our visit, I will ask her to be good for her caregivers. Occasionally, I ask her an open-ended question. "How do you feel about your caregivers?" She always says, "They love me."

Love is everything, but money, medical insurance, and job security matter. How might we care for caregivers? It is a question for local communities, states, and the federal government. Who are we as a people, and what do we value?

The Rev. Patrick Twomey is a retired priest of the Diocese of Fond du Lac. He does occasional supply work and is a frequent contributor to The Living Church.

Photo by Glen Hodson on Unsplash

Ageism and the Fear of Death

By Rob Merchant

> *Ageism allows the younger generation to see older people as different from themselves: thus, they suddenly cease to identify with their elders as human beings and thereby reduce their own dread of aging. —Robert N. Butler*

Ageism, a term coined by the American psychiatrist Robert Butler in the 1960s, is a pernicious form of discrimination. Two years before his death in 2010, Butler revisited his description of ageism in his 2008 book *The Longevity Revolution*. He described the underlying basis of ageism as "the dread and fear of growing older, becoming ill and dependent, and approaching death. People are afraid, and that leads to a profound ambivalence. The young dread aging, and the old envy youth. Behind ageism is corrosive narcissism, the inability to accept, for indeed we are all in love with our youthful selves."

Since Butler's first use of the term, ageism has come to be understood as a form of discrimination that takes structural and institutional forms, as well as inter- and intra-personal ones. Perhaps the most challenging aspect for the Church is ageism's potent element of self-hatred, denying to the person, and the community of which they are part, the journey that may be associated with a long life lived in Christ as a bearer of the image of God.

Yet this should come as no surprise to the Church. In *Old Age in the Roman World*, Tim Parkin quotes the philosopher Seneca the Younger, "I shall not abandon old age, if old age preserves me intact as regards the better part of myself; but if old age begins to shatter my mind, and to pull its various faculties to pieces, if it leaves me, not life, but only the breath of life, I shall leap from a building that is crumbling and tottering."

Concern about how we age has found more recent expression in the report "Beyond Therapy" (2003) from the U.S. President's Council on Bioethics: "The desire for ageless bodies involves the pursuit not only of longer lives, but also of lives that remain vigorous for longer. It seeks not only to add years to life, but also to add life to years."

The desire for vigor, for youthful possibility or simply for usefulness, finds expression in Scripture in the encounter of Barzillai and David in 2 Samuel 19.31-40. Here we see Barzillai, described as "a very aged man, eighty years old" who responds to David's invitation to "come over" with him to Jerusalem by observing the impact of old age upon his senses and enjoyment of life. He asks, "Why then should your servant be an added burden to my lord the king?"

In the lived experience of Barzillai we see old age as burden and loss — an ancient echo of what satirists such as Juvenal in the second century identify with old age, a wrinkled, sagging face, a shaky voice and limbs, a bald head and toothless gums. This view contrasts sharply with Proverbs 16.31, which says, "Grey hair is a crown of glory; it is gained in a righteous life."

Ageism causes age to be dreaded and resisted. In 2005, the authors of "A Terror Management Perspective on Ageism" in the *Journal of Social Issues* observed, "ageism exists precisely because elderly people represent our future in which death is certain." Furthermore, as Jesus observed, ageism provides fertile ground for the structural and intuitional abuse of vulnerable older people. He warned against those who consume the houses of widows (Luke 20:47, Matt. 23:14).

It is, perhaps, the "dread of aging" underpinning ageism, affecting attitudes towards older age and, therefore, towards older people, that best summarizes the lived reality of ageism. Many different types of people, including church leaders, can experience a fear of aging. A groundbreaking report on aging from the Church of England's Board of Social Responsibility highlighted a need for "leaders who are reconciled to their own aging journey and who understand that ageism starts with our own fear of death and change as we grow older."

It would appear that the Church's response to aging is to seek to answer the gerontologist Peter Laslett's challenge: "Neither philosopher, nor social scientist, nor individual at large has yet begun to recognize the force of the comment which will be insistently repeated: Live continuously in the presence of all your future selves!"

An inability to see the coming glory of the Kingdom of God in the body and life of those experiencing age points to a poverty in the Church's eschatological vision. Ageism not only inhibits and distorts our understanding older people; it also distorts and disrupts our own journey of aging in Christ.

Yet we share a common dignity created in the image of the One who breathed life into humanity. Henri Nouwen and Walter Gaffney, in *Aging*, wrote, "The care of the old for the young is no different from the care of the young for the old. Real care takes place when we are no longer separated by the walls of fear but have found each other on the common ground of the human condition, which is mortal, but therefore, very, very, precious." Perhaps when we recover sight of the common ground of our shared humanity, we might all discover a way to live in the presence of our future selves.

The Rev. Rob Merchant is director of St. Mellitus College, Chelmsford, and associate vicar of St. Mary's, Hornsey Rise, London.

