

TM  The WINTER A.D. 2023  
Anglican Digest

VOL. 65 NO. 4



*Church of the Good Shepherd, Kips Bay, Manhattan*

*IF  
your church joins TAD's*

*Parish  
Partner  
Plan*

*every household in your parish will receive  
the little magazine*

When TAD is mailed to every household, if at least thirty percent of those receiving it support TAD at a contribution rate of twenty-five dollars a year, everybody will continue to receive it.

Ask your Dean, Rector, or Vicar to contact THE ANGLICAN DIGEST for further details and to designate a TAD Sunday, when sample copies will be provided for distribution.



please return entire page

We are interested in The Anglican Digest Parish Partner Plan.

---

Name - please print

---

Address - please print

---

City, State, Zip Code - please print

---

Phone

Email

Send to:

The Anglican Digest  
805 County Road 102, Eureka Springs, Arkansas 72632-9705  
Ph (479) 253-9701    [anglicandigest@att.net](mailto:anglicandigest@att.net)

WINTER 2023

TM  The WINTER A.D. 2023  
Anglican Digest  
VOL. 65 NO. 3



*Church of the Good Shepherd, Kips Bay, Manhattan*



The  
**Anglican Digest**

The Society for Promoting and Encouraging the Arts and Knowledge  
of the Church (SPEAK, Inc.).

**BOARD OF TRUSTEES**

CHAIRMAN

THE REV'D CHARLESTON D. WILSON

VICE CHAIRMAN

THE REV'D CHRISTOPHER COLBY

SECRETARY/TREASURER

THE REV'D DR. C. BRYAN OWEN

THE RT. REV'D JOHN C. BAUERSCHMIDT

THE RT. REV'D ANTHONY J. BURTON

MRS. MARIAN MONTGOMERY CHANCELLOR

THE VERY REV'D DR. NEAL MICHELL

MR. PHILLIP PARKER

DR. E. MITCHELL SINGLETON, HONORARY

**EDITORIAL COMMITTEE**

THE REV'D DR. FREDRICK A. ROBINSON, EDITOR

THE RT. REV'D ANTHONY F. M. CLAVIER, ASSISTANT EDITOR

MS. REBECCA K. ROBINSON, ASSISTANT EDITOR

PATRICIA SULLIVAN, ASSISTANT EDITOR FOR RECIPES

**INQUIRIES AND CORRESPONDENCE**

MS. LINDA CRANE, ANGLICAN DIGEST COORDINATOR

805 COUNTY ROAD 102

EUREKA SPRINGS, AR 72632-9705

EMAIL: [LCRANE@ANGLICANDIGEST.ORG](mailto:LCRANE@ANGLICANDIGEST.ORG)

PHONE: 479-253-9701

[ANGLICANDIGEST.ORG](http://ANGLICANDIGEST.ORG)

Opinions or views expressed in articles & advertisements  
do not necessarily represent those of the Board of Trustees.

ISSN 0003-3278 VOL. 65, NO. 4

PRINTED IN THE U.S.A.

©2023 SPEAK, INC. ALL RIGHTS RESERVED



# The Anglican Digest

REFLECTING THE WORDS AND WORK OF THE  
FAITHFUL THROUGHOUT THE ANGLICAN  
COMMUNION FOR MORE THAN FIFTY YEARS.

CONNECTING    GATHERING    TELLING

For sixty-five years, *The Anglican Digest* (*TAD*) has been the leading quarterly publication serving the Anglican Communion. From its inception, *TAD*'s mission has been “to reflect the words and work of the faithful throughout the Anglican Communion.” At a time when print editions are becoming an endangered species, *TAD* remains a familiar presence in the homes and offices of many Episcopalians.

Founded in 1958 by the Rev'd Howard Lane Foland (1908-1989), our heritage is “Prayer Book Catholic,” and is open to the needs and accomplishments of all expressions of Anglicanism: Anglo-Catholic, Broad, and Evangelical. Thus, *TAD* does not cater to any one niche or segment of the Church, but finds its enduring ethos in serving the Church, including her clergy and lay leaders, those theologically educated and “babes in Christ.” Each issue, therefore, is unique.

*TAD* is sent to anyone who desires to receive it, and is supported by contributions. To receive your own copy, or to partner with us in sharing the work of the faithful, visit [anglicandigest.org/subscribe-now/](http://anglicandigest.org/subscribe-now/), call 479-253-9701, or write us at 805 County Road 102, Eureka Springs, AR 72632.

## A LETTER FROM THE CHAIRMAN OF THE BOARD OF TRUSTEES

Dear Reader,

*“The Times They Are a-Changin’”* was Bob Dylan’s third album, and it was released way back in 1964. The sixties were revolutionary in many ways. But fast forward to 2023, and it feels like times are changing more rapidly than ever.

There are two equal but opposite mistakes Christians tend to make when addressing rapid cultural change. On the one hand, many of us refuse to address the topic of change, preferring incredulity even as the tectonic plates keep shifting beneath our feet. This leads to a rigid and defensive traditionalism that is neither healthy nor uplifting. The rest of us perpetually fall for “all that glitters,” which leads to a wholesale embrace of the cultural zeitgeist. This always leads to disappointment, because, well, the times change. Dean Inge’s words will always ring true: “He who marries the spirit of the age will find himself a widow in the next.”

In this issue, you will find gifted Christian writers who’ve discovered a winsome “mean between two extremes,” to quote the 1662 BCP Preface. Rooted in the unchanging grace of God, in these pages you will discover new ways to unlock the inner-evangelist within you. And since change is the one constant, as they say, Christians are continually called to find new ways to share the unchanging good news of Jesus Christ, who alone “is the same yesterday, today, and forever” (*Hebrews 13:8*).

God bless you.

CW

(The Rev’d) Charleston David Wilson  
Church of the Redeemer

# TABLE *of* CONTENTS

|    |  |
|----|--|
| 6  | LETTER FROM THE EDITOR                                       |
| 7  | CHILDREN'S ABC THANKSGIVING LITANY                           |
| 8  | BLESSED BE JESUS CHRIST                                      |
| 9  | LO, HE COMES WITH CLOUDS DESCENDING                          |
| 13 | JUDGMENT AND JOY   |
| 17 | PRAYER TO JONAH'S GOD  |
| 18 | FORGIVENESS  |
| 24 | IS GOD THE UNIVERSE?   |
| 31 | THERE'S MORE TO CHRISTMAS THAN JUST<br>THE TWELVE DAYS       |
| 35 | ABSOLUTELY, POSITIVELY, 100% TRUE                            |
| 39 | SWEET POTATO PIE   |
| 40 | <i>IN GOD'S GRIP</i> BOOK REVIEW                             |
| 44 | THE APOSTLES' CREED: THE CHRISTIAN'S<br>AID FOR DAILY LIVING |
| 51 | IMPROVE YOUR CORE STRENGTH                                   |
| 55 | PRAYER + SERVICE + THE E WORD = DOK                          |
| 58 | FAITH  |
| 62 | NECROLOGY  |

## A LETTER FROM THE EDITOR

Dear Readers of *The Anglican Digest*,

We are pleased to welcome Church of the Good Shepherd, Kips Bay, in Manhattan as our newest Parish Partner. The parish began in 1858 as a mission of Incarnation Church on Madison Avenue, and was founded to serve the residents who lived along the East River—dockworkers, sailors, rope makers, and the many poor who lived in the slums. Their first building was a rented storefront on Second Avenue near East 28th Street. Two years later, land on East 31st Street was purchased and a church built. The parish grew steadily. By the late 1800s, the Sunday School had approximately 750 children enrolled.

The foundation of the current building was laid in 1902 and the new church was consecrated on December 7, 1904. (The architect was Henry Vaughan, who designed the National Cathedral in Washington, D.C.) The parish became the Church of the Good Shepherd on June 21, 1963.

Today, the church is open for services and activities almost daily. They have a lively Little Lambs ministry to children (infants thru pre-k), a growing online presence with hybrid adult education (in person and online), as well as Facebook Live livestreams/recordings of services. Good Shepherd has an extensive ministry of prayer and intercession (including an hour of quiet meditation and intercession in the chapel every Thursday). Their sister parish in London (St. Dunstan's) is also a focus of mutual prayer and support. "Absolutely, Positively 100% True," on page 35 was written by their Rector, the Rev'd Stephen Morris.

If any *TAD* readers visit New York, please go to Good Shepherd and say, "Hello!"

Who will be our next Parish Partner?

Faithfully in Christ,

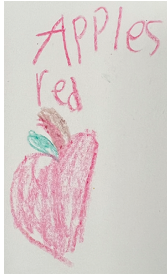
*Fred*<sup>+</sup>

The Rev'd Dr. Fredrick A. Robinson





## CHILDREN'S ABC THANKSGIVING LITANY



SANDRA DAVIS

I thank you Lord for Apples red  
 And Buzzing Bumble Bees,  
 For Cats and Dogs and Elephants,  
 For Fishes in the seas.  
 I thank you for Gorillas  
 And Horses proud and tall,

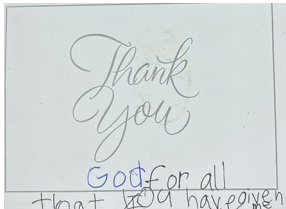
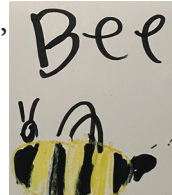


For Igloos in the frozen north  
 And Juicy fruit in Fall.  
 I thank you Lord for Kangaroos  
 And little Lambs at play.



I thank you for the Mountains high  
 And Night's bright star display,  
 For 'whooping' Owls on branches,  
 And Pineapples, a treat,

For Quince and Quilts and Rugs and Rain,  
 For Sandwiches to eat!  
 For Thunder, Umbrellas bright,  
 For Voices' joyous song,



For Winds and ocean Waters deep,  
 For X-ray'd bones made strong,  
 For Yarns and Yawns and Yummies,  
 For ZZZZ's of sleep and rest,  
 For all that you have given me:  
 The finest and the best.

