

*The*

# WINDOW

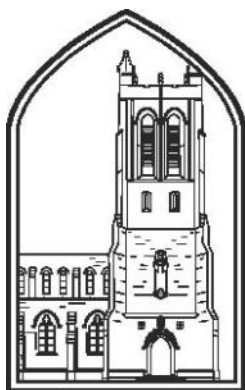
*of Trinity Midtown*

Lent, 2020 VOL XXIV, No. 1



Rhonda Rogers was ordained to the order of priests on January 18, 2020 at St. Francis of Assisi Episcopal Church, Prairie View, Texas at 2:00 p.m.

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*The Window of Trinity Church*, is the official quarterly magazine of Trinity Episcopal Church, 1015 Holman, Houston, TX 77004.

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Cover:  
Rhonda Rogers'  
Ordination

Back:  
Music at Trinity

*The Window* subscribes to Church News Service (CNS) by the Parish Pump, Ltd., Alderley Edge, Cheshire, England, UK

# The WINDOW of Trinity Midtown

Lent, 2020    VOL XXIV, No. 1

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March 5, 2020

## Coronavirus Guidelines within the Episcopal Diocese of Texas

The Coronavirus continues to impact the world and communities across the United States. It is affecting life within some of our Episcopal Dioceses more so than others, and each diocese is acting appropriately, given the level of concern and local outbreak.

The Episcopal Diocese of Texas has a deep desire to care and lead in this situation. We are suggesting initiatives that will lower the risk of COVID-19 spreading in our communities. Although we are aware that the virus is now within the geographical area of our diocese, it is important to note that these cases are travel-related, and it does not change the fact that the immediate risk to most Texans is presently low.

Our goals are to:

1. Continue to provide to our people and communities with the very best pastoral care and service - now and in the months to come;
2. Provide the continuity of safe and open churches where people may pray and worship;
3. Protect the most vulnerable among us by initiating practices to keep the spread of infectious disease down, including COVID-19;
4. Communicate and reiterate the importance of best practices regarding illness; and
5. Be attentive to the COVID-19 emerging context in Texas, within the wider church, and globally.

We recognize that, like you, heads of congregations will have to make personal decisions related these guidelines, how comfortable they are with them, and how to lead appropriately given the immediate context. We wish to allay fearful, and often anxious, environments.

We will follow updates from the Centers for Disease Control and Prevention (<https://www.cdc.gov/coronavirus/2019-ncov/index.html>) and our local health authorities and follow their suggested preventative measures. We ask you to do the same. Most health organizations are communicating to the public daily, so please be proactive in obtaining up-to-date information and follow instructions from your local leaders.

We urge you to follow the fundamental guidelines regarding prevention of the spread of any disease, and COVID-19 especially:

- Avoid close contact with people who are sick.
- Avoid touching your eyes, nose, and mouth.
- Stay home when you are sick.
- Cover your cough or sneeze with a tissue, then throw the tissue in the trash.
- Clean and disinfect frequently touched objects and surfaces using a regular household cleaning spray or wipe.

*(Continued on page 13)*

# Christian Eschatology: the theology of death, judgment, heaven and hell

*by the Rev. Dr. Henry Atkins, Jr.*

*The following is adapted from a transcript of a class given by Canon Atkins at Trinity over the course of three Sundays in November, 2019.*

There is a Greek biblical word, *eschaton*, which is used by theologians in the word eschatology, which is the study of “end things,” or the last times. One of the things that we believe in the field of theology is that eschatology is the motor that drives theology. What I mean by that is that we believe that we are on a journey that is taking us into the future, and that that future is God. In that journey there will be end times: personally, historically, and perhaps ultimately in terms of fulfillment. One of the end times is physical death. The great German theologian Paul Tillich, who taught in this country for many years after he had to flee Nazi Germany, said “the one thing that we know for sure in theological terms is that we are all finite, limited beings.” Tillich meant that there was a time, before birth, when we were not here, and that we will all die at some point, after which we will no longer be here. And, we live with that anxiety that we are finite and limited, that we are born and we die.