BOOKS

Suspended Mid-Air

Review by Rob Price

Every man was at one time a boy, and every father is a father's son. Grappling with the humanity and mortality of one's parents and oneself is the theme that unites the many stories and vignettes of *Climbing Lessons*, a memoir of English professor Tim Bascom's Kansan boyhood. He begins his collection with the epiphany he received as an eight-year-old boy staring into the mirror, aware that his father and grandfather had once been young, too. In a sense, that self-regard dominates the book as Bascom struggles with his family resemblance, or lack thereof, all the way to his father's death, which provides the final recollection.

Bascom's prose is lush and richly evocative, whether in describing his northeastern Kansan homeplace, the scenery of his camping adventures, or his girlfriend's kisses. My favorite story describes a late-night drive in the summertime when his father pulled over to the side of a country highway to invite his three sons to listen to the prairie's nocturnal soundtrack. I could close my eyes and hear the corn growing and cicadas singing. His description of his first high school love is both charming and vulnerable, and bound to provoke the reader's own bittersweet memories.

Bascom's descriptions of his emotional life — especially his struggles and doubts regarding his father's faith, his own ability as a father, and his connection with his own sons — are equally fulsome. His vulnerability invites the reader to enter into the episodes of family life that he narrates. I would highly recommend Bascom's book for a weekly parenting support group or Sunday school class, in which one story-chapter could be read out loud and used to provoke discussion.

The stories in *Climbing Lessons* are arranged chronologically, not thematically, and a key issue from beginning to end is Bascom's struggle with his devout father's faith. In one winsome story, he

(Continued on next page)

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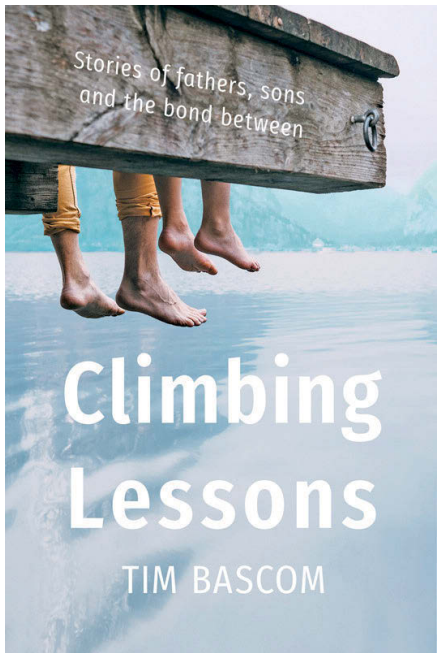
takes Bascom on a rite-of-passage camping trip and sends him up a tree to study John 15:1-11, Jesus' discourse that begins, "I am the vine, and you are the branches." Bascom movingly narrates the power of existentially encountering that text and the lasting impact it had on him. There is no account of the haranguing or shaming so common in accounts of conservative Protestant childhoods. In Bascom's telling, his father was a genuinely playful, joyful, self-giving person who was widely admired as a doctor in their small town.

Bascom displays less warmth and charity in describing his childhood church and its faith. In a chapter titled "Individuation 101," he responds to the affectionate greetings he received from church members when coming home from college for the first time by standing alone outside the building as others fellowshipped after the service. It serves as a metaphor for his wider self-distancing from his family's Christianity. "People I liked … People I had known all my life," were now "mannequins clapping their mouths" as they sang "Faith of our Fathers." He sophomorically grants that "they were probably quite sincere," but their beliefs now felt like a "leaden vest" (82). This sort of Holden Caulfield judgment of his parents' fellow churchgoers is not softened by advancing maturity but rather is sustained throughout the entire set of narratives.

The tipping point in his departure from his parents' church occurs when he brings his future wife, Cathleen (now the Bishop of Kansas) as a guest to a friend's wedding. Her plans for ordination as an Episcopal priest become a subject of critical scrutiny by his Bible college friends. In light of his newfound attraction to Cathleen, Bascom's parents' Baptist faith is weighed, measured, and found wanting. When his father has an accident that lands him in the ICU, Bascom (who, by then, lived several hours away) finds the churchgoers sitting vigil into the night with his mother supercilious and irritating, and he describes a young couple praying for his father in the hospital room as emotional tres-



Climbing Lessons

By **Tim Bascom**

Light Messages Publishing, pp. 256, $15.99

passers invading his turf. That his emotional reaction may have more to do with his own guilt and distant posture with his parents is not a possibility he examines. Bascom describes his parent's personal faith charitably only when they *overcome* their scruples to receive communion from his wife at her church.

Some who have left conservative traditions for liberal Protestant or secular belief systems will cheer all this and positively identify with the author. But in his wrestling with his own religious identity in relation to his father's, Bascom is least sympathetic. Even the author's son, who is an agnostic, warmly connects with Bascom's father in sharing a Bible study while he observes from inside the house (again, a powerful evocation of distance). The result of his failure to meaningfully engage with his father's spiritual legacy is revealed in chapter called "Drafts in a Drawer," in which he laments his own weak faith and urges his sons to do better: to find the vibrant spirituality that he could not share with them. Perhaps this is as close as he can come to an appreciation of his father's Easter faith.

