

Ash Wednesday in Another Pandemic Year | Portable Wisdom

THE LIVING CHURCH

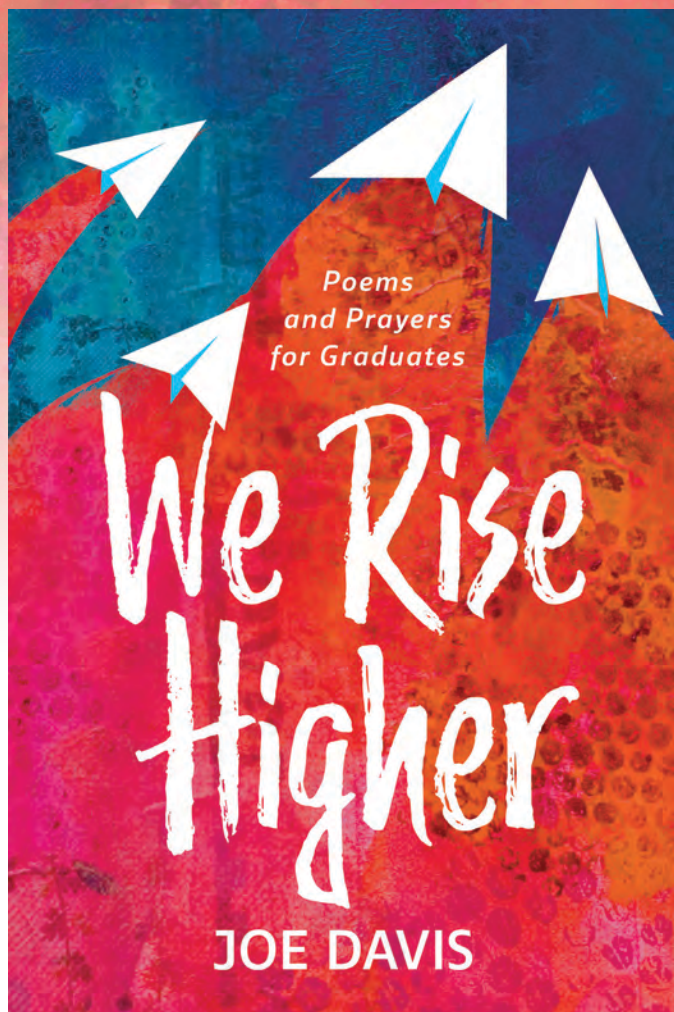


Solitude

February 27, 2022 • \$5.50 • livingchurch.org

Lent Books

A perfect gift for high school grads!



Poet, artist, and educator Joe Davis combines poetry and prayer to support and encourage new high school graduates. This collection includes:

- Poems of joy and celebration
- Poems of praise and affirmation
- Poems for heavy emotions
- Poems for growth and new beginnings

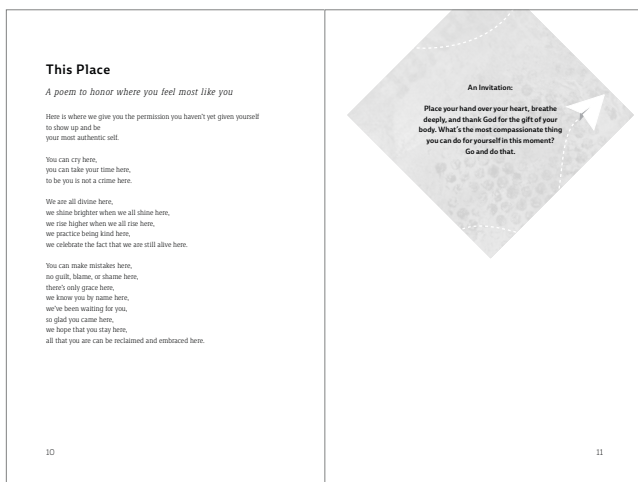
The book features interactive content to allow for creative responses and reflection by the graduate.



Joe Davis is a nationally touring artist, educator, and speaker based in Minneapolis, Minnesota.

His work

employs poetry, music, theater and dance to shape culture. Connecting with audiences as a keynote speaker, facilitator, and teaching artist, Joe also heads a multimedia production company, a soul funk band, and a racial justice education program. He holds a Master's degree in Theology of the Arts.



Order now at wearesparkhouse.org/werisehigher

Quantity discounts available.

February 27, 2022

THE LIVING CHURCH

NEWS

- 4 Brigety to be Named to South Africa Post
By Kirk Petersen

FEATURES

- 7 Ash Wednesday in Another Pandemic Year
By Neva Rae Fox
- 8 Solitude Among Saints and Artists
By Elizabeth Orens
- 10 Sharing the Gift of Stillness | By Marcia Hotchkiss
- 12 Tips for Reversing the COVID Slump | By Kristine Blaess
- 13 Portable Wisdom | By Charles Hoffacker
- 14 Pakistani Priest Lived to 'Lift High the Cross'
By Patrick Augustine
- 15 Roman Pilgrimage and the Gift of Unity | By Amber Noel

CULTURES

- 18 Portrait of the Artist as a Catholic Man
By Review by Pamela A. Lewis

BOOKS

- 20 *All Thy Lights Combine* | Review by John Bauerschmidt
- 21 *Embracing Justice* | Review by Daniel McClain
- 23 *The Hour is Come, Wicked Weather for Walking, and
The Silence of Calvary* | Review by Christopher Yoder
- 24 *Restless Devices* | Review by Michael Whitnah
- 25 *God, Life, You, and Me* | Review by Pierre Whalon

OTHER DEPARTMENTS

- 26 People & Places
- 28 Sunday's Readings



ON THE COVER

Entering the third year of a pandemic, we can explore the blessing of solitude (see p. 8).

Johannes Vermeer, *Young Woman with a Pitcher of Water* (1662)



Brigety to be Named to South Africa Post

By Kirk Petersen

The White House announced February 4 that Reuben Brigety, the former vice chancellor and president of Sewanee: The University of the South, will be nominated as the U.S. ambassador to South Africa.

The announcement comes two months after Brigety abruptly resigned after 18 months on the job at Sewanee, citing news reports that the nomination might be offered. The nomination will require confirmation by the United States Senate.

Sewanee is owned by 28 southern dioceses of the Episcopal Church, and is located in eastern Tennessee. It is a liberal arts university with more than 1,600 undergraduates, and its School of Theology is one of 10 official Episcopal seminaries.

Brigety announced his resignation on December 1, 2021, effective three weeks later, at the end of the academic term. Provost Nancy Berner has been serving as acting vice chancellor and president during a search to fill the position permanently.

Brigety, a former ambassador and State Department official in the Obama administration, was the first Black person named to lead Sewanee, which was founded in 1857.

The founders were three Episcopal bishops, all of them slaveholders, one of whom became a lieutenant general in the Confederate army, according to the university's Roberson Project on Slavery, Race, and Reconciliation at the University of the South.

"The University was the only institution of higher education designed from the start to represent, protect, and promote the South's civilization of bondage; and launched expressly for the slaveholding society of the South," according to the website of the project, a six-year effort of Sewanee faculty, staff, and students begun in 2017.

Brigety said in March that about 3 percent of the student body is Black. This compares to Black representation



Brigety (photo via ENS)

of 12 to 13 percent nationally among undergraduates, according to the Post-secondary National Policy Institute.

Bishops Reconsider Anti-Gay Bill

By Kirk Petersen

The House of Bishops of the Anglican Church in Ghana has walked back its support of proposed legislation that would provide prison terms merely for advocating on behalf of LGBT rights.

Last October, the bishops said they would "do anything within our powers and mandate to ensure that the bill comes into fruition." But the *Church Times* reports that in a new January 28 statement, the bishops have declared that parts of the legislation are "severe and must be reviewed."

The statement, signed by the Most Rev. Cyril Kobina Ben-Smith, Archbishop of Ghana, says "LGBTQI+ activities are frowned upon by the Ghanaian ethnicity and therefore, traditions, values, cultural, and social frameworks must not also only be regarded but respected and appreciated."

However, the bishops said the bill

must not be used as a pretext for violence: "Acts of harassment, intimidation, and hostilities against LGBTQ+ people should be condemned."

The new statement comes after Archbishop of Canterbury Justin Welby strongly criticized the proposed legislation in October, and met online with the Ghanaian bishops in November.

It is unclear whether the bill would result in any actual prison sentences, as the existing laws against homosexual activity in Ghana are "rarely, if ever, enforced," CNN reported when the legislation was proposed. But as in many parts of Africa, LGBT persons are subject to widespread persecution and harassment in Ghana, and the bill could be seen as a permission slip to extend the hostility to straight supporters.

"The new law would also make the distribution of material deemed pro-LGBTQ by news organizations or websites illegal. It calls on Ghanaians to turn over those they suspect of being from the LGBTQ community," CNN reported. Existing law provides for up to three years in prison for homosexual acts, but the proposed law is even harsher toward advocates of LGBT people, calling for up to a decade in prison.

Ghana is the dominant part of the Anglican Province of West Africa, which includes 11 dioceses in Ghana and six dioceses scattered across seven other countries: Cameroon, Cape Verde, Gambia, Guinea, Liberia, Senegal, and Sierra Leone. The Ghanaian dioceses are organized as the Internal Province of Ghana, which is seeking status as a full-fledged province of the Anglican Communion. An undated web page of the World Council of Churches lists a membership of 300,000, not citing a source.

Church Sues Oregon City Over Homeless Ministry

By Neva Rae Rox

On January 28, the Diocese of Oregon and St. Timothy's filed a lawsuit "challenging the constitutionality of an ordinance adopted by the Brookings City Council that restricts St. Timothy's longstanding practice of serving free

meals to people in need from their church property.”

The lawsuit escalates a dispute *TLC* reported on in December, after residents of the small coastal city complained that “vagrants have caused significant problems in the community, including but not limited to criminal trespassing, theft, harassment, possession of drugs, littering (trash and drug paraphernalia), disorderly conduct, physical altercation, and even child neglect.”

In response, the city council approved an ordinance limiting churches in residential zones to serving no more than two free meals per week.

According to a diocesan release, “The Episcopal Diocese of Oregon and St. Timothy’s are now asking a federal court in Oregon to declare the ordinance invalid. They also want the court to bar any future attempt to enforce the ordinance against the church.”

“Today the diocese filed a complaint to the federal courts against the City of Brookings with St. Timothy’s and the Rev. Bernie Lindley,” Bishop Diane Akiyama said in a letter to the diocese. “The diocese and I fully support the

faithful service St. Timothy’s provides with their feeding and hospitality ministry to the community, despite the targeted pressure from the Brookings City Council to restrict or end that ministry. This includes the city’s ordinance for Benevolent Meal Servicing permit that was enacted in October 2021.”

According to the release, “St. Timothy’s has refused to apply for the permit because of the limit on meal service. The restrictions imposed by the city target and interfere with the congregation’s free expression of their Christian faith, which calls them to serve others in need.”

Pakistani Priest Dies in Ambush

By Mark Michael

Attackers shot and killed an elderly Church of Pakistan priest and wounded another while they were driving home from church on Sunday in Peshawar, a city near the Afghan border. The congregation they serve is

a mission of All Saints Church, which was the scene of a 2013 suicide bombing by Islamic extremists, one of the bloodiest attacks on Christians in recent decades.

Police report that two attackers on a motorcycle opened fire on the car in which the Rev. William Siraj, 75, was a passenger, as it was traveling along the city’s main ring road. Siraj was killed instantly. The car’s driver, the Rev. Patrick Naeem, is being treated for a gunshot wound to the hand in the Peshawar’s Lady Reading Hospital. A third priest in the car was unharmed. All three were clerics of the Church of Pakistan, an ecumenical Protestant church that is a member province of the Anglican Communion. It is affiliated also with the World Communion of Reformed Churches and the World Methodist Council.

TV footage showed a crowd gathering at the scene and chanting “Long Live Jesus Christ” as emergency services personnel carried Siraj’s body through the streets to a house in the city’s Gulbahar neighborhood.

(Continued on next page)

Join our Lenten journey

Download the 2022 Lenten Meditations in English and Spanish at www.episcopalrelief.org/Lent



**2022
LENTEN
MEDITATIONS**

(Continued from previous page)

The attackers fled the scene, and have not yet been apprehended, though police are examining CCTV footage. No group has claimed responsibility for the shooting, but there have been a series of attacks on security forces in the region in recent weeks. Tehreek-e-Taliban Pakistan, a militant organization associated with the Afghan Taliban that broke its ceasefire with the Pakistani government last month, has claimed credit for several of these.

More than 3000 people attended a memorial service for Siraj on January 31 at All Saints' Church, where police provided a band of protection. At the same church, on September 22, 2013, 127 people were killed, and another 160 injured when two suicide bombers detonated themselves outside the church. Tehreek-e-Taliban Jundullah, another Taliban-associated group, claimed credit for that attack.

The Most Rev. Azad Marshall, primate of the Church of Pakistan, condemned Sunday's shooting, tweeting "We demand justice and protection of Christians from the Government of Pakistan."

Hina Jilani, chair of Pakistan's Human Rights Commission condemned the killing, and called for fuller protection for religious minorities. The commission, she said, sees the attacks on the priests "as a blatant assault not only on Pakistan's Christian community but on all religious minorities whose right to life and security of person remains under constant threat."

In its 2021 report on worldwide Christian persecution, the religious freedom charity Open Doors USA ranked Pakistan as the nation "where Christians face the most violence." The charity estimates that 309 Christians were martyred in the country between November 2019 and October 2020, and that about 1000 Christian girls were forced into marriage with Muslim men. The country's severe blasphemy law, which criminalizes insulting the prophet Muhammad, is sometimes invoked against Christians in unrelated disputes.

(Additional coverage, see page 14)

Three Nominees for Utah Bishop

The Diocese of Utah has announced three candidates to become the XII Bishop of Utah. They are:

- The Rev. Canon Dr. Rob Droste, who has served as canon for congregational development and mission in the Diocese of New Jersey since 2014;
- The Rev. Phyllis A. Spiegel, rector of St. Anne Episcopal Church in West Chester, Ohio, since 2015;
- The Rev. Canon Janet C. Waggoner, canon to the ordinary in the Diocese of North Texas since 2013.

An electing convention will be held April 30, and the successful candidate is scheduled to be consecrated as Bishop of Utah on September 17. The new bishop will succeed the Rt. Rev. Scott B. Hayashi, who has served since 2010.

Southwest Florida Nominates Four

The Diocese of Southwest Florida is electing a bishop coadjutor and has nominated four candidates:

- The Rev. Thomas P. Reeder, rector of Christ Episcopal Church in Ponte Vedra Beach, Florida, since 2018;
- The Very Rev. Dr. Douglas F. Scharf, rector of Good Shepherd Episcopal Church and School in Tequesta, Florida, since 2017;
- The Rev. Timothy E. Schenck, rector of the Episcopal Parish of St. John the Evangelist in Hingham, Massachusetts, since 2009;
- The Rev. Canon C. John Thompson-Quartey, canon for ministry development & congregational vitality in the Diocese of Atlanta since 2014.

An electing convention will be held April 2, and the successful candidate is scheduled to be consecrated bishop coadjutor on September 24. The coadjutor will work with the Rt. Rev. Dabney Smith, who has been the V Bishop of Southwest Florida since 2007, until Smith's retirement, when the coadjutor will become bishop diocesan. Smith, 68, has not announced a retirement date. He will reach the mandatory retirement age of 72 in December 2025.



Bishop Folwell Dies at 97

By Christopher Epting

The Rt. Rev. William H. Folwell, second bishop of the Diocese of Central Florida, died February 7 at the Carolina Villages in Hendersonville, North Carolina. He was 97. His wife, Christine, a registered nurse and supporter of clergy and clergy family wellness, died a few years earlier, and they leave three grown children.

Folwell studied civil engineering at Georgia Tech, and served as a Civil Engineer Corps Officer during World War II and as an assistant traffic engineer in Miami from 1947 to 1949. He married Christine in 1949 and entered Seabury-Western Theological Seminary that same year, graduating in 1953.

Folwell served congregations in Plant City and Mulberry, Florida, before becoming assistant chaplain at St. Martin's Episcopal School in New Orleans for a brief time. He then served as rector of St. Gabriel's Church in Titusville and for 11 years at All Saints' Church, Winter Park.