*Artwork is from the first grade Sunday School class at Church of the Redeemer, Sarasota, taught by Beth Bobb, Melissa Long, Meredith Piazza, and Tammy and Scott Schieb.*

CONNECTING

**BLESSED BE  
CHRIST JESUS**

SANDY DAVIS

O blessed be Christ Jesus  
This holy Christmas morn.  
And blessed be our Savior  
Who as a babe was born.  
His Mother, Virgin Mary,  
Beheld Him as her Lord.  
Devotion never ceasing,  
Her heart was pierced by  
sword.  
Might I in humble access  
Behold my Lord and King.



*Rijksmuseum Amsterdam*

And with my heart and  
spirit  
To Him all honor bring.  
Who came to earth our  
Savior  
In swaddling clothes was He.  
Lord, give me grace to  
follow  
And in your presence be.  
In love and adoration  
God gave His only Son  
Redeeming His creation  
For us the victory won.  
Let me ne'er cease to praise  
Him  
Who came to set me free  
From sin and death's dark  
presence.  
All praise and thanks to thee.

**THE ORDER OF ST. ANDREW**

Men and Women, married or single,  
not living in community. Being in  
the world, but not of it. Entrusting  
ourselves to the hands of the  
eternal potter, and being molded  
daily through religious life.

Are You Called?

osabishop@aol.com

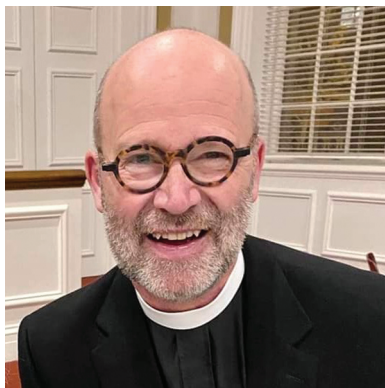
1-(914)-923-2005

osaanglican.org

Advertisement

## LO! HE COMES WITH CLOUDS DESCENDING (THE BEAUTY OF HIS RETURN)

THE REV'D DR. STEPHEN  
HOLMGREN



The title comes from Charles Wesley's hymn-text adaptation of words from *Revelation* that refer to the Second Coming of Christ in glory: "Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him" (*Rev 1:7*). In Advent, and

perhaps having sung Wesley's hymn during the season, we need to explore what this "wailing" may involve.

Many people today regard the Second Coming as something prompting fear about a Final Judgment. This may be one cause for the wailing that Wesley anticipates. Though texts in *Revelation*, as well as in the Gospels, certainly involve this theme, *Revelation's* author is also very clear in expressing a faith that Christ's return will involve restoration, the fulfillment of promises, and the beauty of shared glory. Hence, the wailing may also reflect holy sorrow stemming from a deepened awareness of personal sin, accompanied by "tears of joy" over being forgiven.

Verse 2 of Wesley's hymn predicts the first dimension of wailing: "Every eye shall now behold him, robed in dreadful majesty; those who set at

## CONNECTING

nought and sold him, pierced, and nailed him to the tree, deeply wailing, ... shall the true Messiah see.” Verse 3 describes the second dimension: “Those dear tokens of his passion still his dazzling body bears, cause of endless exultation to his ransomed worshipers; with what rapture, ... gaze we on those glorious scars!”

Words in *Revelation*, preceding and following its predic-

tion about how “all tribes of the earth will wail,” provide a foundation for hope. The author says at the beginning of this last book of the *Bible* (1:4-5), “Grace to you and peace from him who is and who was and who is to come, and from ... Jesus Christ the faithful witness, the firstborn of the dead...” And then (in 1:8) we find, “I am the Alpha and the Omega,” says the Lord God, ‘who is and who was and who is to come...’”



*Jim Janknegt: I will make all things new (2005)*

These words are echoed near the end of *Revelation*, where we find a description of the New Jerusalem and a renewed Creation. Among them are these: “And he who was seated on the throne said, ‘Behold, I am making all things new’” (21:5).

Jim Janknegt’s painting, *I will make all things new*, expressively captures the positive dimension of these themes and the ground for hope that lies in the beauty of the Lord’s return. *All things!* That is a phrase worth exploring in terms of quite a number of biblical texts, especially Paul’s *Letter to the Colossians*.

In the first chapter, Paul writes, “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in

him all things hold together” (1:16-17). Paul then indicates (1:19-20) the ground for hope regarding “all things,” which Janknegt suggestively depicts: “For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven...” God’s ultimate goal in all this is *reconciliation* rather than *condemnation*, even though people who dismiss God’s ongoing work of reconciliation may find themselves brought to sadness.

Notice the pronounced swirling motion in Janknegt’s painting as all things are caught up into the returned Lord’s orbit. But all people? For unlike flora and fauna, as well as inanimate objects, human beings made in God’s image and likeness possess the freedom of will either to accept or to refuse God’s initiatives to reconcile us into divine intimacy. This is why

## CONNECTING

there may be at least two dimensions to the wailing that the Lord's return is likely to initiate. For grief over sin may bear fruit in repentance.



*James B. Janknegt*

We should therefore note the words of invitation at the end of *Revelation*: “Surely I am coming soon.’ Amen. Come, Lord Jesus!” (Rev 22:20)

*Jim Janknegt is a painter who is based in the Austin, Texas,*

*area, who has produced a remarkably large body of work based on biblical themes and imagery. The website featuring his work can be found at <http://bcartfarm.com/> I have admired, and with his permission have featured, his images for many years. “Lo! He comes with clouds descending” appears as Hymn 57 in The Episcopal Church’s The Hymnal 1982.*

### Is God Calling You?

The Sisters of Saint Gregory welcome women from all walks of life who are seeking a deepening call of devotion in their spiritual journey. If you feel drawn to a religious life supported by like-minded women who live in their own homes and serve in their own parishes, and would like further information please visit our website or email us for a brochure at

**[stgsister@gmail.com](mailto:stgsister@gmail.com)**

**[www.sistersof-saintgregory.org](http://www.sistersof-saintgregory.org)**

Advertisement

## JUDGMENT AND JOY

THE REV'D GAVIN DUNBAR  
RECTOR, ST. JOHN'S CHURCH,  
SAVANNAH, GA AND PRESIDENT OF  
THE PRAYER BOOK SOCIETY USA



In the first chapter of *Hebrews*, read on Christmas Day, the writer does something rather startling. He takes a series of Old Testament texts about the unique supremacy of the Creator, the one alone who is to be worshiped, and he applies them to the human Messiah Jesus. It is not an unusual move; throughout the gospels and epistles, the writers apply to the person of Jesus what the Scriptures of Israel apply to God alone. But this

time it is more explicit. One of these texts (*Hebrews 1:6*) is rendered “And let all the angels of God worship him.” Behind that lies the central verse of Psalm 97 (read in services today), rendered in Coverdale’s Prayer Book translation as “worship him, all ye gods.” (The Hebrew word is rendered as “gods” in Psalm 97 and “angels” in *Hebrews 1*, because the gods worshiped by pagans were actually angelic or demonic powers).



*Adoration of the Christ Child  
by the Magi and Angels,  
Cathedral of Cologne,  
Germany*

“Worship him, all ye gods.” It is axiomatic for the religion of Israel that God alone is to be worshiped; and yet here, the apostolic writer transfers to the person of Messiah the worship that belongs to God alone. The only way that one can explain it is if these devout Jews had been convinced that the humanity of Jesus had been taken up into God—a personal union of human and divine natures that we call the Incarnation. To worship Christ is, therefore, to worship God.

The infinite God manifested his glory in the humanity of Jesus. “We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” And as the feast of Epiphany bears witness, he is manifested universally, to “all sorts and conditions of men,” as the only Savior. In so doing, he brings to fulfillment the hope of Israel, as this is set forth in many scriptures,

but in Psalm 97 in particular; Psalm 97 celebrates the coming of God’s kingdom and his righteous rule over the whole earth, now manifested in the divine and human Messiah: “The Lord is King, the earth may be glad thereof; \* yea, the multitude of the isles may be glad thereof.” In the words of Isaac Watts’s celebrated paraphrase of the following psalm (*Psalm 98:4-9*), Christ’s manifestation is “joy to the world.” However, the joy it celebrates is the joy that comes through judgment; it does not confirm the world in its idolatries, but upends them.

The first half of the psalm describes the universal manifestation of God’s kingdom; it recalls the Lord’s awe-inspiring descent on Mount Sinai (*Exodus 19*) for the giving of the law, and Daniel’s prophecy of the judgment rendered by the Ancient of Days (*Daniel 7*):

“2 Clouds and darkness are



round about him: \* righteousness and judgment are the habitation of his seat. 3 There shall go a fire before him, \* and burn up his enemies on every side. 4 His lightnings gave shine unto the world: \* the earth saw it, and was afraid. 5 The hills melted like wax at the presence of the LORD; \* at the presence of the Lord of the whole earth.”

The one who is manifested in the child of the Virgin is none other than the almighty Creator and Judge of the world. His Sonship has been proclaimed by the angel of his Nativity, the Star of his Epiphany, the Voice at his Baptism and Transfiguration, the eclipse at the Crucifixion, the cloud into which he was taken at his Ascension, and as he will be seen by all when he comes again: “The heavens have declared his righteousness, \* and all the peoples have seen his glory.” In the revelation of Christ’s glory, the idols and

ideologies of this world are exposed, their worshipers put to shame, and in a great reversal the very powers they honored as gods are now humbled and called into his service:

“7 Confounded be all they that worship carved images, and that delight in vain gods”: \* worship him, all ye gods. The consuming fire that goes forth from the throne of God is



*Jesus Christ Pantocrator*  
(Detail from the deesis mosaic  
in Hagia Sophia, Istanbul)  
nothing else than the Holy

## CONNECTING

Spirit at work in the proclamation of the Gospel, the Advocate of Christ whose work is to convict the world of sin and of righteousness, and of judgment (*John 16:8*), and so bring about the conversion of the Gentiles in repentance and faith. The defeat of the idols is the Gentiles' deliverance from demonic fantasies into the freedom of God's service.