Bascom's struggle with religion points to what *Climbing Lessons*, and the stories within the book that share the title (there are six), are really about: wrestling with mortality. The first "climbing lesson" is given by his father, when he playfully shows off for his sons by running up a tree suspended over a trickling creek, only to fall 12 feet down flat on his back in the mud. It is a symbol both of his father's future fall from infallibility and the fragility of Bascom's own hold on the anchors in his life.

Later, Bascom repeats a similar version of the escapade in which he takes a similar risk on a rock face to show his son "how it's done," and finds himself dangling on the cliff by a finger-hold. Unlike his father, he does not fall off the cliff, but Bascom remains suspended in his midlife without the spiritual support his father had.

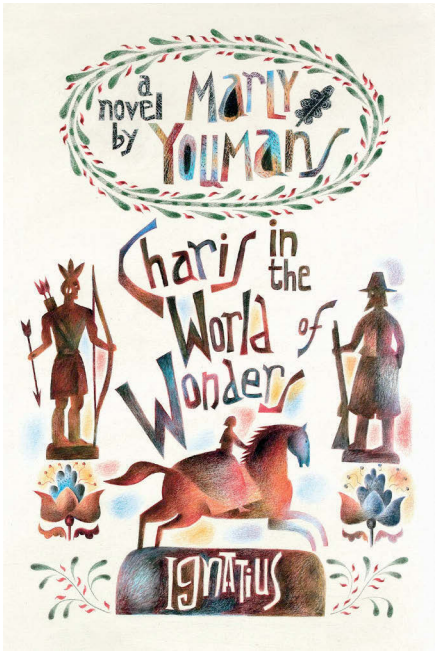
In the end, Bascom is a genuine and talented enough writer to pay his father the best possible compliment: the elder comes out a much more sympathetic character than the author himself. One hopes that as the latter continues to climb in years, he will discover that his father's lived faith is what made that so, and that it can provide a path to the summit, in which Bascom will neither stumble nor fall.

The Very Rev. Rob Price is dean of St. Matthew's Cathedral, Dallas.

The Liminal Zone

Review by H.S. Cross

Remember traveling? That was when we used to get in the car and hit the road, or board a jet and fly to another country, or perhaps even risk seasickness and cruise across a body of water to a foreign clime. The chief purpose of travel, we were told, was to "broaden the mind," but we also left our homes and put ourselves in contact with unvetted strangers to satisfy a deeper hunger, to find out how other languages sound, how the air feels and smells, what people do there, how and what they eat, drink, and believe, and to experience for a short time what it feels like to live as someone quite different from ourselves. Literature can offer a parallel experience, and Marly Youmans's most recent novel, *Charis in the World of Wonders*, offers it more than most.



Charis in the World of Wonders

By **Marly Youmans**

Ignatius Press, pp. 331, $17.95

Youmans takes us to 1690s Massachusetts Bay Colony and invites us into its mind. Every book is governed by a mind, and the mind's essence rubs off on the reader, at least temporarily. It's worth asking whether occupying that mind will make us more human, or less. Is the mind expanding or stifling? The mind of the book is not quite the same thing as the point-of-view, though they are related.

In *Charis in the World of Wonders*, we enter the point-of-view of Charis, a young woman — a girl, really — who suffers great losses and finds love in unexpected places; we are whisked away from our time and bounced into an alien world as suddenly as Charis is thrust out a window at the novel's opening. The people in this world dress differently than we do, speak differently, think differently, and, most of all, live differently, in unbroken connection to a reality with which we have almost entirely lost touch: the wondrous yet Job-like reality of a world made by God, ruled by God, and loved by God, though God's love is perhaps the most fearsome thing of all.

The plot concerns the joys and sorrows that shape Charis's young life, some brought about by her own actions, some not, and how she responds to them and interprets them. This interpretive stance of hers — roughly, that God loves us and is with us in sorrow and pain; that he is omnipotent and may punish us, yet does not will us harm — leads her to see the created world as full of wonder, a quality that induces awe, pleasure, and awareness of the divine.

Youmans conjures such a world with her descriptive skill (she is also a poet) and her deft inclusion of period vocabulary (there is a glossary of East Anglian words at the back). Unlike some writers, whose lush prose is deployed either to advertise their MFA training or to hoodwink the reader into accepting shallow or dubious views, Youmans weaves a linguistic texture that is sensory, porous, and just a bit irrational (words such as *niffle-naffle*, *frampled*, and *bishybarnybee* will do that). It is the language of a mind at one with the natural world and with the Bible, a pre-industrial mind, one inhabiting that liminal zone between reason and the unconscious, between humans and God. Everyone in the novel occupies this zone, even as they deal with quotidian matters such as sewing, militias, and the spotted pig eating poison plants and dying.