Folwell was elected Bishop of Central Florida in 1970 and led through a time of charismatic renewal that spawned new life in the solidly catholic southern diocese. Prayer groups and Bible studies abounded and Central Florida became a leader in the renewal of the diaconate, training many during the 1970s and 1980s at the Institute for Christian Studies.

The Rt. Rev. Christopher Epting was Bishop of Iowa from 1988 to 2001.

Ash Wednesday in Another Pandemic Year

By Neva Rae Fox

Ash Wednesday 2022 marks another annual observance amid the COVID pandemic. While 2022 will mirror 2021 in numerous aspects — regional restrictions, mask requirements, no or limited in-person gatherings — this year many seek a more reflective Ash Wednesday.

The pandemic isn't the only social concern affecting everyday lives. Environmental issues, shootings, and civil unrest have added to a general sense of unease. The penitential and deeply reverent readings for Ash Wednesday resonate on many levels with an acute awareness of the day's solemnity.

"We are living in a tension between naming realities that separate us from God and neighbors, and the hope of new life with Christ," said the Rev. Blair Pogue, canon for vitality and innovation for the Episcopal Church in Minnesota. "We're not glossing over pain. God promises us a future of reconciliation. Jesus made that possible. It's not easy."

"It just might be that this Ash Wednesday, our ashes make it clear that our frail existence and our fragile environment are linked," said the Rev. Lyndon Shakespeare, rector of Holy Comforter in Broomfield, Colorado.

In leading one of the parishes near the devastating Marshall Fires in Boulder County, "I am focused less this year on the mechanics of ash distribution and more on the pastoral duty to speak of ashes when many in the community have nothing but ashes to remember with," Shakespeare added. "The tidy application of the remnants of last year's palm fronds with the solemn call for repentance doesn't seem sufficient to hold the sorrow of the lived reality of homes consumed in flames."

This Ash Wednesday, the Episcopal Church in Minnesota is reminded of George Floyd's death and its aftermath.

"We are where George Floyd was killed," Pogue said. "It is deeply connected as we see the vision of God and the realities of today. People are so tired, and we are encouraging colleagues to offer more contemplative worship."

To many, Pogue said, "Lent means downer. But we need to look inside with a flashlight. We have found that people are willing to engage if there is hope involved."

While returning to pre-COVID plans, the members of St. Matthew's in St. Paul, Minnesota, are "investing our time and energy into just being together for the prayer book Ash Wednesday service, which is critical to what our community needs for healing right now," said the Rev. Maggie Nancarrow.

"The worship committee made a conscious decision that, this year, we do not need extra reminders of our mortality," said the Rev. Jason Miller, priest in charge of St. Michael and All Angels in Buffalo, New York. "I will be posting to our YouTube a meditation with the Invitation to a Holy Lent,

followed by a version of Psalm 51. The congregation has become familiar with online options for services that would have been less well-attended."

Creativity was the key for observing Ash Wednesday in 2021. Lessons learned a year later still resonate: innovative practices of distributing bags containing ashes; printed prayers; pancake recipes and Mardi Gras beads (with a nod to Shrove Tuesday); standing outside church for quick prayers with passersby; a shift to online services.

"For now, we are continuing to exercise all the creativity and flexibility possible when it comes to being church," said Kym Lucas, Bishop of Colorado. "Yes, it is exhausting, and we are so much more adaptable than we previously thought."



Holy Comforter Church, Broomfield, Colorado

holycorforterchurch.net

This creativity allowed us to create sacred spaces and revision worship that we might not have considered before."

"Last year, I remember much talk of Q-Tips, oil, gloves, abstaining, or simply not offering ashes," said the Very Rev. Dr. Caroline Carson, rector of Holy Innocents in Beach Haven, New Jersey. "This year, if allowed, I plan on offering a normal service with the imposition of ashes for anyone who'd like to receive them. I won't glove my hand but will use sanitizer before and after and may even dip/wipe it between each person. Not sure yet, though."

One victim of the pandemic struggling to survive is Ashes to Go.

Ellen Hildebrand Cole, parish life and worship coordinator at The Chapel of the Cross in Chapel Hill, North Carolina, reported that "since we are having in-person, we are not planning Ashes to Go this year, but like with everything COVID ... that may change."

Trinity on the Hill in Los Alamos, New Mexico, plans "Ashes to Go at Starbucks for an hour," said the Rev. Raymond Raney, interim rector.

Despite pandemic restrictions and pressing social issues, confidence remains high for a solemn Ash Wednesday reflection.

"It is my hope that COVID has taught us how important it is that we go forth into the world," Bishop Lucas said. "In our new Church landscape, we cannot expect that people will come to us. The Church is at its best when we recognize that we don't 'go to church,' but instead that we *are* Church. And that is true whether we are in a physical building or not."

Solitude

Among Saints and Artists

By Elizabeth Orens

The experience of solitude can be an unexpected blessing as we enter the third year of the pandemic. As anxiety, sorrow, and grief have laid hold of us, we have come to know all too well the challenge of being alone, at home, in isolation. But embracing solitude during Lent, during a pandemic, can surprise us with solace, creativity, and a refreshment of the spirit.

Solitude is different from loneliness. Solitude is defined as “a state or quality of being alone,” whereas loneliness is experienced as “a painful feeling of bleakness, of desolation.” When we know loneliness, we feel cut off from family, from society. With solitude, we become more mindful of the quality of life, of who we are, and of what we are called to be.

Solitude encourages us to seek inner serenity, to affirm the spirit, to recognize creative possibilities. Solitude is chosen, purposeful. Even amid the round of endless daily responsibilities, solitude can bring moments of meditation, self-revelation, and attentiveness to what God is calling us to do. Thomas Merton celebrates these moments as “life itself, fully awake, fully active, fully aware that it is alive. It is spiritual wonder. It is spontaneous awe at the sacredness of life.”

The desert mothers and fathers of the third and fourth centuries understood solitude and the sacredness of life. These Christian monks fled from the noise and busyness of the Nile Delta and moved to the desert in order to experience a more authentic faith. From his desert cell, the solitary Poeman remarked: “Whatever hardship comes upon you, it can be overcome by silence.” An elder solitary advised: “Go, sit in your cell, and your cell will teach you everything.”

From these quiet habitations, the desert monks examined the self, confronted their weakness and sinful pride, and experienced the riches of humility, repentance, forgiveness, compassion, mercy, and God’s love through prayer and practice. Surprisingly, such self-examination led them closer to their neighbors. For them, silence brought a renewed sensitivity, a newfound compassion for those in need.

“You ‘flee’ to the desert not to escape neighbors,” writes Rowan Williams, “but to grasp more fully what the neighbor is — the way to life for *you*, to the degree that you put yourself at their disposal in connecting them with God.” As Christians, locked down during the pandemic, we can experience this paradox: the solitude that deepens our faith (through prayer, Scripture, long walks, reading,

gardening, art, music) and the solitude that brings us closer to our neighbors (through a deeper awareness and sensitivity to their needs). It’s a paradox worth embracing.

After his baptism, led by the Holy Spirit, Jesus retreated into the wilderness seeking to more fully discern his identity, his calling. And it was there, in his solitude, that Jesus wrestled with temptation, resisted Satan, and claimed his



Benny Andrews, *Portrait of the Black Madonna* (1987)

authority, affirmed his identity as God’s chosen Son, and dedicated his life to his compassionate and salvific mission to the world.

When he preached his first sermon, Jesus urged the Nazareth congregation to tend to the blind, the poor, the imprisoned, the oppressed. Unlike the desert fathers, Jesus did not remain in the wilderness. Instead, he offered a public ministry of proclamation, healing, and forgiveness. But the themes of solitude, wilderness, prayer, self-examination, faith, and love so dear to the desert fathers lay at the heart of Jesus’ ministry and his vision of the kingdom of God.

Many saints, bishops, writers, and artists have borne witness to this bond between solitude, prayer, and love of neighbor. Antony of Egypt (251-356), for instance, dwelt alone for 20 years praying, reading, doing manual labor. He faced formidable temptations, but in his solitude he overcame them. Eventually he founded a monastery, preached in the public arena, and converted many to Christianity. He advised his followers: “[L]et us not lose heart. Let us not think that the time is too long or what we

do is great, for the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.” Not losing heart is one of the fruits of solitude.

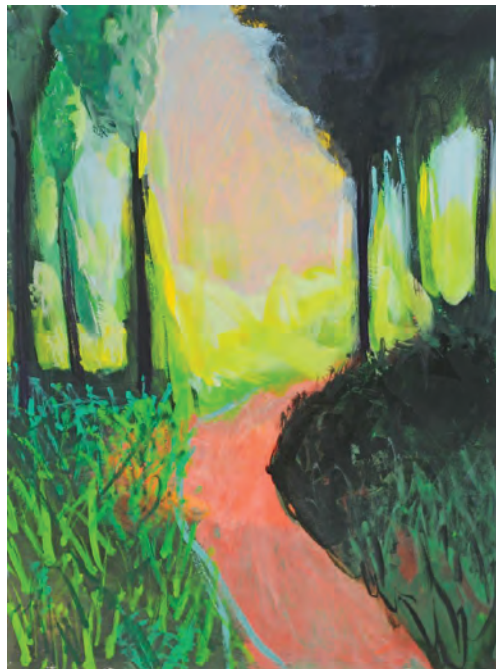
Catherine of Siena is another saint who experienced the blessing of solitude through prayer and love of neighbor. At an early age, she retreated, as a solitary, to her room at home. Years later, as a member of the Dominican Sisters of Penitence in Siena, she served as a nurse to care for those suffering from leprosy, cancer, and the plague.

In her *Dialogue*, she describes the bond between solitude and love: “A soul rises up,” she writes, “restless with tremendous desire for God’s honor. . . . She has for some time exercised self-knowledge in order to know better God’s goodness toward her, since upon knowledge follows love. And loving, she seeks to pursue truth and clothe herself in it.” Solitude, self-knowledge, love, truth: the beauty of contemplation, of revelation, of seeking God’s goodness.

Antony and Catherine are only two of the many saints who revealed the fruits of solitude. Their calling and witness can deepen our desire for a more capacious understanding of God’s love during this trying time. From the riches of his own contemplative life, St. John of the Cross offers exquisite metaphors to describe the way God will disclose himself to us. In his *Spiritual Canticle*, he writes: “My Beloved [is] / the tranquil night / at the time of the rising dawn, / silent music, / sounding solitude, the supper that refreshes, and deepens love.”

For those seeking a more contemporary guide to the riches of solitude, Sara Maitland and Merton offer a depth of wisdom. In *A Book of Silence*, Maitland describes how silence nurtured her life during a 40-day solitary retreat on the Isle of Skye. She meditated several hours each day, took long walks, listened to the sounds of nature, sewed, wrote in her journal, listened to music. She hoped that her prayers could “be useful somehow in the noisy world.” She described her walks as a sacred time for “emptying the mind and the body of desires . . . a kind of blank, a tabula rasa, on which the divine can inscribe itself. It is a discipline of self-emptying, or, to use a theological term, of kenosis, self-outpouring.” Here is a map for our search for stillness, meditation, and creativity.

Merton lived most of his life in silence and wrote extensively about solitude. In keeping with the vision of the desert fathers and the teachings of Jesus, Merton described the true purpose of Christian solitude as bringing love to a world in need. He wrote: “We can go out to [others] without vanity and without complacency, loving them with something of the purity and



Jennifer Duncan, *Walking in the Woods* (2021)

gentleness and hiddenness of God’s love for us.”

Merton also connected solitude with his experience of nature: “Let me seek . . . the gift of silence, and poverty, and solitude, where everything I touch is turned into prayer: where the sky is my prayer, the birds are my prayer, the wind in the trees is my prayer, for God is all in all.” In more solemn moments, he spoke about the way God offers grace to those experiencing the dark night of the soul. In one of his letters, he wrote: “It is in the darkness of faith that the soul is united to Christ, and in this darkness the Holy Spirit, like an inexhaustible spring of living water, irrigates the dry wastes of the soul.”

In solitude — the quiet cell of the studio — visual artists are, at times, similarly inspired and share the

fruits of their solitude in their creative work. By means of composition, color, shading, and light, they disclose moments of meditation and the complexities of the interior life. Johannes Vermeer’s painting *Young Woman with a Water Pitcher* (1662) shows a woman alone, fully attentive to her morning chores. The painting conveys a specific moment in time when this young woman is about to water plants outside her window. Through the painting’s light, its illumination of the interior, its focus on a woman in the midst of a domestic act, Vermeer reveals the presence of the divine in everyday life.

Benny Andrews’s *Portrait of the Black Madonna* (1987) depicts a woman, in solitude, most likely contemplating the meaning of her pregnancy. Like Mary, she is a woman of strength, purpose, and determination, pondering God’s favor toward her. The bright flowers on the table nearby are a reminder of the angel’s annunciation, of hope itself, of God’s promises.

Jennifer Duncan’s painting *Walking in the Woods* (2021) is a colorful depiction of a path that welcomes all who seek the beauty of nature through a solitary walk in the woods. The bright light shining on the painting’s magenta path suggests how walking can be a meditative experience for those who delight in God’s creation. Duncan captures a moment of illumination that awaits the walker who is willing to take this welcoming path in solitude.

Solitude holds so many possibilities. It has the power to heal broken spirits, to provide a deeper understanding of the self, to bring solitaries into God’s presence, to give birth to creative adventures, to awaken the soul to the needs of the poor. “It is spontaneous awe at the sacredness of life.”

The Rev. Elizabeth Orens is an honorary assistant at St. Paul’s, K Street, in Washington, D.C., and rector emeritus of St. James, Parkton, Maryland.

Sharing the Gift of Stillness

By Marcia Hotchkiss

Almost two years into the global COVID crisis, we have lost so much. We grieve the loss of businesses, the loss of connection, the loss of socialization, and — most importantly — the loss of so many of our family members, friends, and neighbors.

Yet amid our grief, some of us have discovered that we received an unexpected gift. This might have felt less like a gift or a grace because we were forced into slowing and stillness by the pandemic.

In the past few years, my husband, Tom, and I have experienced contemplative spirituality as transformative of our lives and those around us. After we moved to Dallas for Tom to be the vicar of Good Shepherd Episcopal Church, I attended a three-year training program for spiritual directors.

The first year focused on contemplative prayer practices, the second on Ignatian spirituality, and the third was a spiritual direction practicum year. This program, Heart Paths DFW, and the people I met there helped me stop living life at breakneck speed and experience a personal and loving God who wanted me to be still so that I could know him (Ps. 46:10).

Tom has been in ministry for his entire professional life and was deeply affected by Richard Foster's classic book *Celebration of Discipline* beginning in college. He investigated many contemplative programs and found the best match for him was the Renovare Institute's program for Spiritual Formation, founded by Foster. The two-year program was extended to three due to the restrictions on travel caused by the pandemic. The bonus was further immersion in contemplative spirituality.

As we have been involved in various types of ministry for the 35 years we have been married, we have seen repeatedly that contemporary Christian culture often pushes us into busyness and performance in our spiritual lives,

rather than into the unhurried, restful, deliberate life exemplified by Jesus in the gospels, as well as ancient and modern mystics. This causes Christians to feel like we have to measure up to receive the approval of others and even of God. What a tragedy! How sad that most of us spend so much time and energy in doing that we neglect simply being with the One who longs for our presence.

As we reflected and prayed on these truths while quarantined at home, seeds were planted for the beginning of an urban abbey. We knew of a few similar places that already existed. The Rev. Lynnsay Buehler is an Episcopal priest and the director of the Julian of Norwich Center, based at St. Bede's in the Diocese of Atlanta.

Buehler's primary work is providing spiritual direction to individuals and groups. An estimated 50-60 people per year benefit from this service. Priests answering to many expectations in busy parishes do not have the time or training to provide such services. Buehler also leads quiet days, teaches classes on prayer around the diocese, and is in the rotation of clergy who serve as presider and occasional preacher for services at St. Bede's.

Our oldest son and his family live in Indianapolis, where we discovered and subsequently visited Fall Creek Abbey. Dave and Beth Booram provide spiritual direction and a training program at the abbey. Before COVID, the Boorams also provided space for individual overnight retreats, as well as day retreats for various groups. Fall Creek Abbey is not associated with a particular church or denomination, which was a bit different than the direction in which we felt led.