The righteousness of the one true God manifested in his Son demoralizes and dismays the idolaters, while delighting the people of God: "8 Sion heard of it, and rejoiced; and the daughters of Judah were glad, \* because of thy judgments, O LORD. 9 For thou, LORD, art higher than all that are in the earth: \* thou art exalted far above all gods."

The manifestation of Christ is the "gladsome light"—it scatters the darkness, and illumines not only our way

through this world, but also our souls: "10 O ye that love the LORD, see that ye hate the thing which is evil: \* the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly. 11 There is sprung up a light for the righteous, \* and joyful gladness for such as are true-hearted. 12 Rejoice in the LORD, ye righteous; \* and give thanks for a remembrance of his holiness."

He is manifested to us, that he may be manifested in us.

*From The Parish Paper of St. John's Church, Savannah, Georgia, January 23, 2022*



"Honesty is the best policy; but he who is governed by that maxim is not an honest man."

*Archbishop Richard Whately (Dublin)*

## A PRAYER TO JONAH'S GOD

KAREN D'ANSELM

Forgive us, O Lord God of the Hebrews,  
for feeding Jonah to a large-mouthed whale.  
We sacrificed for You more than he did.  
He hid in the hull, snoozing like a babe.

We prayed to Hercules of ancient days,  
whose double pillars, emerald and gold,  
always guide us off the coast near Cadiz.  
But our gods will not chase after a fool.

Please let us not drown for throwing Jonah  
into the open gullet of this beast,  
and may it vomit him obediently  
near Nineveh or wherever You wish.

From *First Things*, March 2023.



*Jonah and the Whale* (1621) by Pieter Lastman

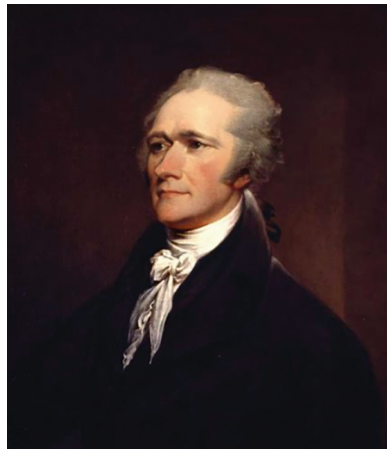
## FORGIVENESS

THE REV'D GARRETT BOYTE  
CHURCH OF THE HOLY CROSS  
SHREVEPORT, LOUISIANA



Those who have seen the Broadway musical *Hamilton* will be familiar with this story, but I'd like us to take a look at the later life of the famous founding father and fellow Episcopalian. Alexander had been unfaithful to his wife through his infamous affair with Mariah Reynolds. This infidelity rose to the level of national embarrassment when he self-published the

Reynolds pamphlet detailing how he had continued the affair while making payments to her husband. It ultimately destroyed his political career and damaged his marriage, seemingly irreparably.



*Alexander Hamilton*

His wife, Eliza, was naturally devastated by his actions and the subsequent publication of those actions. And then, in addition to the trauma of discovering that her husband was unfaithful to her, and having to endure everyone in



*Eliza Hamilton*

the new country being aware of this, another tragedy struck the Hamilton family. Their eldest son Philip was killed in a duel defending his father's honor.

The nineteen-year-old, like many dueling victims, did not die immediately, but suffered for hours as his parents watched helplessly. It's said that Alexander fainted on his way to his son's grave, and

his friends reported that the "grief and horror of the event was permanently etched into his face."

The couple now faced a disintegrating marriage and an unimaginable loss in the death of their son. Many healthy marriages do not survive such a loss, let alone broken marriages. But the death of their son had an opposite effect on the Hamiltons. In the midst of their suffering, they each



*Philip Hamilton*

## CONNECTING

realized that the only other person who truly understood what they had lost was each other.

The Broadway musical notes this change with the devastating number “It’s Quiet Uptown,” with Hamilton’s words:

I don’t pretend to know the  
challenges we’re facing.  
I know there’s no replacing  
what we’ve lost.  
And you need time, but I’m  
not afraid.  
I know who I married.  
Just let me stay by your side.  
That would be enough.

And then the chorus sings:

There are moments that the  
words don’t reach; there’s a  
grace too powerful to name.  
We push away what we can  
never understand, we push  
away the unimaginable.  
They are standing in the gar-  
den, Alexander by Eliza’s  
side.

She takes his hand.  
It’s quiet uptown.

Forgiveness, can you  
imagine?  
Forgiveness, can you  
imagine?

Alexander learned to ask forgiveness. Eliza learned to grant it. It is a difficult subject taught by the strangely unfor- giving teacher of experience, and it’s especially difficult when it involves marital infi- delity. Many, understandably, do not reconcile, such that when it does happen it seems extraordinary. And I’ll add here that if you experience the death of a marriage, for what- ever reason, my intention is not to make you feel bad about that. You know your own circumstances and your own pain and need or expe- rience of healing around that.

But at the core of this episode, we see two people who des- perately need each other in

order to survive the tragedy of their son's death. And as with all of us, we need each other to truly live through life. But, as with any two or more people who spend any amount of time together, we inevitably hurt each other.

Learning forgiveness, giving and receiving, is not something we wake up being good at. It requires years of practice and patience. The greater the betrayal, the more practice is needed. It's why I bring up the story of the Hamiltons. Alexander betrayed his wife in a way not uncommon but incredibly painful. The death of their son added a new, unfathomable depth to their grief. But they each recognized what they needed to recognize. Alexander recognized the pain he had caused, and Eliza recognized the love she still had to give to the man who had hurt her. Alexander repented. Eliza accepted.

When we do wrong, when we hurt others, and, very importantly, when others tell us that we've hurt them, we don't get to pretend that we did not. Likewise, when someone truly acknowledges the hurt they've caused and earnestly repents, we have a responsibility to hear them out. It is an act of discipleship that, in the words of Rowan Williams, "is one of the most radical ways in which we are able to nourish one another's humanity."

He goes on to say:

"When offence is given and hurt is done, the customary human response is withdrawal, the reinforcing of the walls of the private self, with all that this implies about asserting one's own humanity as a possession rather than receiving it as a gift. The unforgiven and the unforgiving cannot see the other as people who are part of God's work of bestowing humanity on them. To forgive and to be forgiven

## CONNECTING

are to allow yourself to be humanized by those whom you may least want to receive as signs of God's gift, and this process is deeply connected with the prayer for daily bread. To deny the possibilities of forgiveness would be to say that there are those I have no need of because they have offended me, or because they have refused to extend a hand to me." (*Being Disciples: The Bread of Dignity*)

A willingness to forgive is clearly the mark of a humanity touched by God—free from anxiety about identity and safety, free to reach out into what is other, as God does in Jesus Christ. But it may be that a willingness to be forgiven is no less a mark of a humanity touched by God. It is a matter of being prepared to acknowledge that I cannot grow or flourish without a restored relationship, even when this means admitting the ways I have tried to avoid it, admit-

ting sin. When I am forgiven by the one I have injured, I accept both that I have damaged a relationship, and that change is possible. And if the logic of the Lord's Prayer is correct, this acceptance arises from and is strengthened by our own freedom to bring about the change that forgiveness entails.

Forgiveness is the exchange of the bread of life and the bread of truth; it is the way in which those who have damaged each other's humanity and denied its dignity are brought back into a relation where each feeds the other and nurtures their dignity. It is a gross distortion of forgiveness that sees it as a sort of claim to power over another—being a patron or a benefactor toward someone less secure. We should rather think of those extraordinary words in the prophecy of Hosea about the mercy of God. "How can I give you up, Ephraim?... for I am God and



not a mortal” (11:8-9). To forgive is to share in the helplessness of God, who cannot turn from God’s own nature: not to forgive would be for God a wound in the divine life itself. Not power, but the powerlessness of the God whose nature is love, is what is shown in the act of forgiving. The disciple rooted in Christ shares that powerlessness, and the deeper the roots go, the less possible it is not to forgive.

At the same time, to be forgiven is another kind of powerlessness—recognizing that I cannot live without the word of mercy, I cannot complete the task of being myself without the healing of what I have wounded. Neither the forgiver nor the forgiven can acquire a power that simply cuts off the past and leaves us alone to face the future: both have discovered that their past, with all its shadows and injuries, is now what makes it imperative to be reconciled, so that they



*Baptismal Font  
Emmanuel Memorial  
Episcopal Church  
Champaign, Illinois*

## CONNECTING

may live more fully from and with each other.

The glory of God, which we often think of in its most regal state of the King of the Universe dispensing power from his throne in Paradise, is rather shown to us in his willingness to be broken for us. This is reinforced each week in the Eucharist when the Son of the Living God is broken by the hands of the priest, and when Prayer C says “Risen Lord be known to us in the breaking of the bread.”

Christ’s calling to each of us is to follow him on this path of brokenness. It’s not enough that he is willing to be broken for us. He is willing to be broken with us, and longs for us to join him as he heals us and the world by his crucified hands. By thine agony and bloody sweat, good Lord deliver us.

From *Crossings*, March 8, 2023

## IS GOD THE UNIVERSE?

THE REV'D DR. CHRISTOPHER BROWN, CANON TO THE ORDINARY, DIOCESE OF DALLAS



*“Follow your bliss and the universe will open doors where there were only walls.”*

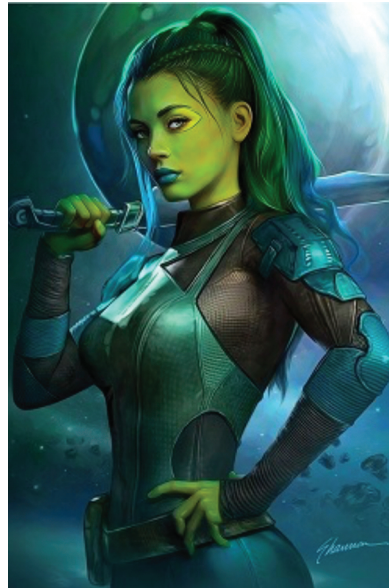
So said Joseph Campbell, an English professor from Sarah Lawrence College, and author of a celebrated book about

comparative mythology entitled, *Hero with a Thousand Faces*. Shortly before he died in 1987, he gave a series of interviews with PBS personality, Bill Moyers, which were aired as the “Power of Myth,” and which gave wide exposure to his ideas. (George Lucas credited Campbell as one of the principal influences behind his “Star Wars” saga.)