We will begin by exploring what death means in the Christian tradition. I recently ran across a New York *Times* article from 2003 that said that 82% of Americans claim to believe in heaven, the only factor of religious increase in the United States. It’s strange that it appears that more people believe in heaven than believe in God! When we talk about last things, death, judgment, hell and heaven, one thing that you notice is that even though people consider these to be main themes in the Christian tradition, you almost never hear people talk about them, except Evangelical Protestants on the extreme right who often

preach that those who don’t believe in their particular tradition are doomed to hell. But generally speaking, in mainline Christian traditions, you almost never hear sermons on heaven, hell, or what death is like. You may hear some things about Near Death Experiences, or Elizabeth Kubler Ross, but the very nature of death is almost never talked about. One of the reasons is that it is an extremely difficult subject, and when we move to this subject we are always in the area of ambiguity and mystery.

Two of the most famous classical theologians who addressed the issue of mystery, including death, were St. Thomas Aquinas, who when he was nearing the completion of his major work, the *Summa Theologica*, had a spiritual experience, and he said that that experience was far more important than anything he had written. St. Augustine of Hippo said that attending to the mystery of heaven, he was totally at a loss how to explain it. There is also a story that comes from the Zen tradition: The student asked the Zen master what happens when one dies, and the master who had never failed to answer one of his student’s questions responded, “I do not know.” His student said, “But you are a Zen master!” The master replied, “True, but I’m not a dead one.”

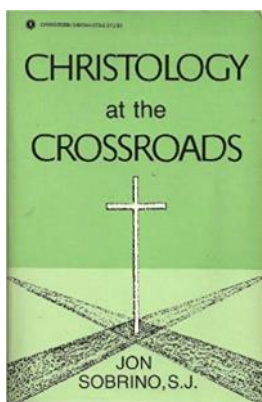
There is also the reality that in theology we struggle with ultimate questions, and sometimes insights are given to us from sources that we sometimes don’t think of as presenting such profound insights. The question raised by Mother Maybelle Carter when she wrote “Will the Circle Be Unbroken,” is the struggle that we all go through. There is also a mountain gospel song that my grandfather used to sing, that says “farther along we’ll



know more about it, farther along we'll understand why. Cheer up, my brother and sister, live in the sunshine. We'll understand it all by and by."

I want to be very clear that what I'm laying out here is one theological approach. There are other theological approaches, but I believe that any approach to the subject of death has to be understood as getting as close to an understanding as we can get: We don't know all there is to know, and great theologians have said different things. A theologian who has influenced my thought a great deal is Jon Sobrino, who is a Jesuit in El Salvador. Jon said, near the end of his great study, *Christology at the Crossroads*, that "death is the scandalous and paradoxical way of showing that human beings have lived, and go on living. Personally, I anticipate death, whatever my psychological situation, as the moment of total availability to mystery, to the mystery of God. I believe that in the end, God will be all in all." Karl Rahner, the German Catholic theologian, said "the true summit of my life has yet to arrive. I mean the abyss which is the mystery of God, into which we hurl ourselves with the hope of being accepted by his love and by his mercy."

The biblical understanding of death, I believe, is relatively clear: in the first chapter of Genesis in the first creation story, it says that God created the heavens and the earth. Then there is a description of other things that happened on earth, but nothing about heaven. Then we are told that God created humanity in the image and likeness of God. In Genesis 2 the human person is initially created from the dust of the earth, and God breathes into the dust and the person becomes human. The teaching here is that creation is good, that the human person is in the image and likeness of God, and that the human person has within him the breath and the Spirit of God, and that breath or Spirit is the divine within the human person. The intention that God had was for the human person to live in a paradise. But,



God had not created the human person as a robot, because God knew that the only force that moved history was love, and you can only love if you have choice. So, God endowed the human person with choice, and said that you can become what I have created you to be, or you can begin to pretend that you are God. That's the choice, and the human person chose to pretend to be God.

So, the human person introduces into the world a power that we call original sin, and death. We believe, and this is taught specifically in scholastic theology, that the person as created, if she/he had not sinned, would have lived into their total fulfillment and then died, but that death would have been a simple transition to another state. But with the introduction of sin, death becomes a power that is associated with agony, suffering, brokenness and fear, and it becomes a power that is much stronger than the human person. It is a power that affects the human person not only at the end of their biological existence, but throughout life.

One of the ways of talking about Christian ethics is that it is always a choice between life and death. Choosing to live only for yourself, and wanting to get everything you can get when you can get it, is choosing death. Choosing to be a person for others, to love and care and give of oneself, is a life-giving choice. We see in almost every activity that we engage in as human beings the power and presence of death. In the Bible there is a theological answer given, and that is that the human person by him or herself cannot overcome the power of death, so God makes another decision, to enter into human history, in what we call the Incarnation, and in the Incarnation Jesus takes on the full force of death. Jesus enters the world of suffering, of anxiety, of crucified people, and is himself crucified. Jürgen Moltmann, the great German Lutheran theologian, says of a Crucified God: "The God who enters our history takes on the pow-

er of death, and defeats it.”