Closer to our home base in Dallas,



Bishop Michael Smith (left); board members Neva Cochran and Paula Hart; and Marcia and Fr. Tom Hotchkiss.

we learned about The Sabbath Life, an urban abbey in downtown Tulsa. The Sabbath Life was founded by the Rev. Peter White, who came out of a busy, large church background and is now ordained as an Anglican priest. Like Buehler and the Boorams, White began this ministry modestly by providing spiritual direction. Then he felt led to also provide quiet and rest in a place that was accessible to people living busy and sometimes chaotic lives.

After some time, he was able to lease a historic house in downtown Tulsa. The Sabbath Life has provided stillness and solitude to professional ministry workers who often experience burnout and fatigue with little emotional or spiritual support.

These urban abbeys, as well as ancient and new monasticism, influenced the founding of the urban min-

istry here in Dallas, the Abbey on Lovers Lane. The house we are using is the rectory of St. Christopher's Episcopal Church, which is near Southern Methodist University. More than 600,000 people, including a wide range of ages, races, ethnicities, and socioeconomic groups, live within a 15-minute radius of the Abbey on Lovers Lane.

If we ever doubted the hard truth that life can be difficult, this pandemic has clearly shown us that suffering appears in every life, and that we have very little control. Those who have learned to be still and know God by "talking at him, talking to him, listening to him, and simply being with him" (Mark Thibodeaux in *Armchair Mystic*) are able to sustain real faith and hope in the midst of pain and loss. Contemplative spirituality reveals that it is who you know and who you abide with, rather than how you perform, that helps us remain in the true vine (John 15:5).

As we dedicated and blessed the Abbey on Lovers Lane last August, a wise board member advised us to be open to the ministries God wanted to develop. We are now offering spiritual direction, prayer counseling for people in crisis, training in contemplative practices, clergy and clergy spouse support, and an inexpensive and accessible respite place in the middle of a chaotic city.

The Episcopal Church, along with others, is aware that fewer people are attending church now than in years past. This trend has been exacerbated by the recent pandemic. The Abbey on Lovers Lane seeks to reach out to those who have never been church members or those who have stopped attending due to fatigue, negligence, or pain.

In *Even the Sparrow*, Jill Weber recounts her experience in the founding of the Greater Ontario House of Prayer. She was feeling quite overwhelmed and prayed that God would show her simply how to begin a house of prayer. Then two thoughts came to her mind: first, become a house of prayer yourself, and second, help one person at a time.

Richard Foster reminds us in *Celebration of Discipline*: "The desperate need today is not for a greater number



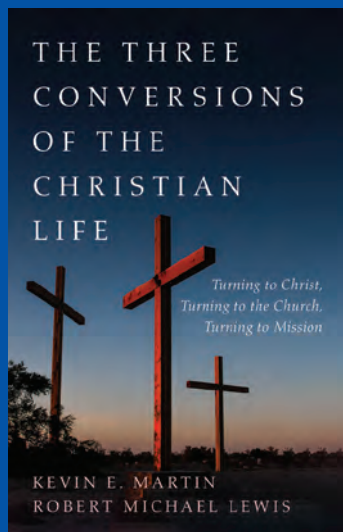
Founders and friends gather for the dedication of the Abbey on Lovers Lane.

of intelligent people, or gifted people, but for *deep* people." We at the Abbey on Lovers Lane want to grow depth in ourselves and others in our spiritual lives together. We begin our mission with being houses of prayer ourselves and ministering to others, one person

at a time. And in that we pray we are faithful to the Great Commission: to go and make disciples (Matt. 28:19).

Marcia Hotchkiss is program director for the Abbey on Lovers Lane, Dallas (abbeyonlovers.org).

NEW BOOK RELEASE



Discover the fully converted life in your church this Lent

Resource Publications
Available at wipfandstock.com

Christianity is a religion of conversion, but what is conversion? This book explores the fullness of the Christian life and the threefold turnings that it demands of Jesus' followers. Starting with St. Paul while looking in detail at his Damascus Road experience and examining the remarkable lives of exemplary Christians, the authors unfold dynamics of conversion and call all followers to grow deeper in their discipleship.



Kevin E. Martin



Robert Michael Lewis

Tips for Reversing the COVID Slump

By Kristine Blaess

During the pandemic many congregations have lost 20-30 percent of their members. On January 27, a panel of three Episcopal clergy explored how some congregations have upended this narrative of loss. The webinar *Reversing the COVID Slump* was sponsored by TryTank Experimental Laboratory in partnership with the Department of Lifelong Learning at Virginia Theological Seminary.

The Rev. Tim Baer, vicar of Grace Church in Yukon, Oklahoma, the Rev. Dr. Kit Carlson, rector of All Saints Episcopal Church in East Lansing, Michigan, and the Rev. Everett Lees, vicar of Christ Church in Tulsa, Oklahoma, shared what they have done to motivate growth in their congregations. The Rev. Lorenzo Lebrija of Try-Tank moderated the discussion. They discussed connecting with members, using technology to augment in-person ministry, and what they are learning about thriving.

Baer, whose congregation started a capital campaign two weeks before the March 2020 shutdown, discussed how his leadership changed early in the pandemic. “One of the things I did was to refine my mindset about my role,” he said. “As leaders, one of our chief jobs is to monitor the morale of our congregation.” Grace Church connected with parishioners through delivery of seasonal worship aids, outdoor events, and a phone tree.

The phone tree “has worked really well,” Baer said. “It has engaged a lot of people in the care of our congregation and has ensured that every household in our congregation is getting a voicemail or a text or talking with a live person.” Before the pandemic, Grace Church had approximately 150 people in worship on a Sunday. By the end of 2021, Baer said, Grace Church was “back to 95 percent of where they had been.”

Carlson echoed the value of connecting. “I feel like I have eight different congregations,” she said. All Saints gathers in many ways, including drive-in church, an Episcopal 101 class on Zoom, online worship and formation, and an outdoor cocoa truck. Carlson highlighted a surprise: “One family who joined through drive-in church came inside the building for the first time ever last week.” At All Saints,

which did not return to in-person until last summer, about 90 of the 180 people who attended Sunday worship before the pandemic have returned in person and another 40 attend online worship or Sunday school.

“We learned that people really want to be together,” Lees said. “They want to connect.” Because many students were not in school, in-person connection became important for Christ Church’s families. The church resumed Godly Play and outdoor youth events before resuming other parts of its in-person ministry. Lees said Christ Church had about 230 people in worship on a Sunday before COVID and is in that vicinity again.

Each of these three churches has been experimenting with online and hybrid programming. Carlson said one of the most effective parts of All Saints’ online worship has been the personal connections in online chat. Online children’s formation remains the primary source of connection for All Saints’ families.

Lees encouraged parishes to consider providing on-demand videos. “There are good materials out there so you don’t have to create your own,” he said. The Episcopal Diocese of Washington has free resources, as does the Church Online platform provided free by Life.Church.

“We’ve put our newcomers class on social media,” Baer said. “People are looking around more and doing more research before they step inside.”

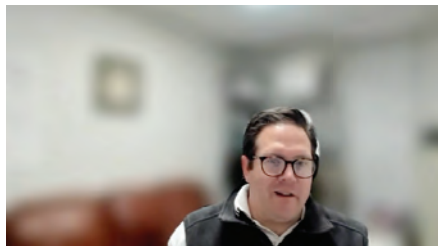
What have they learned that helps their congregations thrive? All three priests highlighted the importance of remaining connected and nimble.

“I would focus on phone calls and checking in with people regularly,” Baer said. “Ministry is high-touch, even more so than before. That is not necessarily a barrier — smaller congregations in Oklahoma have often stayed together better than mid-size congregations.

Carlson agreed: “Being in touch has made the biggest difference.”

“Most of what we’ve done seems to be trial and error,” Lees said. “We’ve tried something to see if it works, and if it doesn’t we’ve tried something else.”

The Rev. Dr. Kristine Blaess is rector of St. Paul’s, Murfreesboro, Tennessee, and a member of the Living Church Foundation.



From top: Baer, Carlson, Lees, and Lebrija

Portable Wisdom

By Charles Hoffacker

I carry in my wallet a small piece of paper with these four statements:

Don't complain.

Celebrate small joys.

Choose to be noble.

Cling to your source of strength.

From time to time I take out the paper and reflect on these statements, these invitations. This is not a regular exercise, but I do it occasionally. Unoccupied spaces in my day seem to be the best times, such as when I am sitting in a park or traveling on public transportation. Portable wisdom is my name for this practice.

This set of challenging statements comes from a Father Olafsson, who appears to have been a Roman Catholic priest of the 20th century active in Eastern Europe who suffered persecution and imprisonment for his faith. His brief points were distributed at an event held at a Society of Friends meeting house in Washington, D.C. They were presented as Father Olafsson's Secrets for Survival.

Other sets of challenging statements can be used for portable wisdom. What points should you use? There should not be too many. Five may be the maximum, otherwise each point may lack sufficient opportunity to engage you. These points may originate with someone else. They may come to your attention rather than be discovered through your effort. Allow yourself to be surprised by what you need.

When you find a set that speaks to you, put it on paper. It can go in your wallet, purse, calendar, or prayer book. But carrying the paper is just the start. Take it out from time to time and reflect on the challenges that appear there.

Another set is the work of Edward Bouverie Pusey (1800-82), an Anglican priest and leader of the Oxford Movement whose feast day in the Episcopal Church is September 18. While very little information is available about Father Olafsson, the standard biography of Dr. Pusey amounts to four large volumes. Although he was a prolific author and preacher, this brief text remains popular today while most of his works

have become the province of specialists.

If we wish to gain contentment, we might try such rules as these:

1. Allow yourself to complain of nothing, not even the weather.
2. Never picture yourself under any circumstances in which you are not.
3. Never compare your own lot with that of another.
4. Never allow yourself to dwell on the wish that this or that had been, or were, otherwise than it was, or is. God Almighty loves you better and more wisely than you do yourself.
5. Never dwell on tomorrow. Remember that it is God's, not yours. The heaviest part of sorrow is to look forward to it. The Lord will provide.

No evidence indicates that Dr. Pusey or Fr. Olafsson recommended that anyone carry around their sets of challenging points as a spiritual practice.

However, that is precisely what Simcha Bunim (circa 1765-1827) recommends in one of the most famous oral teachings attributed to him. Bunim was a key leader of Hasidic Judaism in Poland and is considered by some to

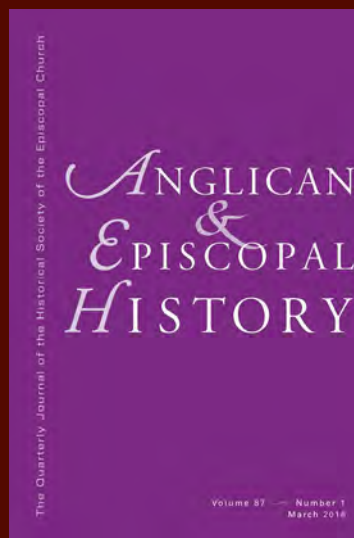
be the father of modern Hasidism. He emphasized authenticity and self-knowledge as the foundation of true piety. Here is that famous teaching:

Everyone must have two pockets, with a note in each pocket, so that he can reach into the one or the other, depending on the need. While feeling low or depressed, discouraged or disconsolate, one should reach into the right pocket, and there find the words: "For my sake was the world created." But when feeling high and mighty, one should reach into the left pocket, and find the words: "I am but dust and ashes."

Anybody can practice portable wisdom, drawing from such sources as Hasidic master Simcha Bunim, Oxford Movement leader Edward Pusey, or the mysterious priest Father Olafsson. Carry concise wisdom in writing wherever you go. Remember to read it and reflect on it. Through this simple practice, the Holy Spirit will challenge and support you.

The Rev. Charles Hoffacker, an Episcopal priest, lives in Greenbelt, Maryland.

Anglican & Episcopal History Quarterly Since 1932



Articles

various historical topics, fully researched, peer reviewed.

Book Reviews

various historically relevant topics, editorial process, dozens each issue.

Church Reviews

churches in Anglican tradition, diversity of styles. A publication and member benefit of the Historical Society of the Episcopal Church.



Join Today at HSEC.US

Pakistani Priest Lived to ‘Lift High the Cross’

By Patrick Augustine

“Precious in the sight of the Lord is the death of his saints.”
Psalm 116:15

On January 30, the Rev. William Siraj was driving home after preaching at a church in the Gulbahar District near Peshawar, Pakistan. This was a mission church planted by All Saints Church, Khoti Gate, in Peshawar.

It is a region where Christians have been subject to violent attacks. More than 120 people were killed in a suicide bombing at All Saints Church in September 2013. Siraj’s son-in-law was among those who died that day. Since then, it has been called Shaheedan-E-All Saints Church (Martyrs and All Saints Church).

Siraj led services there every Sunday since the church was started more than 10 years ago. He was passionate about sharing the Word of God. His favorite hymn was “Anjeel Ko Phelana Ye Kam Humara Hai” (“Spreading the Word of God is Our Work”).

Siraj had an accident on Saturday and was not feeling well. On Sunday morning his wife had asked him not to go to church but to rest at home. He told his wife, “Please don’t stop me from going, because I have prepared, and I have to preach the sermon.”

Siraj and a colleague, the Rev. Patrick Naeem, were driving home together when gunmen on a motorcycle shot at them through the car window. Siraj was shot in the head and died on the spot. Naeem was unharmed as a bullet merely passed through his clothes.

Naveed Walter, president of Human Rights Focus Pakistan, said the gunmen appear to be from an Islamist group. The border of Taliban-ruled Afghanistan is only a few dozen kilometers from Peshawar.

The faith of the persecuted church arises from holding on to the cross of Jesus Christ. “I praise God and am so proud that I am the daughter of a martyr and the widow of another martyr,” said one family member.

“I am very humbled and I praise and thank God that I belong to a family of martyrs,” said Wilson Siraj. He has lost five relatives as martyrs, including his brother William.

One wonders where such faith comes from as these Christians face daily threats of death, persecution, and insults. The principal reason for their living faith is that Jesus is their risen Lord. On the cross, he has defeated the powers and principalities of death and evil. On Good Friday 2,000 years ago, a revolution began and continues now through modern disciples of Jesus that the cross is the power of God.



Mourners carry the casket of Fr. Siraj
Alamay photo



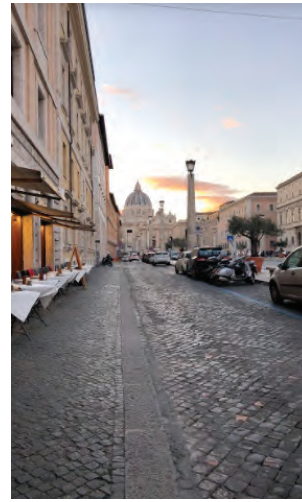
Siraj and Naeem
photo via World Watch Monitor

Siraj fully understood that on the cross Jesus had given him life by his death. He understood the call of Jesus: “As the Father has sent me, even so I send you” (John 20:21). Siraj’s martyrdom is a living testimony for us all to be faithful witnesses. St. Paul writes to Timothy, “Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God” (2 Tim. 1:8).

The blood of martyrs is the seed of the Church. “This martyrdom is another step towards the survival of Christians in this country. The local church faces many challenges. We are very sad,” said Bishop Humphrey Sarfraz Peters of Peshawar.

The Church continues to “lift high the cross whatever befalls”: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20)

The Rt. Rev. Patrick Augustine, a native of Pakistan, is a bishop in the Diocese of Bor, Episcopal Church of South Sudan. Parts of this account are drawn from a tribute published by the Barnabas Fund, which supports persecuted Christians throughout the world. Wilson Siraj serves the Barnabas Fund as a regional coordinator for Pakistan and other South Asian countries.



Photos courtesy Amber Noel and friends

Roman Pilgrimage and the Gift of Unity

By Amber Noel

More than once on our trip to Rome I thought about *The Canterbury Tales*. There we were: students (Nashotah House, Notre Dame), a few married couples, a retiree, deacons, priests, and a bishop; a registrar, a lawyer, a French ambassador's wife; Catholics, Episcopalians, Anglicans; Americans, Canadians, a Nigerian — not a motley crew, exactly, but a pilgrim band nonetheless.

In Rome there's not just one "holy, blissful martyr for to seek," but more martyrs and saints and relics than you can count. And our purpose for being together was to see these things, study together, and pray during the Week of Prayer for Christian Unity.