Campbell derived his key notion of “bliss” from the Sanskrit word *ananda*, which is the bliss of absolute being or God-consciousness. Campbell says that if we are to pursue such bliss then the “universe” will respond by opening doors and offering new possibilities—as if the universe were something personal, active, and purposeful.

This personal, even anthropomorphic, way of speaking about the universe was not so common in the seventies and eighties when Joseph Camp-

bell came into prominence. Today people frequently speak this way about the universe. “The universe has judged you. You asked it for a prize, and it [the universe] told you no.” These are the words of Gamora, the green alien in the 2018 Marvel blockbuster film, “Avengers: Infinity War.” Gamora is



*Gamora in Guardians of the Universe*

speaking like any number of people today who want to affirm a vaguely conceived spiritual foundation to our lives, and invoke the whole of everything—the universe—in the same way others are more likely to speak directly of God.

This way of talking about the universe is all over the internet. Aglowlifestyle.com describes itself as “a small but impactful spirituality website that aims to help people live a life they love by cultivating their spiritual lives.” One post-ing asks, “Does the universe care about us?” and goes on to say, “it cares about us because we are a part of it. It’s not external to us; it’s within us, and it connects everything. It’s the ‘god’ that is within all of us.”

The writer identifies the universe with a divine inner self within each of us (like the Hindu, *atman*). At the same time, the universe comes across as an overarching per-

sonal divinity who is said to “care about us.” In fact, the universe even seems to have a purpose for us in the same way that Christians and Jews speak about God: “Yes, the universe does have a plan for you. It has a plan for you, everyone on this planet, and the entire human race. There is not one person that the universe does not care about.”

We might be inclined to think of this as a harmless way of substituting the word “universe” for “God” in a secular culture in which people are no longer comfortable talking about “God”—when in fact, we are still talking about the same thing. And certainly, to speak of the universe as a sort of stand-in for God has a conveniently non-sectarian aspect to it. But it rests on a profound misconception. We simply cannot equate the universe with God. This identification is completely inadequate to designate what we

mean—and who we mean—by “God.”

### *God Reveals Himself in Nature*

In the *Epistle to the Romans* the apostle Paul writes, “his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made,” (*Romans 1:20*). Paul asserts that the natural order, “the universe,” reveals God’s “eternal power and divine nature.” In the same way, the psalm proclaims, “The heavens declare the glory of God, and the sky above proclaims his handiwork.” (Psalm 19:1)

Paul makes a similar point in *Acts 14*, when he tells the citizens of Lystra to “turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them...he did not leave himself without witness,

for he did good by giving you rains from heaven and fruitful seasons.” (*Acts 14: 15, 17*) Paul says that the creation is a “witness” to the living God. And who cannot pass through the beauty of the Adirondacks that lie at the center of Diocese of Albany and not take note of that witness?



*Mt. Marcy in the Adirondacks, New York*

Hence, we can say that it is possible to see God in the physical universe. But that is very different from saying that God IS the universe. The scriptures stress that in discerning the “glory of God” in the natural creation, we perceive a sort of watermark, an indicator, of the God who

made the creation. Like the labels on our shirts that say “Made in China,” these signs of glory point away from the creation to its source. Psalm 19 says that great expanse of the sky is God’s “handiwork.” In so far as God is the great artisan, like any craftsman or artist, he pours something of himself into this workmanship. But the thing that is made is distinct from its maker.

Over the course of time, human beings have shown a curious tendency to blur the distinction between creation and the creator, between the universe and the God who spoke it into being. When Paul in *Romans* speaks of how God’s “eternal power and divine nature” may be “clearly perceived in the things that have been made,” this is basis for his indictment of paganism and idolatry. Yes, the creator is discernible in creation. But as a result, says Paul, “they are

without excuse,” because human beings all too often fail to acknowledge the holiness of God—his essential quality of being set apart or distinct from the world. Instead, they confuse the creation with the creator. Says Paul, “although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened...they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator,” (*Romans 1:21-22*).

### *Paganism Old and New*

In his great work, *The City of God*, Augustine describes at length the intricacies of Roman paganism. Ploughing the opening sections of the book, one finds oneself thinking, “when is the good bishop going to get around actually to talking about Christianity?” But in fact, Augustine is en-

gaged in a powerful social critique of his own age, which, in some ways, mirrors our own. Drawing on the exposition of myth and religion by the Roman writer, Varro, Augustine shows that the problem of polytheism is not merely that the Romans worship “cleverly devised myths” (2 *Peter 1:16*), honoring as gods what are not gods at all.

Ultimately what lay behind Roman paganism was that same confusion of the creation with creator that Paul speaks about. Roman pagans, says Augustine, “...believed that religious worship should be offered to the order of nature which [in reality] is organized under the rule and government of the one true God. But such worship is due only to that God; and thus these Romans were, in the words of the Apostle, ‘serving the created order, instead of the Creator, who is blessed for all eternity.

Augustine recognized that the more sophisticated Romans were not truly polytheists, but saw the multiplicity of gods—Mars, Mercury, Juno, Saturn, and so on—as manifestations of one God, Jupiter the king of the Gods, who in turn subsumed in himself the entire creation. “If Jupiter is to be a god and, above all, if he is to be the king of gods, we are bound to identify him with the world, so that he may reign over the other gods who are, according to this theory, parts of himself.” As king of the gods who are “parts of himself,” Jupiter is identified with the world itself. In this sophisticated Roman paganism, says Augustine, “God is the Soul of the World, or as the Greeks say, the cosmos, and this world itself is God,” and again, “God is the Soul of the World, and the world itself is God.” It is usual among the pagans, says Augustine, “to attribute the whole universe to Jupiter; hence the poet says,

“The whole universe is filled with Jupiter;” (oddly similar and yet so different from Psalm 19:1 quoted above).

### *Nothing New Under the Sun*

It is evident that ancient Roman religion was far more subtle than most Christians realize. This is why it tenaciously maintained the loyalty of the Roman educated classes, much as eastern mysticism and the new paganism appeal to many educated people in our own society, who are attracted by many of the same underlying ideas. As Solomon said, “there is nothing new under the sun.” (*Ecclesiastes 1:9*) We see here that the modern predilection to speak of universe in the way people traditionally have spoken of God mirrors almost exactly the sophisticated paganism that was prevalent in the early Christian centuries. At its core is that same ancient error of confusing the creation with the creator. For as Augustine

insisted, “The true religion distinguishes Creator from creature.”

This leads Augustine to make an almost credal confession—and one in which we can whole-heartedly share: “We worship God, not the sky and the earth, which are the two elements of which this world consists; we do not worship a soul, or souls, diffused through all living beings; we worship God, who made the sky and the earth and everything that exists in them, who made every soul, the souls which simply exist in some manner, without sensibility or reason, and sentient souls as well, and those endowed with intelligence.

*From The Albany Episcopalian, Christmas 2022*



***Share joy all year long with a gift subscription. Just mail in the form at the back of this issue!***



## THERE'S MORE TO CHRISTMAS THAN JUST THE TWELVE DAYS!

THE REV'D JAMES P. HANEY  
ST. PAUL'S-ON-THE-PLAINS  
EPISCOPAL CHURCH  
LUBBOCK, TEXAS



The Christmas season lasts 12 days from sundown December 24th through sundown January 5th. We prepare for it by observing the season of Advent on the four Sundays (and subsequent weekdays) prior to Christmas. But the larger

Christmas cycle extends far beyond Advent and Christmas, with observances of Gospel events with dates that play off of the date of December 25th in both directions on the calendar. This longer



*The Annunciation  
From an altar in Salzburg  
Cathedral (RC)*

cycle begins nine months before Christmas with the observance of the Annunciation of Jesus' conception by the angel Gabriel to Mary on March 25th (see *Luke 1:26-38*). It continues with a remembrance of Mary's Visitation to her relative Elizabeth on May 31st (see *Luke 1:39-56*). Then we observe Elizabeth giving

## CONNECTING

birth to John the Baptist six months before Jesus' birth, on June 24th (*Luke 1:57-58*). Then, after all that lead-in, we celebrate Christmas on December 25th (along with Advent beginning four Sundays earlier). During the 12 days of Christmas, we always mark the feast of the Holy Name on January 1st, when Jesus was eight days old and was circumcised and named (*Luke 2:21*). Finally, the larger Christmas cycle doesn't end until February 2nd, the Feast of the Presentation of the 40-day-old-infant Jesus in the Temple (see *Luke 2:22-38*). Thus, the larger Christmas cycle runs about 45 weeks from 3/25 to 2/02 every year, which comprises 86% of a year. Of course, it's a good reminder of how important Jesus' Incarnation is to us as Christians. It's no accident that many people bow (and some even genuflect) during the Nicene Creed when the Incarnation is referenced ("...by

the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man").

As Christmas approaches, as we prepare to celebrate the Incarnation, our hearts and our attention typically turn toward Bethlehem. Every Christmas, many pilgrims gather at the Church of the Nativity in Bethlehem, built over the supposed site of Jesus' birth and one of the oldest large churches in the world. There is a preserved cave in a chamber under the altar that marks the presumed site of the Nativity. It may have been there, but even if it's not the exact location, it's likely not off more than a couple hundred yards or so of marking the spot. For at least 1,700 years, Christians have come to that location to remember the centrality of Jesus' Incarnation, and that — the centrality of Jesus' incarnation — gives it spiritual

resonance, not the exactitude of the physical spot.