When we say defeat, we mean that in principle it has been defeated, and in the Resurrection of Jesus we believe that the power of death is ultimately defeated, but we also believe that in terms of eschatology that we still live in a history in which death is very present. That history has not ended, but ultimately it is clear in the New Testament that death will not win, and that justice will prevail over injustice. Ultimately it is clear that the oppressed prevail over the oppressors. The great Swiss theologian Karl Barth uses this analogy: The victory that we have now is like being in a football game, and it's the fourth quarter, there are five minutes left, and the score is 60 – 0. The victory is assured, but there are five minutes left to play, and a lot can happen in those five minutes. You're not going to lose the game, but you could break an ankle, or many other things could happen in those five minutes. But that's the situation that we're in: the not yet of the fulfillment of history.

We also believe that the Resurrection of Jesus was an overcoming of death for the entire cosmos, not for just a few people who belong to a specific denomination. It was a taking away of the sin of the world. In classical theology there is the belief that when you die, at that moment what we call the soul, the breath that God breathed into that dust, is separated from the physical body. In other words, that soul is no longer limited by the physical body in which it was contained. But, classical theology also says that that soul continues to have some contact with the material world, in other words there may be a new body, a new form, not what we know now. In the Resurrection stories in the New Testament, after his Resurrection Jesus walks through unopened doors, he shows up among his disciples and they don't recognize him. When he appears to Thomas, Thomas doesn't believe it is him until he touches the scars in his hands. So there is some physical attachment that the soul has, and maybe in a far more universal way than we had before.

We also believe in the Christian tradition that there will be an end to history. Now some existentialist Christians interpret the end of history as each individual's personal end, when you die. Most however believe that we are headed to a time when history as we know it will end, but the process that we are in does not end. We will still be continuing on a journey, and there will be a second end when we shall reach our fulfillment and God will be all in all. That means, among other things, that after we die there is still a process of growth. This is what the doctrine of Purgatory is all about, that if in this journey you have not become the person that God intended for you to become, then in this second stage you can work through that. I mentioned Elizabeth Kubler Ross, an expert on death and dying, who used to say that Adolf Hitler, who was a baptized Christian, when he died had to meet every individual person who died in a concentration camp, and work out his relationship with them. At some point we believe that all humanity will have worked through that process, and God will become all in all.

In dealing with death we are dealing with two realities. In theological terms, death is both the power that destroys the human person, and this power was unleashed when the human person decided that they wanted to be God. They were kicked out of paradise, this power was set free, and we struggle with it all the time. There is a second understanding of death, and that is that death is the great mystery, that death sets us free from the finite limitations that we presently know, and moves us on into that mystery that is God, which means we are a step closer to that day when God will be all in all. This second understanding of dying is called “dying in Christ,” and is the way that you move from the first death in which one lives solely for oneself, to daily dying to the old self and daily being born into a new person. In Pauline terms we are learning to become more Christ-like.

We believe that we are aided in this by our willingness to be obedient to Jesus, our

participation in the Sacraments of the Church, our own prayers and meditation, but also that we are surrounded by the souls of those who are departed, and that in some way we have a relationship with them which enables us to move through this journey. I remember in the apartheid struggle in South Africa when the government took on Archbishop Desmond Tutu, that the archbishop stated that the government had not just taken on Desmond Tutu, but rather the entire Communion of Saints, and that the Kingdom of Heaven would prevail. It is in that hope that we live, and we live not because we have all the factual information that we need, but because we believe that the God who created us in the beginning, continues to do so, and that God's intention is for us to reach the fulfillment that he planned for us in the first place.

Because the human person is part of creation, the assumption in the Hebraic tradition is that at some point the human person, just as was the case for the rest of creation, would reach a maturity or fulfillment period and then would die. What happened is that the human person, having the ability to freely choose, chose against God and was enticed by the very egocentric delusion of becoming like God. As a result of that, death enters in a different way: agony, suffering, sorrow and anxiety become associated with death, and the human person is kicked out of paradise. This power of death is stronger than the human person, and the human person lives with what Paul Tillich called the existential angst that he or she is a finite, limited being: the human person has a birth certificate, and one day will have a death certificate. We live with that reality and are overshadowed by the power of death.