Here are a few things I saw, and a few things I learned.

The beginning of a pilgrimage is overwhelming. You're not quite sure what you're seeing. *Where's the restaurant? I take a left at the what? The*

Colosseum? You're taking stock of the group and your place in it. Testing your scant Italian. Getting to know the sounds and smells, roads and food, mood and logic of a place.

Before being there, I thought of Rome as a gritty, gorgeous, and probably-multiple-times-baked-over religious tourist destination, which was no doubt still amazing in every way, but the sense of real sanctity was probably hidden, given the accumulation of, well, history, religious bureaucracy, souvenir-selling, frippy rococo art, and two-story Bernini sculpture. Isn't it all just too — *stuffed?* I'd like Rome, I was sure; but I was equally sure I'd like Assisi better, where God had more room to breathe.

(I actually came to love Bernini, the agitation, aggression, and glory of his sculptures, and the way they break the fourth wall. They're like visual trumpet blasts. But if you want to be convinced yourself, I suggest either reading Ben Lima's article from our last issue, or go

to Rome yourself and hire Sara Magister as your tour guide.)

The first lovely surprise I encountered, taking a midnight stroll my first night and finding myself accidentally at the Vatican, was the palpable sense of holiness about Rome. Dear reader, please don't be affronted that this was a surprise to me. I was raised a good Protestant.

Within hours, Rome became one of my favorite cities. It was the late walk by the Tiber that did it. It was the lights of St. Peter's Square (in the middle of security cars and seagulls eating trash and people sleeping on the sidewalk, and one American street preacher), illuminating centuries of a messy ministry of shepherding. It was also the noise and press and energy of young people filling a nearby piazza, almost making trouble for the police, but not quite, drinking and flirting and paying for dinner over thousands of years of ruins. Within hours, a blessed reminder bloomed in

(Continued on next page)

(Continued from previous page)

my heart: human history and human stuff are not tartar buildup God scrapes away before working. Of course not. He gets into the mix, “scrapes it up” with everything we bring to the table. Incarnation is the basic way God works with our planet.

So. Lesson two: now I’m convinced of Rome as mother in some sense, exem-



plar in some sense, of what it means for a place to receive God’s presence.

By “holy city,” I also mean a place where holy people have lived, died, and — even — left their things: prayer books, rosaries, robes, letters. Saints’ bodies can sanctify what they touch. We know this from Scripture, maybe even from experience. Why can’t the saints’ relics sanctify a whole city? There are plenty in Italy to do the job. Among a few of these whose bodies, tombs, and belongings we saw include Peter and Paul, Andrew and John Paul II, Sebastian and Agnes, Irenaeus and Franz Jägerstätter, Gregory the Great and Maximilian Kolbe, Francis and Clare, Alexander Men, Oscar Romero, and St. Francis’s patroness, who baked his favorite cookies. And many, many, many popes.

Our first church visit also shaped the lessons of this pilgrimage in a particular way. The first evening together (my solitary walk had been the night before), we gathered at San Gregorio church and monastery, from which Gregory the Great first sent Augustine of Canterbury to England. I had the sense here of the sheer accumulation of the things “God has in store for those who love him,” of generations of provision. “If it weren’t for what happened here, we wouldn’t be here today.” Although I do believe that “God can raise up children... from these stones,” apostolic succession is precious, and its implications for Christian unity



Above: The choir at the 8th century Basilica of Santa Maria in Cosmedin

Left: Praying at the Church of Sant’Agnese in Agone in Piazza Navona

can be personal and deep.

San Greg’s was also where I caught my first set of miracle stories, and really, I don’t mean to gush, but when it comes to a certain Catholic brand of miracles, I am far more credulous than not. (There was only one relic I saw that made me say, “Not sure about this one, folks”: a piece of marble that purportedly holds the impression of two perfectly parallel footprints of Jesus. He must have stepped in while the marble was still wet?) One of my favorites is the one in which Gregory is saying an “Ave, Maria,” and Mary appears with an “Ecco, Gregory!”

Again: where I expected distance and pomposity, I met sweetness, intimacy, the largesse of God’s tenderness and care. A little symbol of this to me were the images of doves peppered throughout the golden grandiosity of St. Peter’s Basilica, their pink eyes peering at me at eye level or low to the ground, offering

an olive leaf. Michelangelo knew what he was saying.

Miracle stories are everywhere in Rome, and everyone’s heard at least a few dozen. The warmth and familiarity of many of these stories is really remarkable. *Yes, the archeologists just happened to find that letter from St. Peter to his mother. Yes, of course St. Catherine appeared to help the 20th-century peasant woman bake her bread.* I made those up, but they’re of the type you’ll hear. And they shift your mindset. You’re in a place where these things (at least probably most of them) really happened. And what’s sweeter than watching those with whom you’ve just shared a whole day of travel, topped off with cacio e pepe, ox tail, and a round of amaro, now entirely sober, kneeling, bowing, weeping, praying, lovingly kissing an altar rail under a mosaic of the miracle-working Christ and his Mother, or in the pink

and white light of a martyr's chapel? That'll move you to prayer for Christian unity, friends.

And this brings us to the ministry of Peter, whose bones we venerated together, and who is a vital subject for Christian unity. How do Christians who are not Roman Catholic receive the ministry of the Pope, the inheritor of Peter's ministry? Obviously, a — if not *the* — historically divisive question.

But maybe those days of divisiveness are drawing to a close. In Rome we met, prayed, and worshiped with several leaders from the pontifical office for Christian unity. The Roman Catholic Church has been exploring ways of sharing the ministry of the See of Peter since Vatican II, and is making a visible effort to reform the papacy, hoping to reflect more fully the synodality of the early Church. We saw this, in workshops, welcomes, tea times, repeated requests for Anglican presence and feedback. Gregory the Great himself first called himself as Bishop of Rome *servus servorum Dei*. This ancient model and its contempo-

rary application left us all, I think, at times, a bit gobsmacked. *How did we get on the front rows of this Vatican event? Did we seriously just meet Pope Francis? Wait, wait... The cardinal is hugging Linda!*

I would highly recommend a pilgrimage to Rome with Christians of different traditions. You'll have the experience you have. But then you'll see it through their eyes, too. Christian unity in our age is the discovery and rediscovery of history together, witnessing God's work together, the confirmation of a shared love of God. It is the uniting and united witness of what the Holy Spirit is doing in *any* place (helped, I think, by practice in the great Holy Cities), the Spirit who is the deposit and guarantee of our shared inheritance in Christ. Seeing this takes a large historical view, experiencing together the physical articles of the faith (mosaics, churches, weeping icons, grilles, statues, chapels, *La Scala Sancta*), time and prayer together, staying together in Airbnbs. Understanding and honoring one another's love for God in its varied

(if sometimes contested) expressions, and our various vocations in that love, and sharing them under the roof of the Church — that is ecumenism and its goal. And, like the city of Rome itself, it's a gift of God.

Along with the New Jerusalem, I can't wait to see the New Rome (and the New Constantinople, the New Alexandria, the New Canterbury). The air will be filled with smells and bells and the streets with rowdy *ragazzi* and resurrected saints. History won't be forgotten. As a sister of Jerusalem, her "gates will never be shut," by night or day, and they will call her, too, "the city of the Lord." *La Città Eterna* — like the sacraments, spiritual authority, unity, salvation, life itself — is never what it is by anything but gift and grace, the life and death of saints, and God's patience. Like other cities, perhaps, yet uniquely, she is a synecdoche for the Church, mixed and gritty, glorious and exhausting, self-referential, vivid, ponderous, sinful, transforming, and, if you care to learn more about yourself as a Christian, worth a visit in your lifetime. □



Bicentennial Pilgrimages

France • England • Salzburg • The Holy Land

Book Now to Experience the Most Inspiring Destinations

Plan your 2022 adventures with Virginia Theological Seminary. We offer a diverse portfolio of travel opportunities, including exciting pilgrimages to the Holy Land, as well as carefully designed new itineraries. Limited spaces are available for these pilgrimages, which are part of Virginia Theological Seminary's historic Bicentenary during 2022-2023.

Who is better at sharing the wisdom of the Desert Fathers and Mothers than the Rt. Rev. Frank T. Griswold III, 25th Presiding Bishop of The Episcopal Church? Having renowned scholar Malcolm Miller at Chartres is as good as it gets! Who better to lead a "treasure hunt" in England than the Very Rev. Ian S. Markham, Ph.D.? Advent in Salzburg will provide memories for a lifetime!

For more information, please contact Victoria Elie at (703) 461-1730 or velie@vts.edu.

Space is limited.

Gothic France

May 13–23, 2022

Pilgrimage to the Holy Land

August 11–22, 2022

"Grace & Gardens" in England's 'green and pleasant land'

September 8–20, 2022

Pilgrimages to the Holy Land

October 15–26, 2022

October 27–November 7, 2022

Advent in Salzburg

November 27–December 2, 2022

Epiphany Pilgrimages to the Holy Land

January 7–18, 2023

January 19–30, 2023

Portrait of the Artist as a Catholic Man

Andy Warhol: Revelation

The Brooklyn Museum
Through June 19, 2022

Review by Pamela A. Lewis

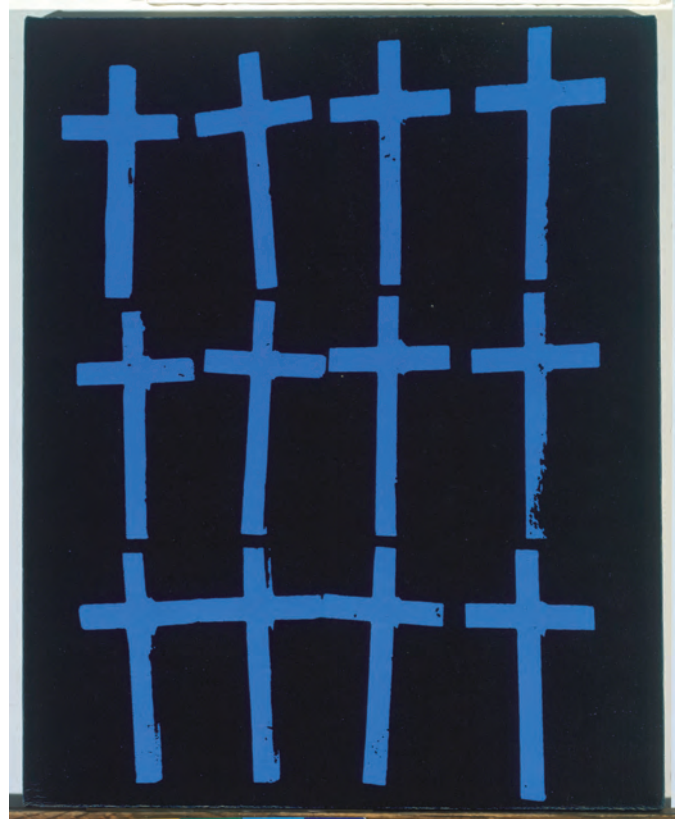
The Brooklyn Museum's "Andy Warhol: Revelation" explores the artist's little-known but lifelong engagement with religious belief and to the extent to which his Catholic faith informed his art, while the institutional church was also subjected to his criticism. Art historian John Richardson, who eulogized Warhol at his memorial service at St. Patrick's Cathedral in 1987, observed that his spiritual side may have come as a surprise to many, but it did exist and was key to understanding the artist's psyche. The show, as its title suggests, reveals an artist for whom religious belief was at once a source of inspiration and of anxiety.

Born Andrew Warhola in 1928 in Pittsburgh to parents who immigrated from what is now Slovakia, Warhol grew up in the city's Ruska Dolina neighborhood and attended St. John Chrysostom, the Byzantine Catholic church that was the center of the Carpatho-Rusyn working-class community where Warhol spent his childhood and early youth. It was at St. John's, which he attended every weekend with his mother, Julia, that the young Warhol absorbed the church's rituals and saw the richly painted icons of Christ and of the saints that lined its walls.

St. John Chrysostom's elaborate and powerful iconography would remain Warhol's frame of reference for much of his future artwork, and within the show's seven sections it is the religious and cultural point of departure for Warhol's journey of faith and art. In the section called "Immigrant Roots and Religion," religious ephemera from his early life — prayer books, crucifixes, his certificate of baptism, and brightly colored pysanky Easter eggs — are on display in the cases that introduce the exhibition.

These personal and, in some cases devotional, items are the context that informed Warhol's religiously referential works, such as an exquisite gold-leaf collage of a Nativity scene, which was in all likelihood influenced by the gold-ground icons he would have seen in St. John's, and which would culminate in a series of paintings, *The Last Supper*.

Warhol's personal religious fervency is still a subject of



Crosses

© 2021 The Andy Warhol Foundation for the Visual Arts

debate, considering his more familiar sex, drugs, and rock-and-roll image. But his representations of religious figures and symbols were purposely irreverent. A series of paintings from the section "Guns, Knives, and Crosses" (1981-82), which Warhol created for an exhibition in Madrid, presents the troubling connection between redemption and violence. Canvases depicting screen-print crosses reference what he called "the Catholic thing," given the religion's dominance in Spain from 1492 through Generalissimo Franco's fascist dictatorship (1936-75), while the guns and knives recall the Spanish Civil War. The use of bright colors and of repetition downplays the religious symbol's universality.

In his "Raphael Madonna — \$6.99" (1985), an acrylic and silkscreen ink reinterpretation of the Renaissance master's oil "The Sistine Madonna" (1512-13), Warhol



The Last Supper

© 2021 The Andy Warhol Foundation
for the Visual Arts

appropriates this beloved composition to take aim at American consumer culture, in which even religion is commoditized, as suggested by the work's looming price tag in the background. He makes this point again in the painting "Christ, \$9.98" (1985-86), based on a newspaper ad for a night light shaped like Jesus. And in 1985-86, Warhol collaborated with Jean-Michel Basquiat (1960-88) — who was also raised Catholic — to create "Ten Punching Bags (Last Supper)." The installation features white punching bags, each bearing Warhol's hand-painted face of Christ, lifted from da Vinci's "The Last Supper," and inscribed by Basquiat with the word *Judge*.

"The Catholic Body," which focuses on the tension between Warhol's Catholic history and his identity as an out gay man, is the show's strongest section. Here, works such as "The Last Supper (Be a Somebody with a Body)," where a blowup image of a beefy bodybuilder is superimposed over Warhol's hand-painted face of da Vinci's Christ from "The Last Supper," intertwine carnality and sanctity. They point as well to the artist's fascination with the body, alongside his conflicted feelings regarding his own, when judged against commercially promoted images of physical attractiveness and strength (which he obsessively tried to attain). They also explore Warhol's fears of vulnerability and disease, in the face of the then-worsening AIDS crisis and the Catholic Church's condemnation of homosexuality.

His fears of victimization were nearly realized when, in 1968, radical feminist Valerie Solanas shot and severely wounded him. With a nod again to Catholic iconography, Richard Avedon's now-famous 1969 photo shows Warhol baring his surgery-scarred torso and posing in the manner of St. Sebastian, who was martyred by being shot through with arrows, as depicted in countless paintings in Western art. The artist also extends his hands in a resurrected-Christ pose, suggesting that he has been restored to new life through the miracle of medicine.

In his series "Jackie" (1964) and "Marilyn Monroe: Marilyn" (1978), Warhol at once pays homage to his subjects while passing judgment on American culture's attitude toward and treatment of its female celebrities. In "Jackie," the widowed First Lady, presented in four somber blue and black acrylic and screenprint images attending her husband John F. Kennedy's funeral, is elevated from fashionable cultural icon to secular saint. In "Marilyn," the artist's manipulation and abstraction of Monroe's famous features draws attention to America's worship of fame and wealth and to the erotic objectification of the female body.

Warhol once instructed an interviewer to look at the surface of his paintings and films and himself to find the real Warhol, because there was nothing behind that surface. While his art is for some an acquired taste, "Revelation" takes us behind the surface and acquaints us with Warhol's creative process. But uppermost in this show is the acknowledgment of how faith was more central to this artist's life and work than we knew.

Pamela A. Lewis is a member of Saint Thomas Church, Fifth Avenue, in New York City. She writes on topics of faith.