The theological heart and core of the Good News of the Incarnation, the Good News of Christmas, is that God chose to dwell with us and among us as a human being in the person of Jesus Christ. The Latin version is *VERBUM CARO FACTUM EST*, “The Word was made flesh,” straight out of *John 1:14*: “The Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.”

About 70 miles north in Nazareth is a church built over the site of the Annunciation. On the lower level is a chapel built around the remains of a 1st century home, presumably Mary’s (though again, if this wasn’t quite the exact spot, it’s undoubtedly within a couple hundred yards). And on the altar in that chapel, a word is added to the traditional Latin. It says, *VERBUM CARO HIC*

*FACTUM EST*: “The Word was made flesh, HERE!”



*Altar in Basilica of the Annunciation, Nazareth. The words inscribed between the two lights are: VERBUM CARO HIC FACTUM EST: “The Word was made flesh, HERE!”*

In the 21st century we’re very aware how small our Earth is in the grand scheme of things. Yet, Jesus came to live amongst us, here, in the flesh, as a real human being. The word in *John 1:14* for “lived among us” is more literally

## CONNECTING

translated as “tabernacled.” You may remember that in Exodus the portable Temple/Tent where Moses and the Hebrew people worshipped God was called the Tabernacle. And the Tabernacle was always set up in the center of all of the tents of all of the Hebrew people.

Thus, in *John 1:14*, “lived among us” conveys the meaning that Jesus “set up his tent in the middle of our campground,” or more loosely “moved into the middle of our neighborhood.” And

since travel times have shrunk in our modern world, in a very real sense, whether we’re thinking of Jesus’ conception in Nazareth or his birth in Bethlehem, these events have taken place “in the middle of our neighborhood.” The Word was made flesh, HERE! God lived as Emmanuel (“God with us”), HERE! Jesus chose to live as one of us, HERE!

*Verbum caro HIC factum est!*

*From The Epistle, December 2022*



### **The Franciscan Order of the Divine Compassion**

An Anglo-Catholic religious order of Third Order brothers and sisters striving to proclaim the Good News of Christ through penance and prayer. Our brothers and sisters minister in the communities in which they live. For further information please contact:

Br. Peter Stephen, OSF,  
4125 River Birch Rd., Fort Worth, TX 76137  
e-mail [vicar-general@fodc.net](mailto:vicar-general@fodc.net)  
or call 817-948-8826

Advertisement

## ***ABSOLUTELY, POSITIVELY, 100% TRUE***

THE REV'D STEPHEN MORRIS  
CHURCH OF THE GOOD SHEPHERD  
KIPS BAY (MANHATTAN)



God became human. The immortal became capable of dying. The uncreated Creator became the created. Limitless, eternal divinity embraced limitation.

Every time we proclaim the Creed, that's what we assert. "I believe in one God .... And in Jesus Christ, his only Son, our

Lord .... Who for our sake was incarnate of the Virgin Mary, and was made Man." The second Person of the Holy Trinity—the Word—united himself to his creation, becoming human. Not for a little while. Not in only a few ways. He united himself to the human race forever, becoming identical to us in every way except sin. While remaining exactly what he was before, he became one of us. Exactly.

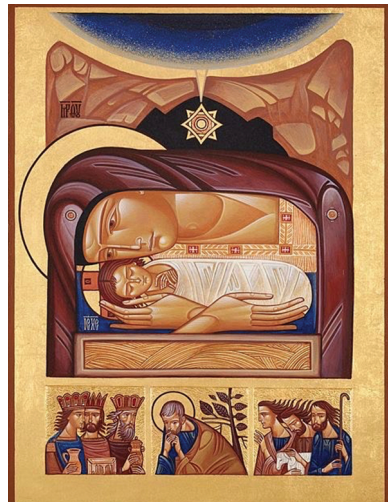
The fancy theological word for this is paradox. Two things that are perfectly true but that would seem to be mutually exclusive. An atom is either oxygen or hydrogen. The glass is full of water or apple juice. The stove is hot or not. A person is divine or human. Yet the Word of God made flesh, the only-begotten Son of the eternal Father, is now both God and Man, divine and human. Absolutely, positively, 100% divine and absolutely, positively, 100% human. Not

## CONNECTING

50/50, half human—half divine. Not extra-special human but not quite divine. Not divine in a manner similar to the Father but different; the Son is absolutely, positively, 100% divine in exactly the same way the Father is divine AND absolutely, positively 100% human in exactly the same way that we are human.

No other faith or spiritual practice or religious tradition has the audacity to make such a proclamation. As Christians, we understand this to be consistent with how God has revealed himself throughout history in his relationship with his Chosen People and yet it is also an entirely new, radical re-beginning. Emmanuel. God-with-Us. God beside us, shoulder to shoulder, experiencing everything that we experience: all the joy and all the pain; all the satisfaction and all the disappointment; all the anxiety and all the life and all the death.

The Word had always intended to be made flesh and unite with the creation. The Word did not decide to become human because our first parents turned their backs on God, bringing sin and Death into the world. Our first parents brought Death into the world so the Word knew that uniting with the creation would now necessarily also involve dying. And he still went ahead with his original plan, being



*The Nativity of Christ  
Ukrainian Icon*

born of a woman. He entered time in fellowship with those whom he had made. And because those whom he had made had made themselves subject to Death, he embraced our experience of Death as well and blew it up from the inside out.

(Early preachers said that Death, since Christ's own death and Resurrection, is like a snake or a chicken that's had its head cut off. It can still run around spurting blood and making a mess, scaring the kids, but it really can't do anything to hurt us unless we allow it to, and that it will finally collapse altogether of its own accord when Christ comes again.)

What does this audacious assertion have to do with my daily life? How does this have any meaning or impact on me today? It means that I don't need to fear Death. It means that I don't need to keep put-

ting myself first or keep accumulating possessions as a way to keep Death somehow "out there," away from me. It means I can be vulnerable to others just as the Word-made-flesh was vulnerable. This bold proclamation means that I can become by grace—by God's gracious gift—absolutely, positively, 100% everything that Jesus was naturally.

There are fancy theological words to describe all this. Paradox. Incarnation. Salvation. Theosis. Synergy to describe the cooperation with God that makes theosis and salvation possible.

The Word was made flesh (*John 1:14*) so that ... you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire (*2 Peter 1:4*).

That's what Advent-Christmas-Epiphany-Candlemas are all about: celebrating the

## CONNECTING

coming of the Word in the flesh to share everything he is with us. As strange as it seems to us, Candlemas was once the most popular feast of this winter cycle. Why? Because it highlights the many paradoxes of the Christian message: the divine becomes human, the Lawgiver becomes obedient to his own Law, the limitless is constrained by the limitations of a six-week old

infant, the Creator is united with the creation, the ever-new source of all blessing is blessed by a dying old man and woman, the Maker of all is cared for by his Mother and foster father, the life of the Immortal is paid for with two pigeons, the old man holds in his arms the one who holds the whole creation in the palm of his hand.

This winter, Candlemas (*February 2*) is a Friday. Will our parishes be open? Will the services be celebrated? Will the people come? Candlemas is our opportunity to delight and revel in all the splendid paradoxes and contradictions that we proclaim every Sunday. All the apparently mutually exclusive truths that nevertheless are all true simultaneously.

All of it—Absolutely. Positively. 100% true.



*Icon of the Presentation of  
Christ in the Temple*

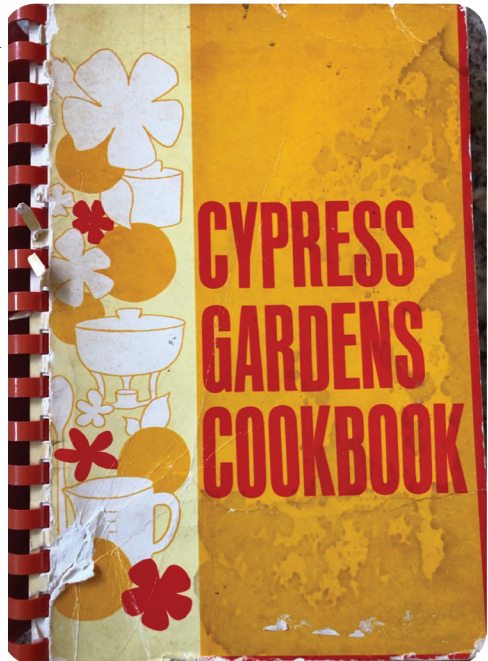


## SWEET POTATO PIE

3 eggs  
1 cup sugar  
1 cup mashed sweet potato  
1 cup margarine (or ½ cup margarine plus ½ cup milk)  
1/2 teaspoon vanilla  
1/2 teaspoon cinnamon  
1/2 teaspoon nutmeg  
Pastry shell, unbaked

Beat eggs, gradually add sugar. Cream the margarine and add alternately to egg mixture with the potato. Add flavorings and put into uncooked pastry shell, and bake for 40 minutes at 375° or until done.

Mary Lanier Scott



From *The Cypress Gardens Cookbook*, Compiled by St. Agnes Welfare Guild  
St. Paul's Episcopal Church  
Winter Haven, Florida 1970

## IN GOD'S GRIP: WHAT GOLF CAN TEACH US ABOUT THE GOSPEL

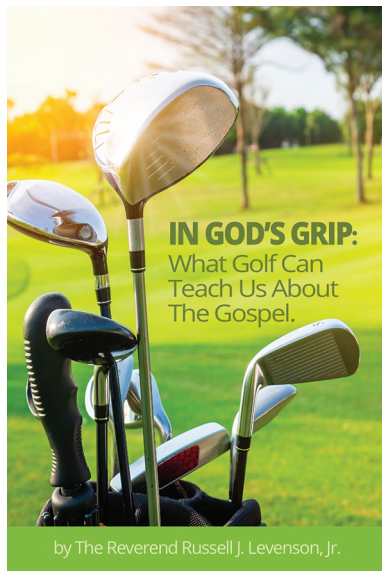
BY THE REV'D DR. RUSSELL J.  
LEVENSON, JR.