In the New Testament, God takes on the power of death, and in the Cross of Jesus overcomes death in principle. Death still operated in the human situation, but in principle the final word about the human reality is not one of death, but of new life. In the New Testament, as in the rest of the Bible, when you

die, you are dead: this is the physical death, but in the Bible there are always two end times, and one is present in the other. There is the end of what we might call our personal history, our death. Then, there is the end of time, the end of history, the end of this whole process, when God shall be all in all. In the Bible there is always the strong belief that the future is God. We also have interwoven throughout the Bible two very strong beliefs: the first, which is rather well known in popular culture is that the breath that was breathed in us by God leaves the human body. In Hellenistic Christian culture, that breath or spirit became identified with the soul of the person, the life-giving presence of God that is within the living person. At death that goes out and is separate from the physical, dead body, which begins the process of deteriorating. It's also true that the New Testament never conceives of this spirit as ever totally separated from matter.

To illustrate, I refer to the Resurrection stories of Jesus in the New Testament: He appears to his disciples, he walks and talks with them, and he has a physical body, although they often don't recognize him. There is, according to the New Testament, a new creation. Now, the resurrection of the body is a Hebraic concept: the Hebrew tradition lacked what we would call dualistic thinking, that is a belief in the separation of body and soul. That tradition rather believed that first you died, and afterwards there was a resurrection of the body, although there are stories in the Hebrew tradition of calling up the spirits of the dead, such as when Saul called up Samuel's spirit. In the Bible death is the end of this physical existence, and there is a new process that begins, moving toward the final eschatology, which is when God shall be all in all. In that process there is an ongoing growth into the fullness of God.

There is another use of death, in the New Testament particularly, and that is that it is now possible for the human being in this age, before they go through physical death, to

die to the old egotistical person, and be born anew. That's never a perfect process in the New Testament, but it is an ongoing process in which even now you become a new person, so that in our baptism we die with Christ and are raised a new person. Almost any spiritual transformation is seen as dying to the old and being born to the new. In the school of existential theology the radical message of the Christian faith is that you can die and be resurrected in Christ now.

We don't like to think about judgment and hell: someone recently said that a present day Moses would write the "Ten Suggestions," because we moderns don't like to be commanded to do anything. Judgment is seen as a negative concept in our society. On the other hand, when we go to a doctor with a broken bone, we want him/her to use his/her judgment in treating us even if the treatment needed in order to be cured is painful. And the outcome of judgment can be positive, as when the defendant is acquitted, or the student receives the highest grade in the class. But the popular conception of judgment is an association with judgmentalism. But it's clear throughout the Bible that God cares deeply about certain realities, especially love and justice, and the Bible often speaks of the judgment of God at the time of death, which was in accord with Hebrew and Greek, especially Platonic culture. The Platonists also believed in a place of physical punishment of the wicked which they called Tartarus. Jesus also speaks of a final judgment and uses various metaphors to describe the unhappy lot of the condemned. However, these punishments are depicted as having only a limited time: Nowhere in the New Testament is there a picture of a kingdom of perpetual cruelty presided over by an evil, God-like Satan. In the Bible there is no devil who is a person, some little god who has a fiery furnace that he throws people into. The devil is the force of evil, that which stands over against God. The devil represents our own internal struggles, not some little guy with a pitchfork sitting on our shoul-

ders! In the gospels there is only one final judgment scene in which the nations are judged, and that's in Matthew 25.

In that chapter, there is no judgment on whether you believe all the doctrines in the 39 articles of religion in the back of the Book of Common Prayer, there's no judgment about sexual fantasies, or getting high, or your sexual orientation, but there are judgments about what you did with your wealth, or how you treated your brother and sister. In the New Testament, judgment is related to two distinct eschatological horizons: our personal death, and the beginning of a movement toward the final fulfillment, God being all in all. Judgment has to do with purification: fire in the New Testament is almost always associated with burning away the old, moving us toward our final fulfillment in God. In the New Testament, when you physically die you begin a process of moving through that which you need to work through to reach the final fullness of God, and that may involve some forms of purification. However, in John's gospel there is no last judgment: The realm of God, as a result of the death and resurrection of Jesus, now hovers over our history, and the judgment of God in relation to sin was in Jesus, in his crucifixion and resurrection all things have been judged and redeemed. Karl Barth said that the Judge was judged in our place, and that's all we need to know about judgment, and we now only await the final consummation, the second eschatology, when God will be all in all.