Christ-\$9.98

© 2021 The Andy Warhol Foundation for the Visual Arts



The Last Supper (detail)

© 2021 The Andy Warhol Foundation for the Visual Arts

Texts Interpret Us

Review by John Bauerschmidt

All *Thy Lights Combine* is a fine collection of essays on various figural readers of Scripture, from the Reformation onward. The title is drawn from George Herbert's poem "The Holy Scriptures II," with its metaphor of Scripture's verses as a connected constellation of stars.

The editors and many of the contributors have connections to the University of Toronto's Wycliffe College, and the volume witnesses to the development of a common theological perspective nurtured by personal ties. It grows out of Radner's work over many years on ecclesiology and the figural reading of Scripture. The book is intended to make known to a wider audience the riches of this tradition, by tracing its persistence over the centuries within Anglicanism.

What is the figural reading of Scripture? As identified by the editors, it has a long tradition, rooted in the fourfold interpretive model of the patristic age and later medieval writers. As formulated by the Franciscan Nicholas of Lyra, the literal sense of a text communicates what had been done; the allegorical, what was to be believed; the tropological, how one was to live; and the anagogical, where one was headed.

A single event in the biblical narrative, like the Exodus from Egypt, could have multiple levels of meaning. At the Reformation, and later with the rise of the historical-critical method of interpretation, this tradition (sometimes simply called "allegorical") receded into deeper shade, though it has never ceased to have advocates and those willing to reappropriate its insights.

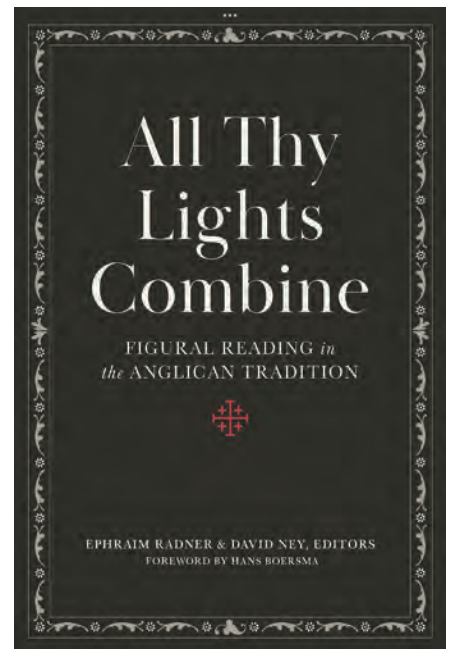
All Thy Lights Combine offers us a more extensive definition of figural. "But for the purposes of this volume, 'figural reading' will be used generously as a broad category which includes the premodern modes of interpretation of the medieval

quadriga as well as other historic theological interpretations of Scripture generated from reading the Bible according to its wider canonical interrelationships." This broader treatment is in keeping with Radner's earlier book, *The End of the Church*, in which he deployed a figural reading in his exploration of ecclesiology; as well as his *Time and the Word*, a consideration of the figural. In each of these he has reached forward toward a definition of the figural that is more inclusive than the fourfold sense.

The book includes an orienting essay by the editors, and then 16 essays on various practitioners of figural reading. Some of the interpreters treated here are well-known in a wider literary context, like John Donne, Samuel Taylor Coleridge, or Christina Rossetti; or primary shapers of Anglican identity, like Thomas Cranmer, Richard Hooker, and George Herbert. William Tyndale, "the Father of the English Bible," is the subject of an essay, and there are essays as well on Charles Wesley and the Tractarian John Keble. An essay on the Christian apologist C.S. Lewis notes the connection between his defense of a figurative interpretation of the psalms and his creation of imaginative worlds in which scriptural images lie behind the text.

There are also essays on lesser-known writers, preachers, and poets. Mary Sidney Herbert, Countess of Pembroke and sister of the poet Sir Philip Sidney, completed her brother's poetic translation of the Psalms in 1592. The popular 17th-century Anglican preacher, Richard Sibbes, is covered as well, as is the priest William Jones of Nayland, author of the 1787 series *Lectures on the Figurative Language of the Scriptures*.

There are essays on two English theologians whose works deserve to be better-known: the 19th-century religious philosopher Henry Mansel, as



All Thy Lights Combine

Figural Reading in the Anglican Tradition

Edited by Ephraim Radner and David Ney

Lexham Press, pp. xv + 422, \$32.99

well as the 20th-century writer Lionel Thornton. There is an essay on three 19th-century women writers: Josephine Butler and Elizabeth Charles, from England, and the African American Maria Stewart. As the editors point out, these writers "do not merely speak to us in figures. They speak to us *as* figures, figures of the rebirth and resurrection life which God enacts through his powerful word" (24).

The book concludes with a lectionary for reading Scripture, and Anglican Orders for Morning and Evening Prayer with which to use it. Figural reading is a practice engaged in within the practice of prayer. It is in the liturgy that Anglicans approach and read the Scriptures.

The range of figures in this collection represent a broad treatment of the figural, uncovering some authors who might not be instantly classified as figural readers; certainly, some not particularly identified with patristic and medieval Scriptural interpretation. This is part of the point for the editors

and contributors: figural interpretation has a wider writ than the fourfold sense, and a wider influence than has been hitherto understood. Its importance for reading the Scriptures has not been sufficiently realized.

But this raises the question of what exactly constitutes a figural reading of Scripture. Two points of definition are made by the editors in their introductory essay. First, a figural reading is characterized by a focus on Scripture's interpretation of us and our world. "While interpreters interpret texts, texts also interpret them."

As David Barr writes in his essay, the basis of Tyndale's figural exegesis "is his belief in Scripture's ability to name, govern, and unveil the realities of the present." A figural reading is marked by a recognition of, and an openness to, the transforming power of the scriptural word.

A second characteristic of figural reading is related to the first. The editors recognize that Anglican practitioners of figural interpretation place a high value on the tropological or moral sense of the text. Here a clarifying reference is made to Radner's earlier *Time and the Word*, and a distinction made between tropology and moral application. The moral dimension of interpretation "was not given, as application, subsequently to textual engagement. It was ... generated by the re-formation of the interpreter at the hands of the scriptural text and through common prayer."

The editors seem to be saying that when it comes to tropology, the true effect is on the interpreter, not on the moral application the interpreter makes. Or, as Radner implies in *Time and the Word*, tropology is asceticism for the practitioner, not merely a rhetorical strategy.

There is an ecstatic quality to the theological vision of this collection, connected in part to an insight of George Lindbeck's cited by the editors. "A scriptural world is thus able to absorb the universe. It supplies the interpretive framework within which believers seek to live their lives and understand reality."

Julianne Sandberg writes in her essay: "For Sibbes, such reading is built

on a view of time that collapses the distinction between past, present, and future." Or as Jeff Boldt puts it in his contribution on Thornton, "The Bible is ontologically prior to history." Figural reading is not something we practice on texts that are extrinsic to us, but rather a process that sweeps us up in the wake of the Scriptures.

One gets the sense, with this collection of essays, that a definition of figural reading is still in process, still

seeking articulation. Broadening the definition beyond the fourfold sense of Scripture entails the risk of a loss of focus, but I think most readers of the collection will think the result is worth it. These are essays in understanding, attempts to realize the true reach of the Holy Scriptures, and a full assessment of the scope of figural reading.

The Rt. Rev. John Bauerschmidt is Bishop of Tennessee.

Incarnation and Abundance

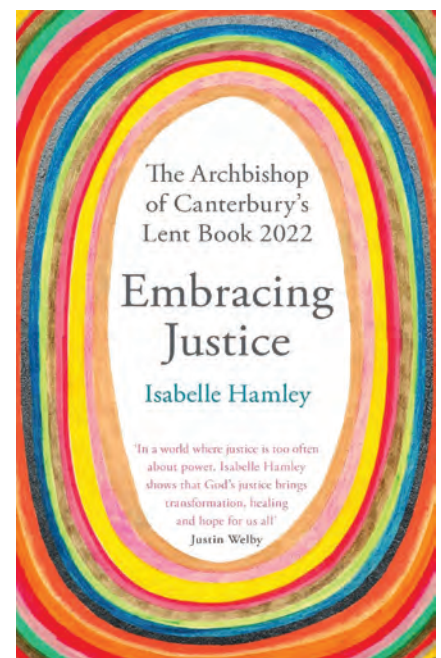
Review by Daniel McClain

Isabelle Hamley is a biblical scholar, a visiting research fellow at King's College, London, and a priest in the Church of England. From 2017 to 2020 she served as chaplain to the Archbishop of Canterbury, and in 2020 she was appointed secretary for ecumenical relations and theology and theological adviser to the House of Bishops. In addition to *Embracing Justice*, she has also written *Justice and Mercy: A Theological Commentary on the Book of Judges* (SCM, 2021).

Embracing Justice, the Archbishop of Canterbury's 2022 Lent Book, sets out to extend Hamley's scholarly work to a lay audience by retelling the biblical story, while also looking to the liturgy, contemporary stories, and legal and ethical structures.

Beginning with the Bible, Hamley's first chapter rereads Genesis 1-3 through a theology of gift: the created order reflects the divine order just as, at a more intimate level, the human being reflects the divine image. Made thus, the created order is a good gift to be cultivated, and in which God is to be seen. Hamley here invites her readers' reflection by juxtaposing utilitarian views of natural resources and other human beings, which often lead to anxieties about scarcity, and gift-oriented views, which focus on abundance. Abundance thinking should foster reflections on justice, not competition.

Hamley's rereading spans the entire



Embracing Justice

By Isabelle Hamley
SPCK, pp. 224, \$14.99

Bible, moving from Genesis to consider the Exodus story, Levitical law, Job, the Prophets, Acts, the Epistles of Paul and Peter, and, of course, the gospels. Justice, Hamley insists, is "incarnational," meaning it is "rooted in time ... place ... and human beings made in the image of God." Sin distorts the image of God; and so the work of justice, as the Bible imagines it, is the restoration of that image, and not just in ourselves as individuals, but in

(Continued on next page)

(Continued from previous page)

how the image of God is experienced in time, place, and community.

The Incarnation as the means whereby God enters into the time, place, and community of the world, therefore, plays a pivotal role in reimagining a biblical understanding of justice. Hamley shares the testimony of Darren, a convict and heroin addict, as an example of the incarnational route the work of justice can take, wherein a problem can become part of the solution when transformation takes on a communal shape. Darren is confronted, graciously and lovingly, by a prison chaplain, supported through the daunting work of recovery, and becomes a priest.

Darren's story, like that of the woman with hemorrhages in Mark 5, helps to demonstrate that the wideness of God's mercy often shows up among the downtrodden and invisible, those

The lesson of abundant life is brought to a sharp point in the betrayal of Jesus by those closest to him.

underprivileged, inconvenienced, or simply forgotten by our social systems. Jesus, caught up in the rush to Jairus's house to heal his daughter, stops to attend to a woman, invisible to the crowd, a nobody. Hamley talks about this story and those like it as challenging our presuppositions, perhaps about what's important to us, but I'd add about what's important to God. As she says, it's in the life of God incarnate that we grasp the "undistorted picture of abundant life," the life that God intends for his creation as well as the lives of those we've deemed less important.

The lesson of abundant life, then, is brought to a sharp point in the betrayal of Jesus by those closest to him. Do they deserve abundant life? Do they deserve mercy? What does justice look like for Judas, Peter, Herod, and Pilate in the shadow of the cross? Hamley invites a practical answer here. The answer is found not solely in abstracted ethical reflection, but in the life, relationships, and words of Jesus. "In Jesus, the logic of escalating revenge is not merely restrained, but reversed into a prescription of escalating forgiveness, as Jesus tells his disciples to forgive seventy times seven times."

Forgiveness entails grace, which isn't to say abandon and license, but truth and a different use of power, "to join with what God himself is doing — and learn through the process ... justice ... is a vocation."

Hamley concludes *Embracing Justice* with an application of the foregoing biblical retelling to life in Christian community and the sacraments. If justice is a vocation, Eucharist creates the

community of vocational imagination, discernment, support, and practice, one that acknowledges, confesses, and overrides differences and brokenness. If justice is to be honored, confession then must be a constitutive practice of that community, especially if that community is to be marked by forgiveness.

"Communion shapes and reshapes us so that we respond in ways rooted in the story and ways of God." And what story is more paradigmatic to Christianity and God's *love* than the cross? "Communion shapes us for justice because it reminds us, again and again, that the way of justice goes through the cross."

I came away from *Embracing Justice* with the usual kinds of questions about ethical discourse. The book is strangely silent, in a kind of Barthian way, on virtue formation or helping readers discern how ethical judgments might be made, much less how character might be cultivated in normal, day-to-day ways. Likewise, judgments about economics, capital, and business are casually offered without much, or any, justification. Hamley assumes a certain liberal persuasion from her readership that won't go well in all communities, and could lose readers who aren't willing to see past those issues.

Still, *Embracing Justice* offers to readers this Lent a chance to retell the old, old story in light of contemporary challenges, both global and local, and thereby experience in a fresh way how the truth of the gospel might shape and send the Church into a broken and hurting world. I highly recommend it for parish reading groups and individual readers.

The Rev. Dr. Daniel McClain, SCP, OGS, is priest in charge of St. Paul's, Dayton, Ohio, Affiliate Professor of Theology at the General Theological Seminary, theology and ethics review editor for Anglican Theological Review, and chair of the Society of Scholar-Priests. With Matthew Tapie, he is editor of Reading Scripture as a Political Act (Fortress Press, 2014).



The Passion in Time, Space, and Silence

The Hour is Come

Passion in Real Time

By **Andrew Nunn**

Canterbury, pp. 208, \$20.99

Wicked Weather for Walking

A Passiontide Progress

By **Stephen Platten**

Sacristy Press, pp. 76, \$11.95

The Silence of Calvary

Meditations on Good Friday

By **Christopher L. Webber**

Morehouse, pp. 96, \$9.95

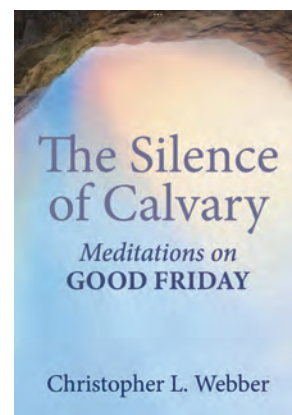
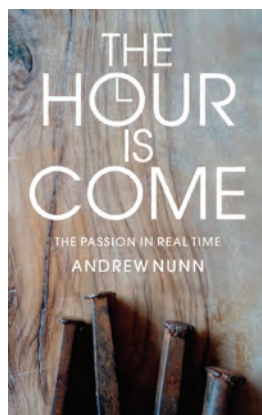
Review by Christopher Yoder

These three short devotional books on the Passion of our Lord are by clergymen: a priest of the Episcopal Church and a dean and a bishop of the Church of England.

The most creative of the three is *The Hour Is Come* by the Very Rev. Andrew Nunn, Dean of Southwark Cathedral in London. Dean Nunn seeks to give the reader a sense of the Passion's pace. He does this by organizing a series of short reflections on a timetable for each of the days of Holy Week, and for several Sundays before and after.

Most days have multiple reflections tied to specific times: 8 a.m., 9 a.m., noon, and so on. Those familiar with the gospels will not be surprised to find that the largest number of reflections are for Maundy Thursday and Good Friday, as the gospels narrate the events of these days with the greatest detail.

Nunn encourages us to read the reflections at the time of day indicated, as a way of getting "the pace of the story and the urgency of the Gospels into our thinking." Each day has a text of Scripture paired with Nunn's reflection on that text and a prayer (often Nunn's own).



The reflections vary in length, ranging from a single, short sentence for Holy Saturday to some that run several pages. Many are grounded in vivid descriptions of the Holy Land's geography. It is evident that Nunn is a priest with long pastoral experience, as each reflection is alive to the lived concerns of the diverse people flowing by the cathedral along the banks of the Thames. *The Hour Is Come* is a creative invitation to enter into the events of the Passion and to find ourselves in the gospel story.

The most wide-ranging of the three books is *Wicked Weather for Walking* by the Rt. Rev. Stephen Platten, a retired bishop in the Church of England. Bishop Platten's book is based on a series of Holy Week talks he gave in 2021.

As the title suggests, the talks are organized on the theme of pilgrimage, broadly considered. Each of the seven talks loosely weaves scenes from the history of Christianity in the British Isles with portions of St. Mark's gospel. We read of the early Christian missions (or "mission-pilgrimages," as Platten calls them) from Ireland and Rome, and follow Sts. Columba and Aidan and Mungo, among many characters from the pages of the Venerable Bede.