What does this foreign mind, the mind of the book, demonstrate about reality? First, it testifies that God is in every thing, close at hand but never fully knowable. It shows we are fools to take survival for granted (yes, even today with the masking powers of our technologies and our information-saturated discourse). It illustrates that all people are flawed, some more than others; that there was a time when people lived in community, sat up with those suffering grievous dreams, spent days with women giving birth and having given birth, and took pity on the helpless. In this world, everyone knows God (the Europeans anyway), though they may differ in their understandings.

In one town where Charis stays, there are two clergymen — a Satan and sin focused younger man and a mercy and Christ-in-our-suffering older one. They vie over whose worldview will prevail, whether from the pulpit or in their pastoral care of those in distress. Besides Charis herself, who suffers from a type of PTSD at one point, the novel presents two other women in mental distress, one from frustration and envy, the other from postpartum depression. Notably, the community seems to think the women's disorders need care. They don't leave them to work it out on their own. When the depressed new mother is spiraling into madness while contemplating sin, people come and contend with her in theological debate. The elder clergyman tells her husband she needs comforting thoughts, heat, food, and rest. This is a community in which care for the body, mind, and soul are all taken seriously and understood to be touching the same thing: the human person.

In terms of setting and society, the novel sits adjacent to Hawthorne. Besides the Puritans, it contains Hawthorne's "stern old wilderness," his work's sense of wildness in the natural world, its fear and fascination with the forest, its relationship to the "savage," and its nostalgia for a less brutal existence back in England. Unlike Hawthorne, however, witch trials and damnation do not govern *Charis*; this is not a book about the flaws of the Puritans. To be sure, the Puritans of *Charis* have prejudices and shortcomings, but the novel leaves the judgment of them as a side matter for the reader to undertake, if indeed it is possible to generalize about a group as multifaceted as these characters, as with any real people.

Youmans shrewdly presents the collective madness of witch trials as one of many destructive forces in the world — on a level with Indian massacres, concussions, and drowning. As such, the hysteria seems less alien, our modern complacencies less sure, leaving behind the uneasy suspicion that we may be as prone to collective madness as they are, and as blind to it, lulled by the tools we vainly depend upon, just as they depend on their brimstone preaching, to save us from destruction. This sojourn in *Charis and the World of Wonders* lets us experience reality bare of illusions: life can end at any moment, avoiding grief is folly, joys should be taken gratefully when they come, and creation is full of beauty, fear, mystery, and God.

H. S. Cross is a novelist who lives in New York, the author of Wilberforce *and* Grievous.

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PEOPLE & PLACES

Deaths

The Rev. Dr. **Richard Warren Corney**, who taught Old Testament at General Seminary for more than 40 years, died on June 17, aged 87, surrounded by his loving family.

A native of Poughkeepsie, New York, he graduated from Lehigh University and from General Seminary in 1957. He was ordained that year by the bishop of New York and was canonically resident in the diocese for 63 years. He earned his doctorate in Old Testament from Union Theological Seminary, and the prophets and hermeneutics were the focus of his scholarly work.

He was a fellow and tutor at General Seminary from the time of his ordination and became an instructor in Old Testament and Hebrew in 1960, becoming a full professor in 1971. Corney was admired for his beautiful chanting voice, and enlivened campus life, acting in plays, and composing music. Loved by his students, he preached at countless ordinations and ordination anniversaries. He continued to teach courses as an adjunct after his retirement, and read the alumni necrology for many years at the requiem during General's alumni weekend.

He assisted at several Manhattan parishes alongside his work at General, especially at St. Mary the Virgin and St. John's in the Village, and at St. Hilda's, the convent for the Community of the Holy Spirit. In retirement he was part of the clergy team for the Adirondack Mission, conducting services at two of the rural mission churches each Sunday.

"Dick Corney was a giant in the history of General Seminary, so loved and admired by the many lives he touched." said Dean Kurt H. Dunkle. "With a remarkable mind, a faithful and welcoming heart, and a sharp sense of humor, he was the quintessential servant priest, professor, and friend."

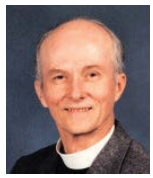
A student from his early years at General, the Rev. Dr. Paul Clayton, said that he "had the most marvelous gift for friendship I have ever known. His faith was always calm, humble, and informed by his scholarship and great joy."

Corney is survived by his wife of 62 years, Susan, by three children, three grandchildren, and three great-grandchildren.

The Rev. Dr. **Edwin E. Harvey**, a biblical scholar with a gift for mentoring, died July 12, aged 90.

A Kansan, Harvey graduated from Drew University and Virginia Theological Seminary. He was ordained in the Diocese of Florida and was chaplain at Jacksonville University for two years. He received a doctorate in Old Testament theology from the University of Heidelberg in 1965.

He served as the first warden of St. John the Baptist Theological College in Suva, Fiji, an ecumenical seminary now known as Pacific Theological College that trained ministers to



serve in churches of six different denominations across nine South Pacific countries. He welcomed the beginnings of the charismatic movement and helped to spread its message among Anglicans and Roman Catholics in the region.