In the New Testament we see no vindictive punishment. The condemnations of Jesus were directed mainly at the rich and powerful, and they express his rage against those who exploited the poor, the weak and the imprisoned. Jesus, like other prophets of Israel, employed a strong imagery of divine reckoning to denounce the oppression and the injustice of his age. He often used powerful apocalyptic imagery to convey his message. He wanted his contemporaries, particularly the religious leaders, to remember that under



God's reign it would be the poor and oppressed who would be vindicated by divine righteousness, and their oppressors would be cast down. God is just, and is creating a world of justice and mercy. Jesus, in very radical terms, calls us to pay attention to the injustices that we perpetuate.

Most Christians assume that the notion of an eternal hell is part of the New Testament, and yet the whole idea is absent from all the Pauline and other epistles. There is only one verse in the New Testament, Matthew 25: 46 that could be read that way, and a few verses in Revelation have been interpreted that way, most probably wrongly. The book of Revelation is the most political book in the Bible. It is a book written by an exile who has known persecution, is writing to persecuted churches, and is talking about the action of God to overthrow the Roman Empire, Babylon the great whore in the book of Revelation is the Roman Empire. The kings that sit upon the throne are Caesars, and those who are being cast down are those who have given in to the power of Rome in some way, and betrayed the Christian community. It's written in a very coded language that is largely lost to us now, and so is very difficult to understand, but John's clear message is that Babylon, that is Rome, will fall. I don't think that we can use Revelation to advance a theology of final judgment or of hell, although the book does provide us with some very good liturgical language.

Most of what Christians believe about hell has been influenced by three realities: educated Christians have been far more influenced by Dante and John Milton than by the New Testament, and their understanding of hell is more literary than biblical. The other reality is right-wing Protestantism in the United States, which loves hell. In fact, there is no Greek word, that is the language of the New Testament, that is literally the English word hell. And, in the New Testament there is no realm of ingenious torture presided over by Satan. No less than John Calvin said, "Could

any Christian be happy living in heaven, knowing that his brother and sister was burning in hell?"

The idea of belief in a realm of the dead, under the earth or the sea, was common in the time of Jesus. The Hebrews believed in Sheol, a place where the dead went, and again were purified, sometimes through atoning work. That idea was most likely known to Jesus. The Greeks believed in Hades, and in a place called Tartarus, a place of both punishment and purification. Fallen demons were sometimes overcome by Greek gods, and then also imprisoned in Hades until the end of historical time. At the end of historical time, those who finished their purification work could be set free. Both Hebraic and Greek thought then are amenable to the emergence of a doctrine of Purgatory, which fits very nicely with the New Testament understanding of two *eschatons*.

It's also true that in Sheol, Hades and Tartarus, the dead awaited this *eschaton*. There is another reality that gets misused, and perhaps you've heard it. In the New Testament there are eleven mentions of the Valley of *Hinnom* (Hebrew *Hinnom*, or Greek Gehenna). Some of the apocalyptic language about being cast into Gehenna, with the burning and gnashing of teeth, is primarily directed at religious leaders. People get confused about who is being judged in the New Testament – it's always the rich and the powerful, or religious leaders. The so-called outcasts, for example, the woman you're not supposed to associate with is the one who anoints Jesus for his death, while he's talking with the religious leaders who don't even understand what he's talking about!

Now, the Valley of *Hinnom* was a place associated in the past with child sacrifice, burning of refuse, and also a place where prisoners were thrown alive. It was a fiery, ugly garbage dump, and becomes associated with hell in the New Testament. So Hades, Sheol, and *Hinnom* are all translated as hell in our English Bibles. Another problem we have

with the Greek language is the word for eternal: the Greek word most often translated as eternal in this context does not mean forever, but rather for an “abiding period,” or an epoch. So, for example, if the Greek Scripture refers to a limited period of purification, this is expressed in the English Bible as “cast into hell for eternity.” In both Greek and Hebraic thought any form of purification after death was for a limited period of time. So more than a place, hell appears to be a time, a process of purification, moving toward union with God. It appears that when the Greek Scriptures talk about what we translate as hell, they are talking about a temporary period of probation for the soul. In John’s gospel, the power of the place of the dead has been overcome, completely conquered by the Cross of Jesus.