Bishop Platten often takes as his point of departure a story from his own ministry. The most effective of these is the description of a young people's pilgrimage he once led from Portsmouth Cathedral by way of the sea to Chichester and the nearby Church of St. Wilfrid. In each talk, he connects the ministry stories with the vignettes of British saints and the gospel text by key words (for example, *communion*). Regrettably, often the connections are tenuous, and the light shed

on the scriptural texts most diffuse.

The Rev. Christopher L. Webber's *The Silence of Calvary* is the richest of the three books, theologically speaking. Rather than focusing on the Seven Last Words of Jesus, as is traditional on Good Friday, Father Webber has chosen to meditate on Seven Silences on that "awful and glorious" day. It is a fruitful choice. For, as Webber puts it, "Most of the time that Friday there was silence — a silence that speaks more loudly than words." Several times throughout the book he returns to lines from a hymn:

*Sev'n times he spake, sev'n words of love;
And all three hours his silence cried
For mercy on the souls of men;
Jesus, our Lord, is crucified.*

Father Webber helps us to hear something of what our Lord cried out in his silence. Not only does he meditate on the silence of Jesus, but also on other silences that Friday: of Calvary, of the people, of the disciples, of Mary, of God, of the tomb.

He distinguishes several kinds of silence: silence that should be kept versus silence that should be broken; the silence of indifference, and the silence of hatred; the silence of fear, and the silence of knowing that it is "too late to avoid defeat, but not too late to repent."

There are many riches here, most of all in the silence of Jesus: "It is not words that he offers, but himself for us. He is himself the world's most perfect prayer, its most selfless offering." Webber's meditations lead us to gaze in silence on Christ crucified. And this is precisely what a book for Good Friday should do.

The Rev. Christopher Yoder is rector of All Souls', Oklahoma City.

An Invitation to Wholeness

Review by Michael Whitnah

In early January, Middle Tennessee experienced two major snowstorms. I grew up in New England, so the apocalyptic news coverage made me giggle, and then promptly bundle the kids up and head to the nearest hill for sledding adventures. Watching the first glorious run, I felt the familiar yet irresistible urge to pull out my iPhone to document and share the fun.

Why? Where does that familiar impulse, almost an imperative, come from? It comes because I am situated in what Felicia Wu Song calls the *digital ecology* that is our present age.

Dr. Song's new book is not your typical, curmudgeonly diatribe against the specter of Facebook.

Rather, it is a pointed, direct, nuanced, well-researched, and thoroughly engaging description of this cultural context, this digital ecology, that we have created and in which we participate. Even as many of us enjoy the opportunities this affords us (e.g., sharing sledding videos with adoring grandparents who live far away), many of us are increasingly disenchanted at the same time.

"While we are so grateful and even love so much of what we get from our digital technologies, we often feel frustrated, harassed, and exhausted by them," she writes. "And we don't know what to do about it."

Song moves beyond the anecdotal to give structural context to these feelings of tension and discontent; she is a cultural sociologist. Part I of *Restless Devices* provides a "sociological analysis of our current digital ecology" (12), a rich description of the economic, insti-

tutional, and cultural forces that act upon us as individuals.

This description moves the conversation away from individual willpower, of opting in or out. One thinks, when reading, of "principalities and powers" exercising agency in the world. Song also puts to bed any assertion that digital technology, including but not limited to social media, is simply a morally neutral tool. Instead, digital technology is "flush with values, hopes, fears, biases, and beliefs," Song writes. Her curating of stories and sources illuminates these values, which are hardwired into these devices.

Part I is sober reading, because it rings true. It reveals an anthropology that is diametrically opposed to the kingdom of God, while at the same

time is so woven into our lives that we barely notice it. The true gift of *Restless Devices* is that it doesn't stop with critique and lament. In Part 2, Song mines the extraordinary resources of our Christian tradition to propose creative, imaginative practices that act as "counter-liturgies" through which we might live more faithfully in the digital age. People familiar with Jamie Smith and Tish Harrison Warren will nod their heads as they read. This section, which is twice as long as the first, is all about the liturgies of our daily lives, the practices that shape our loves and direct us toward Christ and each other.

Interspersed within the narrative is what Song calls "The Freedom Project: Experiments in Praxis." Adapted from assignments she gives to her undergraduate students, this project is a series of specific, practical steps for readers to take in order to measure their consumption and use of digital

Dr. Song's new book is not your typical, curmudgeonly, diatribe against the specter of Facebook.



Restless Devices

Recovering Personhood, Presence, and Place in the Digital Age

By Felicia Wu Song

IVP Academic, pp.232, \$24

technology, and then begin to cultivate counter-liturgies. Providing detailed instruction for practices such as a digital fasting, as well as accompanying questions for reflection at each step, Song invites readers to embody what they are reading. And, always, she points to community. This work, as with all of Christian discipleship, is best done in community.

As we move into a third Lenten season affected by a pandemic, one that has forced us to embrace digital technologies in ways we barely imagined two years ago, *Restless Devices* offers a prophetic invitation to wholeness. It is full of truth, and it is full of hope.

The Rev. Michael Whitnah is associate rector of St. Paul's Church in Murfreesboro, Tennessee.

Looking at Life and God Together

Review by Pierre Whalon

The sometime Bishop of Southern Virginia, David Bane, found an avocation late in retirement, writing a weekly column for his local newspaper at the editor's invitation. It became quite popular, and reading this collection, it is

If you pray, even occasionally,
I think you will find in these
pithy stories something to inspire
you to more than just a mumbled
“Our Father.”

easy to see why thousands of readers look forward to the next one.

In *God, Life, You, and Me*, Bane talks in simple, deeply personal terms about issues of life and faith. People who have been harmed by a church, people who once believed or never believed, will find something healing in these 300 pages and almost 100 chapters with titles like “Go to Your Doubts to Find Your Faith,” “Are We Really Lost?,” and “Dirt in Heaven.”

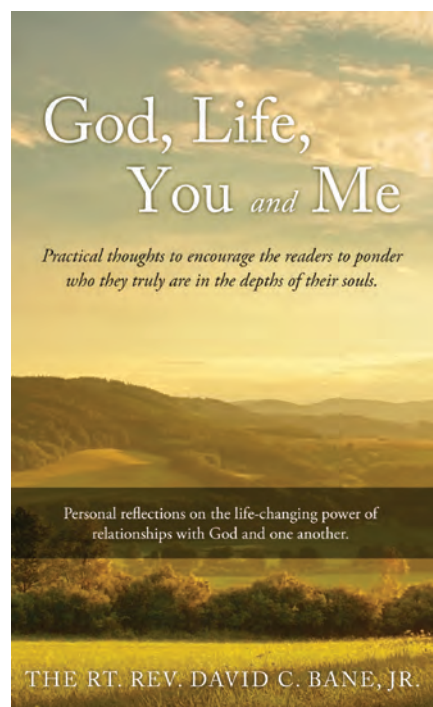
In “My Grandmother’s Buick,” Bane tells the story of how his father asked him to promise not to try to drive the family car before he got his license. Young David then borrowed his grandmother’s Buick to impress a girl, who promptly turned him in. His father did not accept that he hadn’t broken his promise because he hadn’t taken the *family* automobile.

In another, “Priorities,” Bane tells of a man who visited him in his church office when he was very busy. “He began to tell me about his situation,

and I cut him off and said, ‘I am very sorry but I have to go, what do you need?’ I arranged for him to get a meal and a bus ticket and off I went. Later that day his face appeared to me, and I felt ashamed of myself, and I still do to this day.” He commends “the art of stopping.” Similarly, in “The Frustration of Mystery,” he writes, “We are called to simply ‘be’ in the presence of God, not to analyze, not to figure out, or argue about, but just ‘be.’”

The theology is uncomplicated and Anglican, focused on becoming aware of the unmerited love of God for us despite our failings, and how to respond. There are a few reminiscences of his life as priest and bishop, but these are always in the service of what often feels like a chat by a fire or sitting at a bar. His brief articles center often on biblical passages, which he handles in ways that may seem at first to be simple. The Buick story, for instance, is actually about how we seek ways around the law, “wiggle room,” as he calls it, like the Pharisees of the gospels. However, Bane says, Jesus is always asking why they and we are trying to rationalize away the law until we get what we want.

This is a book to have handy when you wake or before you go to sleep. If you pray, even occasionally, I think you will find in these pithy stories something to inspire you to more than just a mumbled “Our Father.” If you are tired of smug Christians who, as Jesus said, need to remove the log in their eye before attempting to remove a speck of sawdust in someone else’s, then *God, Life, You, and Me* will bring you in



God, Life, You, and Me
Practical Thoughts to Encourage the
Readers to Ponder Who They Truly Are
in the Depths of Their Souls
By David C. Bane Jr.
Xulon Press, pp. 300 + viii, \$18.99

touch with a man who has suffered too much in his life to be insufferable anymore, a cleric who is too self-aware to give lessons to others that he hasn’t already lived through. At most he gives advice — take it or not. David Bane is not “folksy” or “homespun.” He is gentle, kind, but also quite direct. It really is about him and you looking at life and God together, brief glances at the landscape that we inhabit.

I think you might just get hooked and start asking when the next volume is due.

The Rt. Rev. Pierre Whalon was Bishop in Charge of the Convocation of Episcopal Churches in Europe from 2001 to 2019.

PEOPLE & PLACES

Appointments

The Rev. **Maggie Breen** is the Episcopal Church in Connecticut's Northeast and North Central Region missionary.

The Rev. Dr. **Gary Brower** is rector of Good Shepherd, Centennial, Colo.

The Rev. **Clint Brown** is curate of St. Andrew's, Houston.

The Rev. **Jim Bradley** is priest in charge of Trinity, Milton, Conn.

The Rev. **Paul Bresnahan** is bridge priest at Trinity, Haverhill, Mass.

The Rev. **Jeff Dodge** is rector of St. Anne's, Fremont, Calif.

The Rev. Dr. **William Doggett** is interim rector of St. Bartholomew's, Poway, Calif.

The Rev. **Craig Dolack** is rector of St. Luke's, Hawkinsville, Ga.

The Rev. **Matt Dollhausen** is priest in charge of St. Mary's, Milton, Fla.

The Rev. **Mike Fulk** is rector of Grace, Weslaco, Texas.

The Rev. **Susan Gage** is deacon in charge of

St. Barnabas, Valdosta, Ga., and associate at Christ the King, Valdosta, Ga.

Ms. **Alida Garcia** is executive director of Camp Huston, Gold Bar, Wash.

The Rev. **John Garland III** is rector of St. Paul's by-the-Lake, Chicago.

The Rev. Canon **Jane Gerdson** is rector of St. Barnabas, Montgomery, Ohio.

The Rev. **Nathaniel Gibson** is parish deacon at St. Michael and All Angels, Baltimore.

The Rev. **Jerry Molitor** is vicar of Holy Trinity, Waupun, Wis.

Ms. **Sam Moore** is a postulant of the Order of St. Helena, North Augusta, S.C.

The Rev. **Beverly A. Moore-Tasy** is rector of St. Margaret's, Bellevue, Wash.

The Rev. **Bonnie Morris** is priest in charge of Advent, Kenmore, N.Y.

The Rev. **Reuben Rockwell** is rector of St. James, Mill Creek, Wilmington, Del.

The Rev. **Benjamin Rodenbeck** is vicar of Trinity, Kingman, Ariz.

The Rev. **David Rodrick** is deacon in charge of St. Margaret's, Boiling Springs, S.C.

The Rev. **Peter Sickels** is interim rector of All Souls, Point Loma, Calif.

The Rev. **Lydia Simmons** is rector of Christ Church, Lead, S.D., and the Diocese of South Dakota's missioner for camp and young adult ministries.

The Rev. **David Grant Smith** is vicar of SEA Church, San Bruno and South San Francisco, Calif.

The Rev. **Jenni Ovenstone Smith** is senior associate rector of St. Paul's, Alexandria, Va.

The Rev. **Kevin Sparrow** is priest in charge of Christ Church, Montpelier, Vt.

The Rev. Dn. **Lorna Woodham** is clergy in charge of Christ Church, Budd Lake, N.J.

The Rev. **Joseph Sung Woong Yoo** is vicar of Mosaic Church Plant, Pearland, Texas.

The Rev. **Maryann D. Younger** is rector of St. Philip's, Durham, N.C.

Ordinations

Priesthood

Alabama: **Jose Fernandez** (associate, Holy Apostles, Hoover), **Sally Herring** (priest in charge, St. Catherine's, Chelsea), **Susan Oakes** (priest in charge, St. Peter's, Talladega), **Sarah Watts** (associate rector, St. John's, Decatur)

Albany: **Peter Christopher Schellhase** (vicar, St. Michael's, Colonie)

Arkansas: **Mercedes Clements** (vicar, Trinity, Van Buren), **Nathan Haydon** (clergy associate, St. Paul's, Fayetteville), **Keith Hearnberger** (associate, St. Michael's, Little Rock), Randy Hollis, Christine Schaefer.

Chicago: **Jo Ann Jaen Layman** (associate, St. Mark's, Glen Ellyn), **Meghan Murphy-Gill** (curate, Ascension, Chicago)

Dallas: **Miguel Carmona** (assistant, Santa Natividad, Plano), **Audrey Sutton** (curate, St. Philip's, Frisco)

Florida: **Laura Magevney** (ministry associate, St. Mary's, Jacksonville), **Sarah Minton** (curate, All Saints, Jacksonville), **Joshua Lowen-Samuel** (curate, Holy Trinity, Gainesville)

Fond du Lac: **Paul Coey** (chaplain, SSM Health, Fond du Lac), **Amy Heimerl** (vicar,

Ascension, Merrill)

Georgia: **Victor Moreno** (associate, St. Paul the Apostle, Savannah)

Los Angeles: **Julie Anne Lovelock Beals** (associate, St. Michael and All Angels, Corona del Mar), **Katherine Y. Feng** (associate, Our Saviour, San Gabriel), **Jose Luis Garcia-Juarez**, **Guy Anthony Leemhuis** (associate, St. George's, Riverside), **Joshua Nathanael Francoeur Paget** (associate rector, St. Cross, Hermosa Beach)

Massachusetts: **Melissa Howell** (curate, Grace, New Bedford), Brett Johnson (assistant, All Saints, Danvers), **Rowan Larson** (curate, Grace, Newton)

Mississippi: **Jenny Michelle Newman** (priest in charge, Ascension, Hattiesburg), **Rebecca Marie Smith** (priest in charge, Incarnation, West Point)

New Jersey: **Paul Scott Chalakani** (assistant, St. James, Bradley Beach)

New York: **Mary Ellen Barber** (priest in charge of St. George's, Newburgh, and St. Paul's, Poughkeepsie), **Megan Paige Miller** (associate rector, Trinity, Indianapolis), **Heather Kathleen Sisk** (pastoral fellow, All Saints, New York)

North Texas (for Massachusetts): **Marcia Chanta Bhan** (interim chaplain for middle and upper schools, All Saints Episcopal School, Fort Worth)

Springfield: **David Knox** (priest in charge, Trinity, Mattoon, Ill.)

Virginia (for Massachusetts): **Lauren Banks Killea** (associate rector, Christ Church, Alexandria), **Hailey Jacobsen** (assistant rector, St. Paul's Memorial, Charlottesville)

West Missouri: **Charly David Wiksell** (associate, Grace and Holy Trinity Cathedral, Kansas City)

Western Louisiana: **Rita Jefferson** (priest in charge, St. Thomas, Monroe)

Western Massachusetts: **Philip Shearin** (priest in charge of the Peninsula Ministry Partnership (St. Augustine's, Newport News and St. George's, Newport News, Va.), **Peter Feltman-Mahan** (curate, Trinity, Lenox), **Anna Woofenden** (rector, St. John's, Northampton)

Western North Carolina: **William Smith Bryant** (curate, Cathedral of All Souls, Asheville, N.C.)

Wyoming: **Paul Crips** (parish priest, St. Christopher's, Cheyenne)

Reception

New Jersey: **Ryan Richard Paetzold** (from the Evangelical Lutheran Church in America) (associate, Christ Church, Bordentown)

Retirements

The Rev. **Louise Baker** as priest in charge of St. Patrick's, Bigfork, Mont.

Mr. **Charles Banks** as chancellor of the Diocese of Central Pennsylvania.