He returned to the United States after nine years of missionary service, and assisted at parishes in Jacksonville, Austin, and San Antonio. He was rector of All Saints Church in Corpus Christi, Texas from 1981-1990, and was a visiting professor of biblical studies at the Seminary of the Southwest.

In retirement, he and his wife Mary Anne moved to her hometown of Cochran, Georgia, where he served Trinity Church, the local parish, for nine years, and trained a team of ministers to continue in the work after him, while serving as a trusted guide to other local clergy.

Harvey was preceded in death by his wife and is survived by three children.

The Rev. **Theodore L. "Ted" Lewis,** who helped build up the Anglican Church in Congo while working as a foreign service officer, died July 11, aged 93.

A native of Long Island, Father Lewis served in the army during World War II, and then graduated from Haverford College and Harvard University. As a foreign service officer, he was first posted to French Indochina, where he became a lay reader in the Anglican congregation in Saigon and began to discern a call to ordained ministry. He was later posted to Karachi, Pakistan, where he assisted the local bishop in visitations to rural villages.

He prepared for the ministry at Virginia Theological Seminary, and following his ordination in 1964, served as curate of St. Columba's in Washington D.C. He returned to Saigon in 1965, working to coordinate food importation for South Vietnam as the Vietnam War raged. Father Lewis was then assigned to Kinshasa, Zaire, where he started a small Anglican congregation, and helped to encourage the creation of the first Anglican diocese there, in Boga. He remained an advocate for the Congolese church for the rest of his life, coordinating sponsorship for advanced education for clergy and serving in more recent years as the church's American commissar. This was followed by additional postings in South Korea and Laos.

Returning to Washington, he assisted in several parishes, and was theologian-in-residence at All Saints', Chevy Chase, in recent years. He focused on scholarly work in retirement, traveling regularly to Duke and Wycliffe Hall, Oxford, where he made many friends. Father Lewis was the author of two books, *To Restore the Church* and *Faith and the Foreign Service,* as well as many articles on Anglican Communion matters for several publications, including THE LIVING CHURCH. He is survived by a son.

Gen. 37:1-4, 12-28 [I Kgs. 19:9-18]; Ps. 105:1-6, 16-22, 45b [Ps. 85:8-13]; Rom. 10:5-15; Matt. 14:22-33

Love and a Firm Grip

"Now Israel loved Joseph more than any other of his children because he was the son of his old age" (Gen. 37:3). Fratricide was love's outcome, or nearly so. "When his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him" (Gen. 37:11). The favored child, Joseph, did little to blunt his brothers' hatred, giving "a bad report of them to their father" (Gen. 37:2). So, the brothers conspired to kill him, but after Reuben intervened to spare his life, they instead sold Joseph into slavery.

Family values, then as now, are complicated; love and hate have often kissed each other. From the mess of human lives and the dysfunction of human families, however, some good may come. God will do what God will do.

Joseph was sold to the Ishmaelites, or, according to another tradition, kidnapped by Midianite traders. Eventually, he was sold again in Egypt to Potiphar, an officer of Pharaoh. In Egypt, he rose to prominence in his master's house, but then, refusing the advances of his master's wife and accused by her of rape, he was handed over and shackled in prison. In time, however, he was set free because of his power to interpret Pharaoh's dreams. He thus was given renewed power and prestige, being second only to Pharaoh throughout Egypt. The culmination of the story was Joseph's reunion with his father and brothers, whom he saved from starvation and forgave from the heart. "He kissed his brothers and wept upon them" (Gen. 45:15). His brothers did evil, but God brought forth good.

How do we human beings stay together? What binds us despite our pettiness, envy, malice, and hatred? What brings Joseph to his father and brothers again, and what holds them together? St. Augustine, addressing the question of how the Catholic Church of his day ought to behave toward another Christian denomination, a group church historians call "Donatist," insisted that this "family dispute" could not break a deeper bond in Christ. "They will not cease to be our brothers and sisters until they cease saying *Pater Noster*." Then he said: "Pour out the marrow of your love (*medulas caritatis vestrae*) to God for them" (*Exposition of Psalm 32:29).* This love is the love of God poured into our hearts by the Holy Spirit. Only in the movement and flow of this love do we find each other most deeply as members of the same family. We are held together by a chain of love.

Although human families and communities are frail, they have, we dare to believe, the capacity for unity in the love which God is. This union in love is, of course, something more than goodwill and shared values and common interest. God reaches the whole human family, creating, recreating, sanctifying, and leading all to a renewed temporal good and eternal glory.

God's saving power, however, extends not only to persons but also to all created beings, visible and invisible. The creation itself groans with eager longing for redemption because nature itself, in some sense, is disordered. The disciples out in a boat "battered by the waves" experience both nature's fury and a metaphor for human life amid trial and tribulation. Jesus comes out to them, walking on the water. Peter joins him. Seeing the strong wind and becoming afraid, Peter sinks. Jesus extends his hand. "He reached down from on high, he took me; he drew me out of the mighty waters" (Ps. 18:16). Jesus is the mighty hand that rescues not from the storm, but in the midst of it.