REVIEW BY THE  
REV'D DR. FREDRICK A. ROBINSON

Russell Levenson, Rector of the largest Episcopal Church in the world, St. Martin's, Houston, has written a new book on the spiritual life. Entitled *In God's Grip: What Golf Can Teach Us About the Gospel*, this new book by Fr. Levenson uses possibly the most widely read book on golf ever written, *Five Lessons: The Modern Fundamentals of Golf*, by Ben Hogan, to help his readers understand how better to connect with our Creator.

Any teacher, preacher, author, motivational speaker, or any other communicator of any sort seeks not just to impart

information, but to connect at some level with the person reading or hearing the communication. That connection is especially crucial for communicators of spiritual truth, for if the connection isn't made, most likely the spiritual truth will not be grasped, or at least not considered relevant.



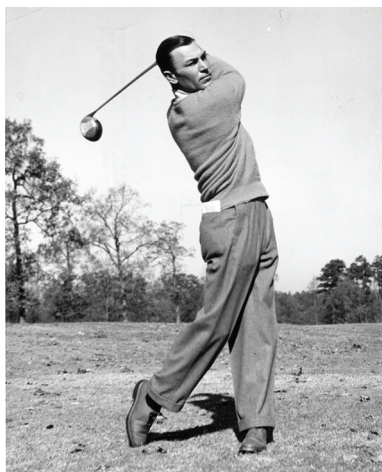
*In God's Grip* seeks to connect the reader with God on several levels. At the very beginning, Levenson points out that

even Hogan literally points to God at a basic level. In writing about his accomplishments as a golfer, Hogan thanks his wife, who has helped him “more than she knows,” then, “sifted in his gratitude were some words that might have surprised some, ‘But there’s something else I’m thankful for – you just can’t do this sort of thing without God’s help.’” Hogan gives the credit of his success as a golfer to God!

Levenson also connects with his readers in a straightforward way by sharing his wisdom gained through a lifetime of faith and practice and through decades of serving as a parish priest. As I have found with everything that I have read by this author, he connects with his readers at a deep level because he understands human nature as well as the best of psychologists, the Christian faith as a competent theologian, and has the ability to bring those two to-

gether in an understandable, compelling, and pastoral way.

The greatest connection that Russ Levenson makes in his book, of course, is the connection between golf and the spiritual life. He uses Hogan’s fundamentals of golf—grip, stance, the “plane,” swing, and so on—to discuss the fundamentals of Christian faith. “‘Good golf begins with a good grip,’ Ben Hogan wrote.” After discussing Hogan’s main points about the golfer’s grip,



*Ben Hogan*

## CONNECTING

Levenson draws his comparison with the spiritual life, the latter being much more in depth, since that is the point of the book. That being said, the reader will definitely learn something of the fundamentals of golf as well.

In *“In God’s Grip: What Golf Can Teach us About The Gospel,”* Russell Levenson writes beautifully about the spiritual

life, using the game of golf as a kind of parable. After the Lord Jesus Christ told the parable of the mustard seed, most likely all who heard it were reminded of the kingdom of heaven whenever they saw a mustard plant. Likewise, after he referred to himself as the vine and to his disciples as the branches, the disciples probably could not see a grapevine without thinking of Jesus’

### **A NEW BOOK** by the Rev. Russell J. Levenson, Jr. **Expected in November 2023!**



#### **“IN GOD’S GRIP: What Golf Can Teach Us About The Gospel”**

*“Russ has done a masterful job of showing how the game of golf is a metaphor of living a good life through the Gospels and that when we are in ‘God’s Grip,’ anything is possible.”*

– Joe Sweeney, businessman and author of five books including, New York Times best-seller *“Networking is a Contact Sport.”*

Available on Amazon and  
wherever fine books are sold.  
Insight Press, Inc.

metaphor. Metaphor and parable were rabbinic methods of teaching and they remain the best method of teaching in the preacher's wheelhouse. If golf had been a game played in first century Palestine, undoubtedly Jesus would have told a parable about it.

For this reader, one of the things I found most compelling about his book is his discussion about the importance of sanctification in the Christian life. The following quote gives part of his rationale for that emphasis:

“In the last generation or so, there has been a rise within the Church of something now known as the ‘hyper-grace’ movement. In part, the movement suggests because we are all flawed and sinful, Jesus does not expect us to contribute anything to Him other than our guilt and sin. Because we are flawed, we will continue to live flawed

lives, and so the only thing that matters in the Christian life, the only thing that counts is grace. Any attempt at being righteous for God's sake is foolish, because we are too broken.”

Levenson forcefully disagrees. Therefore, he discusses ways that the Christian can further the crucial process of sanctification. He elaborates on “a few concrete steps you can take to more fully empower your life with Christ. We will put these under the heading of the ancient Christian Disciplines of guidance, prayer, study, worship, and, confession.”



*The Rev'd Dr. Russell Levenson*

## CONNECTING

Levenson's book offers spiritual lessons for everyone, from the golf-averse to the seasoned pro. After reading his book, the simple act of gripping a golf club turns into a moment to reflect on one's own relationship with God. *In God's Grip* obviously comes from a life devoted to pursuing a relationship with God from the perspective of a seasoned priest and pastor; and probably not too shabby of a golfer! This book takes ancient truths and puts them in the context of our 21st-century life. It's a "must read."



## CORRECTION

Page 21 of the fall issue incorrectly labeled a picture of Lancelot Andrewes as Thomas Cranmer. TAD regrets the error.



## THE APOSTLES' CREED: THE CHRISTIAN'S AID FOR DAILY LIVING

SCOTT H. CARR, JR.



Part of my devotional practice is praying Morning Prayer each morning (read most mornings) from the *Book of Common Prayer* before I leave home for work. During the Morning Prayer service, following a time of reading Scripture and preceding the bulk of the prayers, we recite the Apostles' Creed. On days I

make time for Evening Prayer after dinner, it makes a second appearance in the same place. While reciting the Creed, my mind easily wanders, ready to move on from Scripture reading to prayer without paying close attention to the substance of the Creed. Once, I caught my mind straying and began to try to refocus on the Creed's words and had to ask myself: Why do we recite the Apostles' Creed each morning? If I was going to engage in the practice, then I needed a clear intention to help me focus again on the famous words, quoted here in full from the *Book of Common Prayer*, Morning Prayer Rite II (p. 96):

I believe in God, the Father almighty,  
 creator of heaven and earth.  
 I believe in Jesus Christ, his only Son, our Lord.  
 He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate,  
 was crucified, died, and was buried.

He descended to the dead.  
 On the third day he rose again.

He ascended into heaven,  
 and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
 the holy catholic Church,  
 the communion of saints,  
 the forgiveness of sins,  
 the resurrection of the body,  
 and the life everlasting.

Amen.

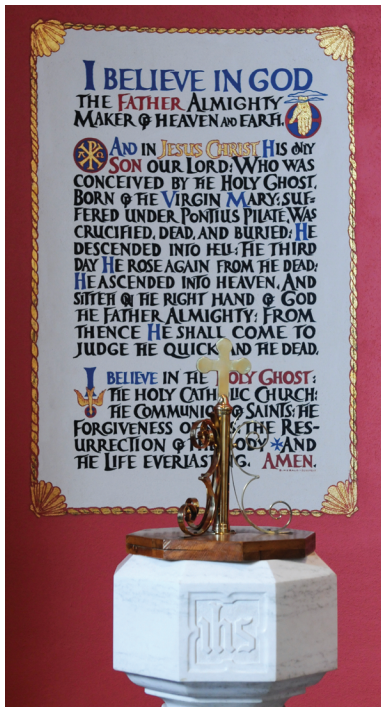
The Creed appears early in church history, within a few centuries of the time of Jesus. In early use, it was a statement of faith made by a Christian immediately prior to baptism. It served as a way of publicly affirming their faith in the trinitarian God of the Bible, revealed most clearly in the person of Jesus through His

## CONNECTING

death and resurrection. It is a declaration of trust in the Gospel. It still serves the same role in the *Book of Common Prayer's* baptismal liturgy, as it does in the baptism services of many other Christian

traditions. It follows a series of renunciations of evil and affirmations of turning to Christ. Then follows a series of commitments to order our lives after the pattern of Christ's self-giving love. It anchors the new believer in the story of God's redemption and provides an opportunity for the new believer to claim the story as their own.

So why repeat this creed each day? Why the constant reminder of this affirmation of belief from our baptism? For me, the key to answering this question came from recognizing where it appeared in my day. I would walk through Morning Prayer and then hop in the car to commute to work at a work-release facility. Throughout the day, I conduct numerous actions and take in amounts of information from interactions with other people that inform how I view the world. These views crystallize into



*Baptistery of Church of the Redeemer, Sarasota, Florida  
Photo: Grier Ferguson*



a story about how the world works. As I deal with the decisions made by those we are servicing, am confounded by managerial decisions, and am frustrated by disorganization, I am concocting a vision of what is true about the world. It often goes something like this: “The world is disorganized. Everyone is out for themselves, from our highest leaders to our most difficult

clients. Everyone makes poor decisions. No one can change. My co-workers’ decisions can hurt the people we are trying to help and render even the best choices I make during the day useless.” On the days when the evidence piles up, when this story of what is true about the world seems the strongest, my emotional reaction is as expected: anger, frustration, and despair.

## SOCIETY OF KING CHARLES THE MARTYR XL ANNUAL SOLEMN MASS OF S. CHARLES, K.M.



*REMEMBER!*

11 a.m., Saturday, 27 January 2024

Church of the Advent, Boston, MA

**\*WHERE SKCM'S AMERICAN REGION  
WAS FOUNDED\***

The Rev'd Canon Jeremy Haselock,

Former Chaplain to the Queen, Select Preacher

Followed by **BUFFET LUNCHEON**,

reservations required, \$30/person. Alcohol donations.