The Rev. **Laura Brecht** as rector of St. Barnabas, Borrego Springs, Calif.

The Rev. **Dick Budd** as priest in charge of St. Stephen's, Newport News, Va.

The Rev. **Dick Burnett** as rector of Trinity, Columbus, Ohio.

The Rev. **John E. Covington** as supply priest at Grace, City Island, Bronx, N.Y.



THE LIVING CHURCH INSTITUTE



April 20-30, 2022

Pilgrimage to the Holy Land
with the Diocese of Tennessee
and Saint Thomas Church,

Fifth Avenue

Space still available

September 21-23, 2022

"Love's Redeeming Work:
Discovering the Anglican
Tradition"

A conference at All Souls'
Episcopal Church, Oklahoma City
in partnership with the
Communion Partners

Visit the Calendar of Events
at livingchurch.org/tlci
to register and learn more.

The Rev. **William B. Dearman** as vicar of St. John the Divine, Tomkins Cove, N.Y.

The Rev. Canon **Alan G. Dennis** as rector of St. Mary's, Chappaqua, N.Y.

The Rev. Canon **Neysa Ellgren-Shepley** as the Diocese of Oregon's canon to the ordinary.

The Rev. Dr. **John K. Gibson** as vicar of Grace, Clayton, N.C.

The Rev. **Bob Gilman** as rector of Glebe Church, Suffolk, Va.

The Rev. **Rick Greenwood** as rector of St. Paul's, Petersburg, Va.

The Rev. Canon Dr. **Michele V. Hagans** as the Diocese of Washington's canon for ministry initiatives.

The Rev. **Scott Hennessey** as rector of St. Paul's, Norfolk, Va.

The Rev. Dr. **Susan H. Lee** as rector of St. Luke's, Fall River, Mass.

The Rev. **Jo Leslie** as parish deacon of Holy Comforter, Lutherville, Md.

The Rev. **Win Lewis** as rector of Christ & St. Luke's, Norfolk, Va.

The Rev. **Diane Pike** as rector of the Southwest Michigan Episcopal Covenant (St. Paul's, Dowagiac; Trinity, Niles; and St. Paul's, St. Joseph)

Ms. **Kathleen Piriano** as executive director of the Diocese of Los Angeles' Episcopal Impact Fund.

The Rev. **Rosalie Richards** as priest in charge of Our Saviour, New York.

The Rev. Dn. **Rob Rideout** as parish deacon at St. Patrick's, Dublin, Ohio.

The Rev. Canon **Chris Roberts** as the Diocese of Montana's canon to the ordinary.

The Rev. Canon **Petero A.N. Sabune** as priest in charge of Sts. John, Paul, & Clement, Mount Vernon, N.Y.

The Rev. **Rick Simpson** as rector of St. Mark's, Islip, N.Y.

Ms. **Kathryn Schneider** as executive director of St. Margaret's House, South Bend, Ind.

The Rev. **Ed Scott** as parish deacon of St. Andrew's, Glenwood, Md.

The Rev. Canon **Victoria Sirota** as rector of St. John's, Getty Square, Yonkers, N.Y.

The Rev. **H. Mark Smith** as the Diocese of Massachusetts' missionary for youth and young adult ministries.

Ms. **Sue Spring** as administrator of the Diocese of Springfield.

The Rev. Canon **Allisyn Thomas** as associate rector of St. Bartholomew's, Poway, Calif.

Ms. **Audrey Threefoot** as archivist of the Diocese of Louisiana.

The Rev. **Liz Tunney** as rector of St. Paul's, Patchogue, N.Y.

Deaths



The Very Rev. **James E. Carroll**, who served as dean of the cathedrals in Chicago and San Diego, died January 16, at 92.

Carroll was born in Tucson and grew up in San Diego. He planned to be a concert pianist before responding to a call to ministry. He studied at San Diego College, the University

of Puget Sound, and Seabury-Western Theological Seminary, and was ordained to the priesthood in 1954.

He served as vicar of two small churches along the Puget Sound, and then in Van Nuys and Long Beach, California. He was rector of Trinity, Reno, Nevada, before being called to St. James Cathedral in Chicago, where he served for five years. Carroll returned to his childhood parish, St. Paul's Church in San Diego, in 1978. Seven years later, it became the diocesan cathedral. A highlight of his ministry there was the 1983 visit of Queen Elizabeth and Prince Philip.

He was deeply involved in the church's wider ministry, serving as deputy to several General Conventions and as president of the standing committees in the dioceses of Chicago and San Diego. He represented the Episcopal Church on the Anglican-Roman Catholic dialogue team and was chaplain general to the Community of the Transfiguration for a decade.

Carroll retired in 1994, on the 40th anniversary of his ordination, and served as an interim in several parishes in the Diocese of San Diego in subsequent years. He is survived by Lanita, his wife of 63 years, and by his three sons.



The Rev. Dr. **Robert C. Friedrich**, a priest who used his musical gifts and strategic insight to help churches grow and welcome those suffering with dementia, died January 18, at 73.

A native of Pittsburgh, Friedrich studied philosophy at Houghton College and then prepared for the ministry in the Presbyterian Church at Gordon-Conwell Theological Seminary. He would later earn a certificate from General Seminary and, just recently, a doctorate from the University of Bangor in Wales.

He was ordained as an Episcopal priest in 1986, and served congregations in Massachusetts, New York, New Hampshire, and Nevada. Music was at the heart of his ministry, and he enjoyed wandering to the piano during a sermon to illustrate a point, and leading patients in song at the psychiatric center he served for a time as chaplain.

He wrote *Discerning Your Congregation's Future* in 1996 and consulted with churches

across the country in developing strategic plans. At the end of his career, he served as a hospice chaplain, an experience that sparked an interest in the spiritual lives of people with dementia.

A 1998 pilgrimage to Wales began a special connection to that country, which led Friedrich and his wife, Sandy, to spend six and a half years living in a cottage near Conwy. He assisted in parishes in the Diocese of St. Asaph, and served as its Dementia Support Officer, focused on helping parishes become more welcoming to those with memory challenges. He returned to the North Shore of Boston for the last eight months of his life.

Friedrich was preceded in death by his son Christopher, and is survived by his wife, his son David, and three grandchildren.



The Rev. Canon **John Carter "Jack" Powers**, the second General Secretary of the Colleges and Universities of the Anglican Communion, died December 26, at 85.

A native of Tulsa, Powers graduated from the University of Oklahoma before preparing for ministry at General Seminary. He led several congregations in rural Oklahoma, and became rector of Trinity, Tulsa, in 1975. During 16 years of ministry there, he launched a ministry to feed the homeless behind an "iron gate" on the church grounds. Today, as an independent ministry, The Iron Gate feeds 300,000 guests a year.

He moved to New York in 1991 to serve in the Partnership for Service Learning at Episcopal Church headquarters and became vice president of the Association of Episcopal Colleges in 1993. He worked closely with Linda Chisholm to expand the organization's reach, and succeeded her in 1995 as the second leader of what became known as the Colleges and Universities of the Anglican Communion. He traveled extensively in Africa and Asia to convene and support educational leaders, and was awarded a doctorate in humane letters by Liberia's Cuttington University in recognition of his service.

He returned to Tulsa upon his retirement in 2000, and led St. Bede's in Cleveland, Oklahoma, for 17 years. Powers was preceded in death by his wife, Betsy Buck Powers, and is survived by three children and three grandchildren.



Skip Higgins
225-937-0700

www.custommovers.net

**"Moving Episcopal clergy
to new ministries since 1982."**

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- Late pick-up/delivery penalties*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS – FHWA Lic. #MC370752

*Certain Restrictions apply

Brighter Than the Noonday Sun

EDITORIAL

Executive Director and Publisher Dr. Christopher Wells

Editor The Rev. Mark Michael

Managing Editor John E. Schuessler

Associate Editor Kirk Petersen

Associate Editor Amber Noel

Copy Editor Douglas LeBlanc

Correspondents Robyn Douglass, Neva Rae Fox,
G. Jeffrey MacDonald, Jesse Masai

Digital Media Manager The Rev. Andrew Russell

Administrative Assistant Stephanie N. Schramm

Editor of Covenant Dr. Eugene R. Schlesinger

ADVERTISING

Advertising Coordinator Rebecca Terhune

MARKETING

Kevin Shanley & Associates

Marketing Consultant: Samuel Cripps

ARCHIVES

Richard J. Mammana, Jr.

BOARD OF DIRECTORS

President: The Rt. Rev. Dr. John C. Bauerschmidt, Nashville

Vice President: Dr. Grace Sears, Berea, Ky.

Secretary: The Rt. Rev. Daniel H. Martins, Springfield, Ill.

Treasurer: The Rev. S. Thomas Kincaid III, Dallas

Richard Clements, Oklahoma City, Okla.

Marie Howard, Jacksonville, Fla.

The Rev. Dr. Walter L. "Chip" Prehn, Boerne, Texas

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Phone: 414-276-5420

E-mail: tlc@livingchurch.org

www.livingchurch.org

THE LIVING CHURCH is published 20 times per year, dated Sunday, by the Living Church Foundation, Inc., at PO Box 510705, Milwaukee, WI 53203. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$60 for one year; \$108 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$60 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

© 2022 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Not long before his betrayal, arrest, abuse, scourging, and crucifixion, our Lord Jesus Christ was transfigured upon the holy mountain. As with every event in the life of Christ, our lives are implicated. "Beholding by faith the light of his countenance, may we be strengthened to bear our cross, and be changed into his likeness from glory to glory" (Collect). God is at work in our living and dying, suffusing us with the light and glory of Christ.

Altering St. John by one word, but not his meaning: "From his [blazing] fullness we have all received grace upon grace" (John 1:16). Jesus says, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (John 8:12). Having received the light of Christ, we are bold to accept the solemn promise of Christ: "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matt. 5:14-16). Though bearing the light of Christ, we do so in a manner that is neither boastful nor arrogant. We are not the one true light but shine as witnesses to the light (John 1:8). "Not to us, O LORD, not to us, but to your name give glory" (Ps. 115:1).

Moses, the great friend of God, "came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. ... The Israelites would see the face of Moses, that the skin of his face was shining" (Ex. 34:29, 35).

So glorious and luminous a sight frightened the Israelites, and they were afraid to come near Moses. And yet a light even more brilliant has been

poured into our hearts. "All of us," says St. Paul, "with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another, for this comes from the Lord, the Spirit" (2 Cor. 3:18).

Standing in the light that Christ *is*, we hear a voice saying, "This is my Son, my Chosen; listen to him!" The words transmute in us, speaking to the deepest center of our being: "You are my Child, my Chosen!" As children of Christ, we are children of the light.

By adoption and grace, we are the light that Jesus is by nature.

Splendor of paternal glory,
bringing light from light,
light of light and font of light,
day giving light to day.
(Hymn for Lauds, my translation)

Jesus is the day of true light, and the beginning of every day is an occasion again to welcome the Son of Righteousness who deigns to be among us and shine within us.

In whose most glorious light
the midday becomes darkness
let us take within our breast
the grace of such splendor.
(Hymn for Sext, my translation)

Bathe in the light brighter than the
midday sun, Christ Jesus our Lord.

Look It Up
Psalm 36:9

Think About It
In your light we see light.

Trial and Victory

When we bring to the Lord the first fruit of our lives, our selves, our souls, and bodies, we are to rehearse and remember before the altar of God who we have been and who we still are. "When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the LORD, the God of our ancestors; the LORD heard our voice and saw our affliction, our toil, and our oppression. The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey" (Deut. 26:6-9).

God has brought us to this place, a holy Church, a foretaste of heaven, and yet we never forget that we were and remain aliens in this world, subject to affliction, heavy labor, toil, and oppression. Again and again, we are Simon of Cyrene, carrying the cross of Christ.

The Incarnation was a cross from the very beginning. "To his tenderness then," says John Donne, "the straws were almost as sharp as the nails after, and the manger as uneasy at first as the cross at last." We have the Lord's promise that we never escape in this moral life the pressing weight of the cross. "If any want to become my followers, let them deny themselves and take up their cross daily and follow me" (Luke 9:23). To be sure, there are days and seasons of joy and ease, comfort and good health, but they are not secure. We rise from the waters of baptism as new beings, pristine and beautiful, beloved and swaddled with affection. Filled with the Holy Spirit, we are then sent, as Christ was sent, into the wilderness to meet demons within us and around us.

In the wilderness, we are tested; and what is Lent but a time of interrogation? Do we believe in our hearts what we confessed with our lips? (Rom. 8:9). Have we truly renounced Satan and all

the spiritual forces of wickedness that rebel against God, renounced the evil powers of this world that corrupt and destroy the creatures of God, renounced all sinful desires that draw us from the love of God? Is Jesus Christ our bread from heaven, a kingdom not of this world, a new temple? Have we turned wholly and utterly to Christ? If, thus having been tested, we often fail, the struggle is not over. We repent and return to the Lord. Even Jesus, though victorious over the desert demons in a way we are not, had to face them again and again as they found "an opportune time" (Luke 4:13). In a sense, mortal life itself is precisely this trial.

Within our mortal lives, another deathless life is at work, the Spirit of Christ. Christ brings us through affliction, toil, oppression, and death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

The descent of Christ into hell, as articulated in the Apostles' Creed and the First Epistle of St. Peter, is of immense importance because it shows both the total abasement of Christ and his glorious victory over death. As recited in the Easter Exultet, "This is the night, when Christ broke the bonds of death and hell and rose victorious from the grave" (BCP, p. 287).

We are in a world of trial while also in the victory of Christ. We groan and yet rejoice.

Look It Up The Collect

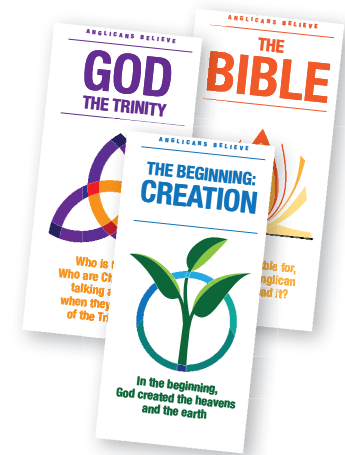
Think About It

In our weakness, we find you mighty to save.

CLASSIFIEDS

POSITIONS OFFERED

PART-TIME RECTOR: St. Mary's in the Mountains Episcopal Church, in the charming four-season resort village of Wilmington, Vermont, nestled in the Green Mountains, a reasonable drive to NYC and Boston, seeks a part-time priest. A harmonious, financially strong, and progressive small parish with a strong spiritual and musical bent, we are inspired by the love of Christ to provide extensive outreach to our community through our musical programs, evangelism, and material support of those in need. Please join us. Contact: The Rev. Canon Linda L. Grenz, transition@diovermont.org and smmvtepisopal@gmail.com.



Anglicans Believe

Catechesis for Episcopal parishes

This is a challenging season for Christian formation. We want to help you creatively reach and teach:

- Newcomers to faith or to Anglicanism
- Newcomers to your congregation (online or in-person)
- Those preparing for baptism and confirmation
- Anyone interested in deepening their faith

Anglicans Believe is developed by the editors and writers of The Living Church as a beautiful and portable teaching tool for Episcopal congregations. Focused on basic topics of Anglican theology, these rich resources can be shared for use in virtual and in-person contexts, such as:

- Transitioning visitors to community
- Small groups
- Sunday school and confirmation classes
- Marriage counseling
- Ministry training

The back panel includes space for customizing with parish information.

Choose from 12 different topics; pamphlets are sold in packages of 10 copies for \$14.95 each. Sample packs: \$19.95/each.