A chain of love connects us, and a firm hand saves us.

Look It Up

Read Matthew 14:31.

Think About It

Jesus caught him.

Gen. 45:1-15 [Isa. 56:1, 6-8]; Ps. 133 [Ps. 67]; Rom. 11:1-2a, 29-32; Matt. 15: (10-20), 21-2

Unity and Dividing Walls

We may tell the story of Jesus using the story of Joseph and his brothers.

The brothers plotted to kill Joseph, but instead, threw him into a pit and sold him into slavery. At one point, Joseph was imprisoned, another image of death. Delivered because of his dream-interpreting skills regarding an impending famine, Joseph rose to power in the household of Pharaoh and presided over a massive project to store up food during seven years of plenty. The famine arrived, and the brothers of Joseph, desperate for food, came to Egypt. Joseph, as if risen from the dead, met his betrayers, and forgave them from the heart. Is this not what Jesus did and does even now?

Seeing that we are all "disobedient," Jesus Christ came "so that he may be merciful to all" (Rom. 11:31). "Joseph made himself known to his brothers" (Gen. 45:1). Jesus Christ makes himself known to us as a font of mercy. "[Joseph] fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him" (Gen. 45:14). Jesus is doing this for us also, coming to us, embracing us, baptizing us in the tears of his loving-kindness, and talking to us as his friends. Reaching all and loving all, Jesus creates catholic unity. In the words of the psalmist, "Oh, how good and pleasant it is, when brethren live together in unity! It is like fine oil upon the head that runs down upon the beard of Aaron and runs down the collar of his robe" (Ps. 133:1-3f).

In Christ, the dividing walls of hostility are falling, and a new humanity is coming into being. We may not, how-

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ever, sufficiently appreciate what this means until we see the thick and high walls that separate people from each other, in the time of Jesus and in our time. In a sense, we must see *division* before we can understand *unity.* A troubling work begins at this point, and a more distressing image of Jesus emerges, though it undermines nothing of his universal love.

When Jesus met a Samaritan woman at Jacob's well and asked for a drink of water, she asked, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (John 4:9). An explanatory note follows, "Jews do not share things in common with Samaritans." A dividing wall of religion and politics separated these two peoples. In the end, Jesus revealed himself as the "I am" of both Jews and Samaritans.

In a near reversal of the above story, Jesus meets a Canaanite woman who cries out, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon" (Matt. 15:22). In this case, Jesus is the one to draw back, not answering the woman at first, and then finally saying, "I was sent only to the lost sheep of the house of Israel" (Matt. 15:24). The woman kneels and says, "Lord, help me," to which Jesus says, "It is not fair to take the children's food and throw it to the dogs" (Matt. 15:26). The Canaanite woman asks for the crumbs that fall from the master's table. Her importunity Jesus calls "great faith." John Chrysostom says the woman exhibits great "earnestness," "a goodly shamelessness," "high self-command." By resisting her, Jesus intensifies and exposes her "great faith," a faith that will break down an opposing barrier. Strangely, this woman stands *in Christ* as she crosses a religious and political barrier on behalf of her sick daughter.

Look It Up

Read the Collect.

Think About It

A godly and catholic life cannot always be meek and mild. Implore on behalf of others.

Ex. 1:8-2:10 [Isa. 51:1-6]; Ps. 124 [Ps. 138]; Rom. 12:1-8; Matt. 16:13-20

A Child Reborn

"Now a new king arose over Egypt, who did not know Joseph. He said to his people, 'Look, the Israelite people are more numerous and more powerful than we" (Ex. 1:8). The strategic plan, *acting shrewdly*, as the story states, involved setting taskmasters over the Israelites to oppress, control, and weaken them. Going from strength to strength, however, the Israelites multiplied. The king of Egypt then ordered two Hebrew midwives to kill all male newborns. They refused. Amid terror and confusion, a boy was born, a beautiful baby, whom his mother hid for three months. No longer able to protect him, she placed him in a basket and let him float among the reeds at the bank of the river. Exposed and without protection, he floated on the river in a world committed to his death. This is the world. This is tribulation and the hour of death.

The Lord was with the child, "If the Lord had not been on our side, when enemies rose up against us; Then would they have swallowed us up alive in their fierce anger toward us; Then would the waters have overwhelmed us and the torrent gone over us; Then would the raging waters have gone right over us" (Ps. 124:2-5).

The Lord tended the child, preserving him and saving him from the waters. First, however, the baby was cast out of the world, without father or mother or sister. Drawn up out of the water by a maid of Pharaoh's daughter, the baby was, for a time, returned to his family, and they became the ministers of his continued formation.

His mother nursed him, whispered into his ear, and with the kiss of her mouth made him know that he was a Hebrew. Moses was drawn out of the water and returned to his mother not only to be safe but to be the one who saves, to be the one who would lead his people through a torrent of water toward the dry land of freedom.