Check to “Church of the Advent” – memo “SKCM”

Send by 17 Jan. to Church of the Advent at 30 Brimmer Street,

Boston MA 02108 USA — local contact (617) 523-2377 x 135

or kharrington@theadventboston.org; <https://theadventboston.org>

### SOCIETY INFORMATION

[www.skcm-usa.org](http://www.skcm-usa.org) or email [membership@skcm-usa.org](mailto:membership@skcm-usa.org)

Join our growing devotional society — website: click *Join or contribute*

Advertisement

## CONNECTING

I then find my own actions during the day are shaped by my emotional response to the world around me, rather than the Christian story. I can be impatient with clients. My decisions come out of the same sense of self-preservation as all my co-workers, rather than out of self-giving love for my neighbors. Too often, I give in to the temptation to do what is most convenient for me rather than what most reflects the love of Jesus for the world around me. Not only is the world around me chaotic and self-seeking, but so are my own desires and the actions I make based on those desires. I find that my life too often looks more like the story around me than the Christian story.

Reciting the Creed each morning before driving to work is an act of defiance. It declares a counter-story to the one that seems obvious to me throughout the work day. The

Creed reminds me of what is actually true about the world, the story I joined in baptism. It declares that the world is not chaotic, but that a good Creator ordered all things. It is an assurance that the crucifixion of Jesus defeats the worst choices made during my work day by clients, colleagues, and myself. The resurrection life of Jesus, running through the world in the work of the Holy Spirit, creates the possibility for everyone, including me, to change. The resurrection of the body and the life everlasting is the hope and assurance that the only choices that will last for eternity are those informed by the love of Christ. Reciting the Creed reframes a day — from losing focus on this story to recognizing God at work, even when challenges loom large and it feels impossible to remember the victory of Christ.

Each evening, as I tell my wife about the day, I find myself

focusing on the visible facts and again believing the story of my workplace. When I recount the events that loom the largest in my mind, my voice again betrays anger, frustration, and despair. Reciting the Creed again at Evening Prayer is an opportunity to reframe all that occurred during the work day and behold how God has defeated the brokenness of the world in the death and resurrection of Jesus. And there it is, the reason the Creed shows up twice a day in the Anglican Daily Offices of Morning and Evening Prayer: It is so easy to forget that the Gospel is the true story of our world: we need multiple, daily reminders.

Yet this Creed does not just belong to Anglican Christians. The Creed is part of all Christians' heritage and can play a similar role in the devotional life of all Christians. After any devotional reading of Scripture, a recitation

of the Creed can remind us of the entire Gospel story, of which our Scripture reading was an excerpt. It can ground our whole day in the Christian story and remind us of what is true and all too easy to forget, the Good News that God is with us and that Jesus' death and resurrection have defeated all things that keep us from Him so that we can know Him fully.

So how can we recite the Creed devotionally in a way that helps us focus more closely on the story of God's work in our world? Let me offer three pieces of advice. I recommend starting with the first and adding the next as you grow more familiar with the Creed. First, say it out loud slowly. Reciting the Creed out loud gives you a chance not only to think the words but also to speak them and hear them. The more senses you involve, the more the Christian story engages your body and

mind. Utilizing different senses helps the Gospel seep more deeply into us as embodied creatures. Saying it slowly, focusing on one word at a time, allows each word of the Creed to unfold its rich meaning. As you slowly meditate on each word, it will bring back memories of the Scriptures you've read, sermons you've heard, and lessons you've learned throughout your entire life as a Christian.

Second, once you have gotten used to letting the Creed passively remind you of what you've learned over the years, actively think about what each word means. Ask, "What is it that I am saying I believe? Do I believe it?" Asking these questions at each word allows you to assert that you do, in fact, believe each line of the Creed. You are reminding yourself that this is the story of the world you live within. This is what you know to be true.

Third, pray the Creed. As you have grown accustomed to what each word conveys and have actively reminded yourself that this is what you believe, allow yourself to think of moments during your day that feel most out of step with that story and offer them back to God. If you are tempted during the day to think the world is chaotic, when you name the Father as "Creator of heaven and earth," offer those chaotic moments to God, recognizing He is the one that created and ordered the world. As you recite "the forgiveness of sins," remind yourself of the sins you have committed and continue to struggle with and confess them to God while receiving His forgiveness, and forgive the ways others sin against you.

The Apostles' Creed is an incredible devotional tool for Christians to remember the basic features of the Christian

story. Let us take an opportunity to utilize it in meditation to remind us what we have learned about who God is. Let us ground ourselves in the assertion that this is what we know to be true. Let us pray through it, asking God to help us see it as true in each moment of our day, especially those moments that feel like they do not match the story of the Creed. As we live our lives actively in the presence of God, looking to His truth and expecting Him to work in us, He will give us the eyes of faith to see His work in the world behind every moment of our lives.

*Scott H. Carr, Jr. is a denominational pilgrim who has studied at Calvin Theological Seminary and Eastern University. He currently serves as an employment counselor in a work-release facility in Southern New Jersey.*

## IMPROVE YOUR CORE STRENGTH

THE REV'D CN. DR. ROB DROSTE  
CANON FOR CONGREGATIONAL  
DEVELOPMENT AND MISSION  
DIOCESE OF NEW JERSEY



For years, personal trainers, coaches, and gyms have emphasized “strengthening your core.” Those planks, bridges, and situps all contribute to developing what the Mayo Clinic calls “the central part of your body.” When we train this set of muscles, Mayo tells us, we have “better balance and steadiness, also called stability.”

## CONNECTING

I experienced this for a decade. In my 40s, I finished nine marathons. There were many lessons about stamina and discipline in all that training, plus a lot of Gu (Google it) and blisters. But one of the most important lessons I learned was when my coach said “situps are the most important runners’ exercise.” I didn’t think that was right, until I took his advice and got serious about it. Several annoying problems in my legs and back disappeared right away. Core strength.

Of course, the Church is no stranger to seeing the Christian life in athletic terms. In the beloved passage from *1 Corinthians*, Paul talks of his spiritual path as an extended athletic event. He runs “with purpose in every step” and he emphasizes even more his sense of the necessity of hard training: “I discipline my body like an athlete, training it to do what it should.”



*Improving his Core Strength  
is Josh Caughey  
Champaign, Illinois*

So we know the importance of our bodies’ physical core strength, and we have Paul talking about his individual spiritual core. How do we strengthen the “core” of our congregation? Whatever it is, how do we discipline it in such a way that it offers us strength for the hard, long-term work

of growth? Whatever it is, how do we train it so we can have balance, steadiness, and stability?

First, let's define our congregation's "core." I'd suggest that the core of the congregation is really two parts that, like the core of our bodies, work together. For fun, let's call them "the abs" and "the obliques." The abs are the deep conviction, the strong confidence, that Jesus Christ is all that the Creeds tell us he is and much more. He is, "The only Son of God, eternally begotten of the Father, God from God..." "The Way, the Truth, and the Life" and "the only way to God."

When we experience weakness or ambivalence, suspicion, or even cynicism about who Jesus is—that is, who he said he is and what others in the New Testament said about him, our core is weakened. And along with that, our bal-

ance, steadiness, and stability are weakened as well. Take an honest look around your church. Where it is out of balance, unsteady, or unstable I can guarantee you that this part of your core needs strengthening.



*Icon of Christ, written by  
Christine Hales  
Sarasota, Florida*

The second part of the core—"the obliques"—is the deep conviction, the strong confidence, that we need a savior.

## CONNECTING

In other words, we cannot save ourselves. We cannot find our way to reconciliation with God and/or others on our own efforts. We must have the power of the Jesus Christ of the creeds, scripture, and tradition to step in and save us. Without it, we will stay imprisoned in selfish, self-seeking attitudes and motives, and we will suffer—along with everyone whose lives we touch.

Wherever we think that we can save ourselves—often understood in this attitude: “I’m a nice person who’s trying to get nicer”—we set ourselves on a road that actually goes nowhere, or worse. Well, maybe it goes fine for a little while, but the deceptions of the heart will ultimately lead us into dead ends and we end up utterly lost and exhausted. We end up hopeless and in many cases, very bitter.

When we think we can do it ourselves we try to do things

on our own power, and we try to earn our salvation. The awful truth is that none of this works in the long run. We are exhausted, and the little bit of strength, utterly insufficient for the task, is quickly depleted. And that, of course, is a terrible weakness of its own.

If you think of these two parts of the core — the abs and the obliques — and see them as weak, it’s not hard to see how a congregation could be out of balance, in pain, ineffective, and unstable. For now, look around. Where are the imbalances, unsteadiness, and instability in your church? How might they be connected to weak abs or obliques? This may make you anxious; that’s all right. There are definitely things we can do to make them stronger in this new year.



Check us out online at  
[anglicandigest.org](http://anglicandigest.org)



## PRAYER + SERVICE + THE E-WORD = DOK

YOLANDA PATTERSON SEAWRIGHT  
PRESIDENT OF THE DAUGHTERS OF  
THE KING  
DIOCESAN ASSEMBLY OF ALABAMA



*Yolanda Patterson Seawright*

I would like to share with you the story of The Order of the Daughters of the King, known by the familiar abbreviation of DOK. The formal founding of the Order was on Easter Eve, 1885, at The Church of the Holy Sepulcher, an Episcopal



*Margaret Juliet Franklin*

church in Manhattan, NY, by 31-year-old Margaret Juliet Franklin with the blessing of her rector. Its original mission was to spread the Kingdom of Christ among women to help grow the Church, specifically at the parish level. The goals were to help women know Christ and develop a deeper relationship with Him, enabling them to make Him known to others and become

## CONNECTING

a reflection of God's love to others. After several years of growth and development and with the blessing of the diocesan Bishop, other Chapters were formed in the Diocese of New York.

Daughters went "national" here in the US in 1891 with the formation of 63 chapters and held its first National Convention in 1893. Chapters of the Order were started in Canada in 1895 with England, China, and Australia all having Chapters by the beginning of the 20th century. Today, there are DOK Chapters in parishes and mission churches around the globe, all working to spread Christ's kingdom.