Order now:
bit.ly/AnglicansBelieve



THE LIVING CHURCH Partners

SPONSORS

Vail, Colorado
EPISCOPAL CHURCH OF THE
TRANSFIGURATION
19 Vail Rd.
970.476.0618
episcopalvail.com

Jacksonville, Florida
DIOCESE OF FLORIDA
325 N. Market St.
904.356.1328
diocesefl.org

Ocala, Florida
GRACE EPISCOPAL CHURCH
503 SE Broadway St.
352.622.7881
graceocala.org

Orlando, Florida
DIOCESE OF CENTRAL FLORIDA
1017 E. Robinson St.
407.423.3567
cdfdiocese.org

Santa Rosa Beach, Florida
CHRIST THE KING EPISCOPAL
CHURCH
480 N. County Hwy. 393
850.267.3332
christthekingfl.org

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave.
941.955.4263
redeemersarasota.org

Vero Beach, Florida
TRINITY EPISCOPAL CHURCH
2365 Pine Ave.
772.567.1146
trinityvero.org

Winter Park, Florida
ALL SAINTS EPISCOPAL CHURCH
338 E. Lyman Ave.
407.647.3413
allsaintswinterpark.org

Augusta, Georgia
CHURCH OF THE GOOD
SHEPHERD
2230 Walton Way
706.738.3386
goodshepherd-augusta.org

Savannah, Georgia
ST. JOHN'S CHURCH
1 W. Macon St.
912.232.1251
stjohnssav.org

Springfield, Illinois
DIOCESE OF SPRINGFIELD
821 S. Second St.
217.525.1876
episcopalspringfield.org

Harrod's Creek, Kentucky
ST. FRANCIS IN THE FIELDS
EPISCOPAL CHURCH
6710 Wolf Pen Branch Rd.
502.228.1176
stfrancisinthefields.org

Louisville, Kentucky
THE CONSORTIUM
FOR CHRISTIAN UNITY
615 Breckinridge Lane
502.899.7613
theconsortiumforchristianunity.org

Chevy Chase, Maryland
ALL SAINTS CHURCH
3 Chevy Chase Cir.
301.654.2488
allsaintschurch.net

Hagerstown, Maryland
SAINT JAMES SCHOOL
17641 College Rd.
301.733.9330
stjames.edu

Potomac, Maryland
ST. FRANCIS EPISCOPAL CHURCH
10033 River Rd.
301.365.2055
stfrancispotomac.org

Minneapolis, Minnesota
EPISCOPAL CHURCH IN
MINNESOTA
1101 W. Broadway Ave.
612.871.5311
episcopalmn.org

Red Bank, New Jersey
BIBLE AND COMMON PRAYER
BOOK SOCIETY
247 Broad St.
732.842.2743
biblesandprayerbooks.org

New York, New York
PARISH OF CALVARY-ST. GEORGE'S
61 Gramercy Park N.
646.723.4178
calvarystgeorges.org

New York, New York
SAINT THOMAS CHURCH FIFTH
AVENUE
1 West 53rd St.
212.757.7013
saintthomaschurch.org

New York, New York
TRINITY CHURCH WALL STREET
74 Trinity Pl.
212.602.0800
trinitywallstreet.org

Cincinnati, Ohio
DIOCESE OF SOUTHERN OHIO
412 Sycamore St.
800.582.1712
episcopaliansinconnection.org

Oklahoma City, Oklahoma
ALL SOULS' EPISCOPAL CHURCH
6400 N. Pennsylvania Ave.
405.842.1461
allsoulsokc.com

Oklahoma City, Oklahoma
DIOCESE OF OKLAHOMA
924 N. Robinson Ave.
405.232.4820
epiok.org

Toronto, Ontario
ST. THOMAS'S CHURCH
383 Huron St.
416.979.2323
stthomas.on.ca

Norristown, Pennsylvania
DIOCESE OF PENNSYLVANIA
23 E. Airy St.
215.627.6434
diopa.org

Wayne, Pennsylvania
ST. DAVID'S EPISCOPAL CHURCH
763 S. Valley Forge Rd.
610.688.7947
stdavidschurch.org

Knoxville, Tennessee
DIOCESE OF EAST TENNESSEE
814 Episcopal School Way
865.966.2110
dioet.org

Nashville, Tennessee
DIOCESE OF TENNESSEE
3700 Woodmont Blvd.
615.251.3322
edtn.org

Nashville, Tennessee
ST. GEORGE'S EPISCOPAL CHURCH
4715 Harding Pike
615.385.2150
stgeorgesnashville.org

Dallas, Texas
CHURCH OF THE INCARNATION
3966 McKinney Ave.
214.521.5101
incarnation.org

Dallas, Texas
DIOCESE OF DALLAS
1630 N. Garrett Ave.
214.826.8310
edod.org

Houston, Texas
DIOCESE OF TEXAS
1225 Texas Ave.
713.520.6444
epicenter.org

Houston, Texas
ST. MARTIN'S EPISCOPAL CHURCH
717 Sage Rd.
713.621.3040
smartinsepiscopal.org

San Antonio, Texas
CHRIST EPISCOPAL CHURCH
510 Belknap Pl.
210.736.3132
cecsa.org

San Antonio, Texas
DIOCESE OF WEST TEXAS
111 Torcido Dr.
210.824.5387
dwtx.org

West Brattleboro, Vermont
JERUSALEM PEACEBUILDERS
P.O. Box 2020
802.254.0068
jerusalempeacebuilders.org

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E.
304.344.3597
wvdiocese.org

GUARANTORS

Beverly Hills, California
ALL SAINTS'
504 N. Camden Dr. #3202
310.275.0123
allsaintsbh.org

Carlsbad, California
ST. MICHAEL'S BY-THE-SEA
EPISCOPAL CHURCH
2775 Carlsbad Blvd.
760.729.8901
stmichaelsbythesea.org

Meriden, Connecticut
EPISCOPAL CHURCH
IN CONNECTICUT
290 Pratt Street, Box 52
203.639.3501
episcopalct.org

Washington, D.C.
CHRIST CHURCH, GEORGETOWN
31st and O Sts. NW
202.333.6677
christchurchgeorgetown.org

Jacksonville, Florida
ALL SAINTS EPISCOPAL CHURCH
4171 Hendricks Ave.
904.737.8488
allsaintsjax.org

Miami, Florida
DIOCESE OF SOUTHEAST FLORIDA
525 NE 15 St.
305.373.0881
dioref.org

Parrish, Florida
DIOCESE OF SOUTHWEST FLORIDA
8005 25th St. E.
941.556.0315
episcopalswfl.org

Savannah, Georgia
COLLEGIATE CHURCH
OF ST. PAUL THE APOSTLE
1802 Abercorn St.
912.232.0274
stpaulsavannah.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St.
515.277.6165
iowaepiscopal.org

Fort Thomas, Kentucky
ST. ANDREW'S EPISCOPAL
CHURCH
3 Chalfonte Pl.
859.441.1092
standrewsfortthomas.org

Lake Charles, Louisiana
ST. MICHAEL AND ALL ANGELS
EPISCOPAL CHURCH
123 W. Sale Rd.
337.477.1881
stmichaelslc.com

Shreveport, Louisiana
ST. MARK'S EPISCOPAL CATHE-
DRAL
908 Rutherford Street
318.221.3360
stmarkscathedral.net

Jackson, Mississippi
DIOCESE OF MISSISSIPPI
118 N. Congress St.
601.948.5954
dioms.org

Morristown, New Jersey
ST. PETER'S EPISCOPAL CHURCH
121 South Street
973.538.0555
stpetersmorristown.org

Albuquerque, New Mexico
DIOCESE OF THE RIO GRANDE
6400 Coors Blvd. NW
505.881.0636
dioceserg.org

Santa Fe, New Mexico
CHURCH OF THE HOLY FAITH
311 E. Palace Ave.
505.982.4447
holylaithchurchsf.org

Brooklyn, New York
CHURCH OF ST. MARK
1417 Union St.
718.756.6607
stmarkschurchbrooklyn.org

Cooperstown, New York
CHRIST CHURCH
46 River St.
607.547.9555
ceccoop.net

Garden City, New York
DIOCESE OF LONG ISLAND
36 Cathedral Ave.
516.248.4800
dioceseli.org

New York, New York
GRACE CHURCH
802 Broadway
212.254.2000
gracechurchnyc.org

New York, New York
CHURCH OF ST. EDWARD THE
MARTYR
14 East 109th St.
212.369.1140
saintedwardthemartyr.com

Toronto, Ontario
ST. PAUL'S BLOOR STREET
277 Bloor St. E.
416.961.8116
stpaulsbloor.org

Oklahoma City, Oklahoma
ST. JOHN'S EPISCOPAL CHURCH
5401 N. Brookline Ave.
405.943.8548
stjohnsokc.org

Tulsa, Oklahoma
CHRIST CHURCH EPISCOPAL
10901 S. Yale Ave.
918.299.7510
christchurchtulsa.org

Columbia, South Carolina
DIOCESE OF UPPER
SOUTH CAROLINA
1115 Marion St.
803.771.7800
educs.org

Murfreesboro, Tennessee
ST. PAUL'S EPISCOPAL CHURCH
116 N. Academy St.
615.893.3780
stpaulsmurfreesboro.org

Nashville, Tennessee
CHRIST CHURCH CATHEDRAL
900 Broadway
615.255.7729
christcathedral.org

Corpus Christi, Texas
CHURCH OF THE GOOD SHEPHERD
700 S. Upper Broadway
361.882.1735
cotgs.org

Dallas, Texas
ST. MATTHEW'S CATHEDRAL
5100 Ross Ave.
214.823.8134
episcopalcathedral.org

Houston, Texas
ST. FRANCIS EPISCOPAL CHURCH
345 Piney Point Rd.
713.782.1270
sfch.org

Houston, Texas
CHURCH OF ST. JOHN THE DIVINE
2450 River Oaks Blvd.
713.622.3600
sjd.org

Navasota, Texas
CAMP ALLEN
18800 FM 362
936.825.7175
campallen.org

Waco, Texas
ST. ALBAN'S EPISCOPAL CHURCH
2900 W. Waco Dr.
254.752.1773
stalbanswaco.org

Waco, Texas
HOLY SPIRIT EPISCOPAL CHURCH
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

Richmond, Virginia
DIOCESE OF VIRGINIA
110 W. Franklin St.
800-DIOCESE
thediocese.net

Richmond, Virginia
ST. MATTHEW'S EPISCOPAL
CHURCH
1101 Forest Ave.
804.288.1911
stmattsrva.org

Appleton, Wisconsin
DIOCESE OF FOND DU LAC
1051 N. Lynndale Dr. #1B
920.830.8866
diofdl.org

SOCIETY OF MARY,
AMERICAN REGION
Fr. John D. Alexander, Superior
somamerica.org

ASSOCIATES

Tucson, Arizona
ST. MICHAEL AND ALL ANGELS
EPISCOPAL CHURCH
602 N. Wilmot Road
520.886.7292
smallangelstucson.org

San Diego, California
ALL SAINTS' EPISCOPAL CHURCH
625 Pennsylvania Ave.
619.298.7729
allsaintschurch.org

Washington, DC
DIOCESE OF WASHINGTON
Mount Saint Alban
202.537.6555
edow.org

Lake Mary, Florida
ST. PETER'S EPISCOPAL CHURCH
700 Rinehart Rd.
407.444.5673
stpeterslakemary.org

Pensacola, Florida
DIOCESE OF THE CENTRAL GULF
COAST
201 N Baylen St.
850.434.7337
diocgc.org

St. Augustine, Florida
TRINITY PARISH
215 Saint George St.
904.824.2876
trinitysta.org

Tallahassee, Florida
HOLY COMFORTER EPISCOPAL
CHURCH
2015 Fleischmann Rd.
850.877.2712
hc-ec.org

South Bend, Indiana
DIOCESE OF NORTHERN INDIANA
117 N. Lafayette Blvd.
574.233.6489
ednin.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St.
515.277.6165
iowaepiscopal.org

Salina, Kansas
CHRIST CATHEDRAL
138 S. 8th St.
785.827.4440
christcathedralsalina.org

Louisville, Kentucky
BROTHERHOOD OF ST. ANDREW
620 S. 3rd St. Suite 203
724.266.5810
brothersandrew.net

Baton Rouge, Louisiana
ST. LUKE'S EPISCOPAL CHURCH
8833 Goodwood Blvd.
225.926.5343
stlukesbr.org

New Orleans, Louisiana
ST. PAUL'S EPISCOPAL CHURCH
6249 Canal Blvd.
504.488.3749
stpaulsnola.org

Shreveport, Louisiana
DIOCESE OF WESTERN LOUISIANA
4321 Youree Dr. Ste. 400
318.442.1304
epiwlala.org

Annapolis, Maryland
ST. ANNE'S PARISH
199 Duke of Gloucester St.
410.267.9333
stannes-annapolis.org

Boston, Massachusetts
DIOCESE OF MASSACHUSETTS
138 Tremont Street
617.482.5800
diomass.org

Minnetonka Beach, Minnesota
ST. MARTIN'S BY THE LAKE EPIS-
COPAL CHURCH
2801 Westwood Road
952.446.6115
stmartinsbythelake.org

Concord, New Hampshire
DIOCESE OF NEW HAMPSHIRE
63 Green St.
603.224.1914
nhepiscopal.org

Red Bank, New Jersey
TRINITY EPISCOPAL CHURCH
65 West Front Street
732.741.4581
trinityredbank.org

Trenton, New Jersey
DIOCESE OF NEW JERSEY
808 W. State St.
609.394.5281
dioceseofnj.org

Greenwich, New York
DIOCESE OF ALBANY
580 Burton Rd.
518.692.3350
albanyepiscopaldiocese.org

New York, New York
CHRIST & SAINT STEPHEN'S
EPISCOPAL CHURCH
120 W. 69th St.
212.787.2755
csschurch.org

New York, New York
MOCKINGBIRD MINISTRIES
561.414.3563
mbird.com

Queens, New York
CHURCH OF ST. ALBAN THE
MARTYR
116-42 Farmers Blvd.
718.528.1891
stalbanepiscopalqueens.org

Chapel Hill, North Carolina
CHURCH OF THE HOLY FAMILY
200 Hayes Rd.
919.942.3108
chfepiscopal.org

Dayton, Ohio
ST. GEORGE'S EPISCOPAL CHURCH
5520 Far Hills Ave.
937.434.1781
stgeorgesdayton.org

Oklahoma City, Oklahoma
ACADEMY OF CLASSICAL CHRIS-
TIAN STUDIES
405.478.2077
theacademyok.org

Philadelphia, Pennsylvania
PHILADELPHIA EPISCOPAL CA-
THEDRAL
23 S. 38th St.
215.386.0234
philadelphiacathedral.org

Pittsburgh, Pennsylvania
DIOCESE OF PITTSBURGH
325 Oliver Avenue, Suite 300
412.721.0853
episcopalpgh.org

Newport, Rhode Island
ZABRISKIE MEMORIAL CHURCH
OF ST. JOHN THE EVANGELIST
61 Washington St.
401.848.2561
saintjohns-newport.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

Lookout Mountain, Tennessee
CHURCH OF THE GOOD SHEPHERD
211 Franklin Rd.
423.821.1583
gslookout.com

Austin, Texas
ST. MARK'S EPISCOPAL CHURCH
2128 Barton Hills Dr.
512.444.1449
stmarksaustin.org

Irving, Texas
EPISCOPAL CHURCH OF
THE REDEEMER
2700 Warren Cir.
972.255.4171
redeemer-irving.org

Lubbock, Texas
DIOCESE OF NORTHWEST TEXAS
1802 Broadway
806.763.1370
nwtldiocese.org

McKinney, Texas
ST. PETER'S EPISCOPAL CHURCH
400 N College St.
972.562.1166
stpetersmckinney.com

Tyler, Texas
CHRIST CHURCH
118 S. Bois d'Arc
903.597.9854
christchurchtyler.org

River Hills, Wisconsin
ST. CHRISTOPHER'S EPISCOPAL
CHURCH
7845 N. River Rd.
414.352.0380
stchristopherswi.org



Give with delight.

BEQUESTS | RETIREMENT FUNDS | LIFE INSURANCE | LIFE INCOME GIFTS

“Honestly, sometimes I give because I’m supposed to. But then there are ministries that also make me want to give. Enter TLC, which creates community for our beloved Communion. I invest in it with delight. Join me!”

— *The Rev. Charleston David Wilson*
Church of the Redeemer, Sarasota

The Living Church is an independent, entrepreneurial ministry that reaches round the globe to help transform the Episcopal Church and the Anglican Communion. Our endowment is invested with the Episcopal Church Foundation, a well-regarded nonprofit ministry. Their more than \$400 million program is managed by State Street Global Advisors, one of the largest managers of assets in the world.

Contact Dr. Christopher Wells, Executive Director, at cwells@livingchurch.org or (574) 323-7095 to discuss options, or go to livingchurch.org/donate to give immediately.



THE
LIVING CHURCH

SERVING THE ONE BODY OF CHRIST