Parents bring their children to baptism, perhaps not motivated as they ought, but rather by natural affections that are entirely good. They want to be responsible; they want to do what is right; they want nothing left undone when considering the good of their child. Deep down, however, they know that they are overwhelmed, overwhelmed with gratitude, but overwhelmed no less with the sense that the labor of bringing a child into the world says much about the trials the child will endure, the suffering that will come, and the death that will ever threaten, and, finally, arrive.

At the waters of baptism, parents sense, though in a confused way, a Buddhist truth of ecumenical significance. "Life is suffering." The Christian response is, however, not escape, but complete entry into suffering and death, and the emergence, in Christ, of New Life.

The child leaves the world and everything for Christ. For a moment, the child is without a father or mother or sister or brother. The child is set upon ancient waters and buried in death. The moment of the child's sacramental death is the moment also of sacramental birth in Christ. Then the child, newly and eternally alive, is returned to his or her parents, who then whisper words of love, give sweet kisses, and tell the child of life beyond flesh and blood, a life devoted to the Messiah, the Son of the Living God. (Matt. 16:15-17). The child is safe, and the child will, in time, join the cause of the One Who Saves.

Look It Up

Read John 12:24.

Think About It

"Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit."

SUNDAY'S READINGS | 13 Pentecost, August 30

Ex. 3:1-15 [Jer. 15:15-20]; Ps. 105:1-6, 23-26, 45c [Ps. 26:1-8]; Rom. 12:9-21; Matt. 16:21-28

A Better Way

We want to survive. Every fiber of our being cries out for life and recoils at real or imagined danger. We fear those who may harm us, evils that may engulf us, wrongs that may demean us. We are afraid, and we seek protection, emotional, and physical. We ingest opinions we already hold to reinforce our convictions and to calm our nerves, though also to excite our sense of being right. We consider the best means of protecting our person, family, and property. We purchase security systems, put bars on our windows, and buy guns. We keep watch. Who knows when the thief may come? We want to survive, and yet we are miserable. "Those who want to save their life will lose it" (Matt. 16:25).

Imagine a very well protected life. Imagine more than enough money, a safe place to live, professional success, well-adjusted adult children, and a retirement dream. Settled in a 50+ community, surrounded by people of a similar demographic, enjoying amenities and services in a gated paradise. One could live as if every day were Saturday and every night Friday night. It is possible, of course, to leave such a place occasionally to do some good in the world, but it is designed to be self-enclosed. Once, I was visiting a family member who lived in a gated retirement community. A woman there, whom I knew for all of thirty seconds, looked at me and said, "I am bored out of my mind." Indeed. Life can be wasted amid toys, endless entertainment, and alcohol.

There is a better way. Life is short; time is running out — show me the number of my days. Jesus Christ gave his life as a free offering, a ransom for many. He died for the ungodly, forgave his betrayers, and rose from the dead as the first fruits of a New Creation. He lives even now, and when we give our lives to him, lose ourselves in him, we find the source of our being and the purpose and goal of our life. We are, like him, sent out to give ourselves for the life of the world. It is a better way, and some rules help define it.

"Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints, extend hospitality to strangers" (Rom. 12:9-13).

The love which Christ has for you, he pours out upon all, and so your returning love must extend to all. Learn to seek peace. "Bless those who persecute you; bless and do not curse them … Do not repay evil with evil … Never avenge yourself" (Rom. 12:14-19). Let your emotions be supple, wise, alert, and responsive. "Rejoice with those who rejoice, weep with those who weep" (Rom. 12:15).

This better way would be impossible if it drew upon human resources alone. It does not. The love of God has been poured into our hearts by the power of the Holy Spirit. The Holy Spirit, that is, the Fire of God, ignites our lives like the fire that danced through the branches of the bush on Mount Horeb. "The bush was blazing, yet it was not consumed" (Ex. 3:2). We too are ablaze with the Fire of God, and from the power this fire we live, and yet we are not consumed. We each remain ourselves, the unique person Christ has created and called and sent.

Look It Up

Read Matthew 16:25-25.

Think About It

Christ is your life. Lose yourself in him.

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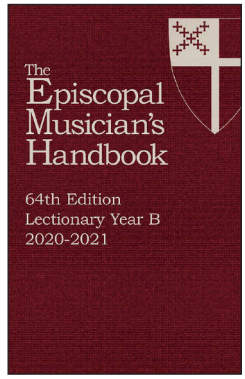
PRIEST-IN-RESIDENCE: The Diocese of Southeast Florida, Saint Martin's Episcopal Church, Clewiston. Located in America's "Sweetest Town," the bishop and the vestry are seeking a retired priest to serve as the priest-in-residence and assist the vestry grow the congregation and develop its mission in this small, rural community nestled below the sunny, southern shores of Lake Okeechobee. In exchange for a recently renovated rectory, utilities and reasonable expenses, the priest will provide pastoral care as needed and sacramental ministry on Sundays and major feast days. The Holy Eucharist (Rite II) is currently celebrated on Sundays at 10 a.m., and there is a small but faithful congregation eager for formation and to become more engaged in the community.