DOK is distinguished from other lay ministries of the Church by the vows each member takes after a 12-week discernment and study period to live a Rule of Life in community with each other in our

parish chapters. That Rule is the title of this article: Prayer + Service + Evangelism = DOK. We vow to pray daily, serve Christ in His Church and practice evangelism by spreading the Good News of God's love and salvation for us all through the sacrifice of His Son, our Lord, our Savior and King, Jesus. We wear our own specially designed cross as a visible symbol of our identity.



In our parishes, we work with our clergy to be an integral part of the spiritual life of the church. Daughters teach Sunday School, lead and participate in Bible Study, visit / communicate with the sick and shut-in, comfort the be-

reaved, welcome visitors and new members, organize and host parish outreach ministries, serve on the Altar Guild, sing in the choir, keep the parish prayer list, and serve as LEM. We are lectors, ushers, acolytes and crucifers. We serve on vestries, parish committees, work with the youth, and we participate with the work of the ECW. Some of us are deacons and priests.

We are wives, mothers, sisters, aunts, friends, companions, grandmothers, and godmothers. We are teachers, nurses, doctors, lawyers, engineers, “techies,” authors, business owners, grad students, musicians, therapists, caregivers, executives, politicians, financiers, accountants, and homemakers and many more job descriptions. We are actively employed and retired. We are able-bodied and not so able-bodied. We all love the Lord, and we all love the Church.

There have been some changes over the past 135 years since our founding. Women are now deacons, priests, and bishops in the Church. The Order now includes women from denominations that honor the historic episcopate. We now have Junior Daughters for young ladies aged 7 through 20 in parish chapters under the guidance of Senior Daughters. There have been changes that mirror the changes in the Church, but through it all we continue to serve the one true God who never changes in His love and faithfulness to us.

Daughters continue to hold fast to God’s unchanging hand and remain anchored in the Church and its work in the world. Come what may, Daughters will continue to live out our vows of Prayer, Service, and Evangelism to continue the spread of Christ’s kingdom one chapter and one parish at a time. For almost 25



years I am grateful for the call to serve in the Order and am proud to be His Daughter. I invite all clergy to prayerfully consider the ministry of The Order of the Daughters of the King and see if there is a place for it in the life of your parish.

Would you like more information about the DOK? Visit the DOK national website, [www.doknational.org](http://www.doknational.org).

*From The Alabama Episcopalian, July, August, September 2022*



Are you moving? Don't miss a single issue! Go to [anglicandigest.org/change-of-address](http://anglicandigest.org/change-of-address)

## FAITH

THE REV'D ANDREW CHRISTIANSEN,  
ST. MICHAEL AND ALL ANGELS  
EPISCOPAL CHURCH  
LAKE CHARLES, LOUISIANA



The Christian author Francis Schaffer says that the word “faith” can mean two different things. He gives an illustration: imagine that we are mountain climbing in the Alps. We are up very high, and then it becomes densely foggy, blinding our vision of what is below. The situation now looks very bleak, and the chances of getting off the mountain and surviving look slim.

I know this is depressing to imagine. But now that the scene is set, Schaeffer gives us two scenarios. The latter scenario, where the climber hears a voice they cannot see or know who it comes from, represents (Schaeffer argues) Christian faith. Suppose there is a ledge only several feet down? After all, it is possible. (It is completely unknowable, but it is possible.) In the second scenario, one of the climbers on the mountain hears a man's voice. They cannot see who is talking, but the voice assures them that he knows the mountain well and that there indeed is a ledge about ten feet down. If they hang and drop, they will be okay, and he will then help them make the rest of their journey off of the mountain.

This was from Schaffer's book *He Is There And He Is Not Silent*. Schaeffer says these two different scenarios represent two kinds of faith. The first,

like the climber dropping off the mountain without any knowledge of what is below, is a more modern notion of faith called a blind "leap of faith." The latter scenario, where the climber encounters a voice they cannot exactly see or make out who it is coming from, represents (Schaffer argues) Christian faith.



Both of these kinds of faith involve trust. But in the first

scenario, it's sort of like trusting on a whim, trusting in a wild possibility. In the second scenario, while we may still be fearful of what will happen next (after all, we have to trust that this strange voice is telling us something legitimate), and while we don't know from our own experience that there is indeed a ledge, we have been given the word from another that there is.

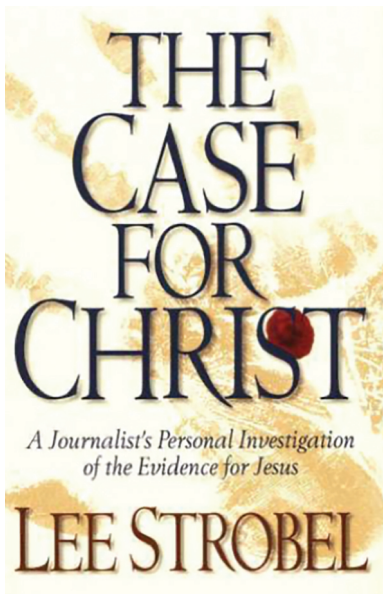
Both scenarios involve trust, but why would the second scenario be much closer to Christian faith than the first? For one, we have a book called the Bible. We also, as Episcopalians, have a *Book of Common Prayer*. We may think "Okay? And? What does that prove?" Well, they don't 100% "prove" anything, but they point us to the truth contained in them (like that voice on the mountain that comes to assure us). The *Bible* does not tell ancient epics, like we would find in Homer or the *Ramayana*, but

of events that are purported to have taken place in actual history (many times involving people we know once actually lived: Cyrus, Pilate, Herod, etc.). The *Book of Common Prayer* contains prayers that are known to date from only a couple hundred years after Jesus lived (some from the very time Jesus lived). And believe it or not, when we read, analyze, and investigate the contents of these books, even with a critical lens, I believe that we can conclude their trust-worthiness.

Christianity makes some pretty bold claims. And the art of both defending and persuading others of these claims is known as apologetics. Some Christians are a bit hesitant to embrace apologetics, but I believe that there is room for it in the Church. At the end of the day, faith still comes down to trusting without having all the answers (and indeed having reverence in the mystery

that God can often be), but we still have been spoken to by a voice—through the *Bible* and the traditions of our Church. Scripture and tradition speak of things that have happened in our time and space (things God did in our own world), not just purely invisible spiritual things to believe.

The first time I encountered apologetics was when I was in college, and I had watched the



documentary version of Lee Strobel's *A Case for Christ* (I admit that I never read the actual book). As I watched the interviews of reputable historians, it was the first time I heard that there were sources for Jesus's existence from outside of the *Bible*.

I believe there is room for exploring reasons to believe. We believe what we do as Christians because we trust even when we can't see. Often, we come to a sense of God's work in our life through discernment, not rational investigation. But that said, we have been graciously given and handed down information from our forebears in faith, from the authors of Scripture; information that I believe can withstand skeptical scrutiny.

From *The Herald*, April 2023.

## CONNECTING

I am the resurrection and the  
life, saith the Lord;  
he that believeth in me,  
though he were dead, yet  
shall he live;  
and whosoever liveth and  
believeth in me shall never  
die.

I know that my Redeemer  
liveth,  
and that he shall stand at the  
latter day upon the earth;  
and though this body be  
destroyed, yet shall I see  
God;  
whom I shall see for myself  
and mine eyes shall behold,  
and not as a stranger.

For none of us liveth to  
himself,  
and no man dieth to himself.  
For if we live, we live unto  
the Lord.  
and if we die, we die unto  
the Lord.

Whether we live, therefore,  
or die, we are the Lord's.

Blessed are the dead who die in  
the Lord;  
even so saith the Spirit, for they  
rest from their labors.

*From The Burial of the Dead,  
Rite I, BCP, pg 469.*

## NECROLOGY

✙ **The Rev'd Stanley Kent Higgins**, 79, on 20 March 2023 in Charleston, West Virginia, served parishes in West Virginia.

✙ **The Rev'd Gary E. Turner**, 79, on 13 April 2014 in Savage, Minnesota.

✙ **The Rev'd Alejandro Sumadin Geston**, 84, on 7 June 2023 in Ewa Beach, Hawaii.

✙ **The Rev'd Peter William Oesterlin**, 90, on 2 June 2023 in Hendersonville, North Carolina. He built and started a church in White River Junction, Vermont, early in his ministry. He began serving as a chaplain at the Veteran's Hospital in Maryland and continued serving people in New York, Maryland, Idaho, Ohio, New Mexico, Kansas, and North Carolina.





*Requiescat in Pace*  
*Sister Mary Jean, Community of St. Mary*  
*1 June 1938 - 1 February 2023*  
*60 years in Profession Vows*  
*Mother Superior of CSM Eastern Province*  
*1986 - 1996*



*Baptismal Font ~ Church of the Good Shepherd,  
Kips Bay, Manhattan*

## A Christmas Gift to Friends

Please send THE ANGLICAN DIGEST, for a year with my compliments, to those I have listed below:

### Gift 1

\_\_\_\_\_  
Name - please print

\_\_\_\_\_  
Address - please print

\_\_\_\_\_  
City, State/Province, Country, Postal Code - please print

### Gift 2

\_\_\_\_\_  
Name - please print

\_\_\_\_\_  
Address - please print

\_\_\_\_\_  
City, State/Province, Country, Postal Code - please print

(You may enclose a separate sheet with the above information for additional gifts.)

I enclose my tax deductible contribution of \$ \_\_\_\_\_  
(we suggest \$25.00 per person) to defray the cost of sending four issues  
of The Anglican Digest to the person(s) listed above; Plus [     ] a renewal  
contribution for my own TAD.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

Card No. \_\_\_\_\_

Exp \_\_\_\_\_ Verification # \_\_\_\_\_

**If using a credit card; you can call (479) 253-9701 for faster service**

*Hillspeak will send an acknowledgment with each gift subscription.*

WINTER 2023

HILLSPEAK

805 COUNTY ROAD 102  
EUREKA SPRINGS, AR 72632-9705

Non-Profit Org.  
U.S. Postage  
PAID  
HILLSPEAK

CHANGE SERVICE REQUESTED