Though small, Clewiston is a remarkably diverse community and an important center for the sugar cane industry, while Lake Okeechobee is the Bass Fishing Capital of the World and paradise on earth for anglers. The town is centrally located between the beaches of both the east and west coasts, about 1½ hours in either direction, and "golf-cart friendly" and boasts an 18-hole golf course.

For further details and to express an interest, please contact the canon to the ordinary, the Rev. Canon John Tidy, at the Bishop's Office, 525 North East 15th Street, Miami, Florida 33132. Telephone **305.766.3906** or **john@diosef.org**

ASSOCIATE RECTOR: Church of the Ascension is an evangelical parish in the heart of Cajun country. Its K-12 school serves 700 students on three campuses across Lafayette with a full-time position to begin August 2020: an ordained Associate Rector for Congregational Development with sacerdotal care of Lower and Middle school students, grades 1-7. For more information, please contact the Rev. Joseph Daly, **church.rector@ascensionlafayette.com**, and visit **ascensionbluegators.org**.



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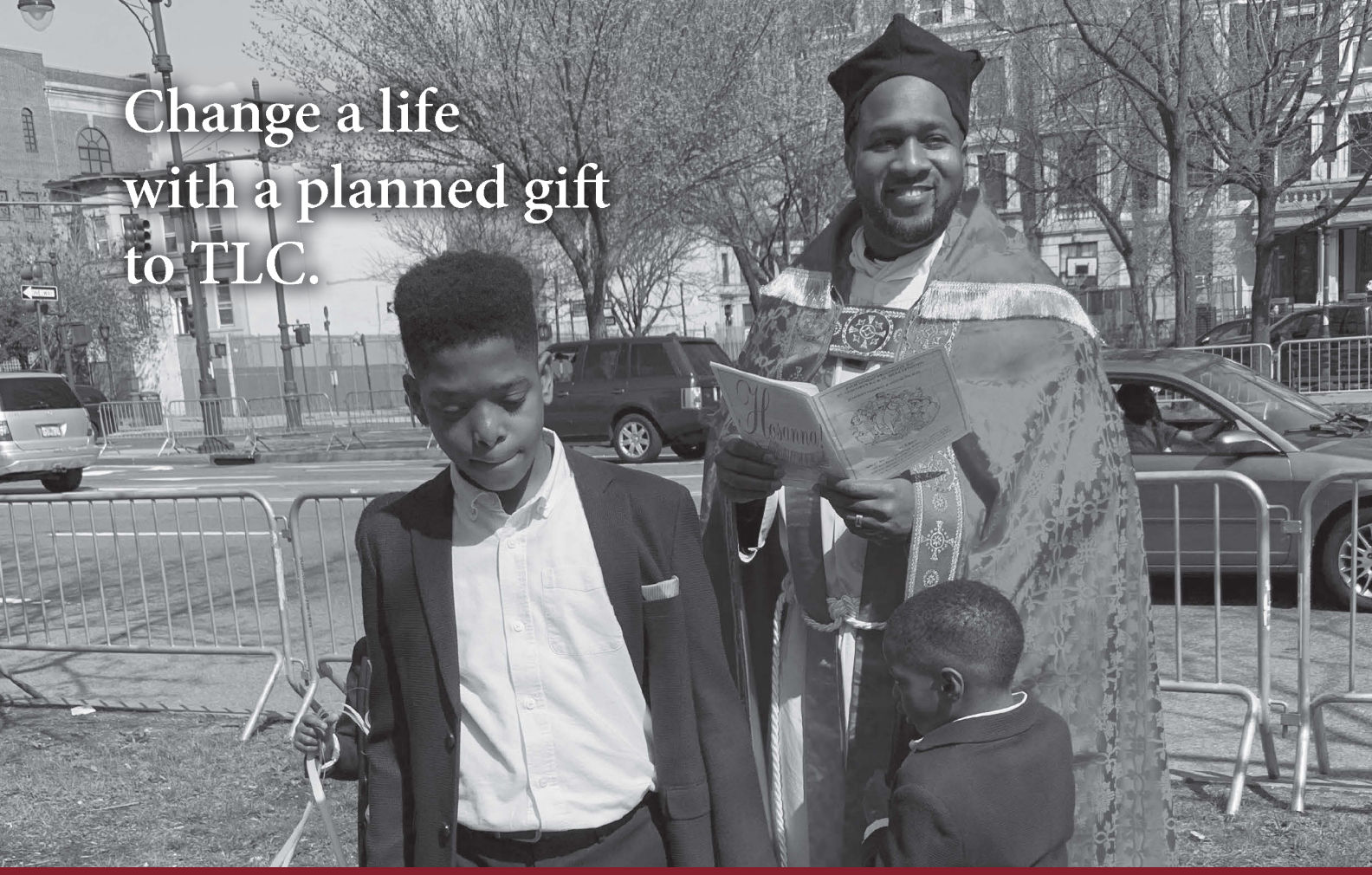

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