Although the New Testament does not speak of a kingdom of perpetual cruelty for the fallen, there are a remarkable number of passages that appear to promise a final salvation of all persons and all things, in the most unqualified terms: The whole Cosmos is redeemed through the act of Jesus Christ. Some may have a little work to do in terms of their Purgatory experience, but all are moving toward fulfillment with God.

In the Christian tradition, we hold on to certain images literally. Many we let go of and we don’t hold on to literally, but when we think about things that we associate with the *eschaton*, the end times, we have a tendency to literalize the metaphors. We talked about death as the end of our personal history, and that upon death we enter into the great mystery: We know some things about death and the dying process, but there are far more things that we do not know. In theology when we speak about death and last matters, we are engaged in our best thinking based on what is revealed in Scripture and tradition, but we are absolutely clear that we may not be one hundred percent sure. We believe that at death there is a separation of that spirit that was breathed into us at creation, the breath of God, from the physical body, and that that

spirit is still associated with the created order. This is what we mean, in part, when we speak about the resurrection of the body: The resurrected Jesus is not just a floating spirit. He has a body, but that body is able to enter rooms without opening doors, for example, and so this is a different kind of matter that we don’t understand much about. But, we believe that there will be a coming together of spirit and matter in some sort in a new creation, that there is not a total separation of the two.

We also believe that after death there is a time of purification, moving toward the end of human history. Between our final ending and the final ending there is time, and that time is understood in the Christian tradition as a time of purification, moving toward that time when God will be all in all, a time when what we will and what God wills are the same thing. The ultimate prayer is that God’s will alone be done in our lives. The moment that occurs, and that is who we are, we are fulfilled, when we love our neighbor as ourselves. The judgment of God is not vindictive, it is not punishment, but rather a process of learning to see clearly and to love. It’s a time of personal transformation, especially for those who were mentioned in Matthew 25: 43, the only judgment scene in the New Testament: “I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.” This is the only judgment scene, and those people who did not do those things may need a longer period of transformation. This period of transformation is what is referred to in the Bible often as hell, and it is never a literal geographical place. It is a place that is associated with various metaphors, some of them quite dramatic, but always associated with some sort of purification. In the Bible, fire is a form of purification, so when the Bible talks about the wicked being cast into fire, it means that they are thrown into a place where they can be purified.

St. Augustine of Hippo, in relation to the mystery of heaven, said that he was at a

loss to understand what heaven means, and so if Augustine had some struggles, it's not unusual that all of us have these struggles! There is a remarkable number of passages in the New Testament that appear to promise a final salvation of all persons and all things. For example, Romans 5: 18-19; Corinthians 15; 1 Timothy 2; Titus 2; Hebrews 2; John 12; Matthew 18; and John 3:15 just to cite a few examples. So the vision in the New Testament, especially in the Pauline literature, is that in the work of Jesus Christ the universe knows redemption. This raises the question, since the New Testament is so clear about this, why has it taken the Church so long to see what is clearly in the New Testament? There are historical reasons for this, but we need to be very clear that it's not God's plan to burn human beings for all eternity because they didn't believe in the Nicene Creed!

The word heaven is a common word in our ordinary language. In popular language, the word is very much associated with salvation. For many, salvation means going to heaven when you die; but we use the word in other ways as well, for example to describe a favorite place as "like heaven on earth." In the Bible the word heaven appears 675 times, so right away there is a big difference between the number of times heaven appears as opposed to hell. Also, three centuries before Jesus, both Plato and Aristotle wrote about the "heavens," by which they meant the outermost region in which everything we say is divine has its seat. We normally associate heaven with life after death, however of the 675 times heaven is mentioned in the Bible, only a very few passages refer to heaven as beginning with death.

Central to the gospel message is news that a kingdom, a reign, of heaven is at hand. The locus of all heaven's dealings is with the earth. The references to heaven as God's dwelling place emphasize not a state of confinement, but rather as the direction from which God is said to act in relation to the earth. For example, in Exodus 16 we are told

that the people were fed with bread from heaven. We speak of blessings coming from heaven; we speak of judgment coming from heaven. We speak also of Jesus as being raised to the right hand of God in heaven. But Ephesians is very clear not to use spatial metaphors: In this epistle, Jesus is raised above rulers, authorities, powers, and principalities. It's also important to remember that in Genesis 1:1 God created the heavens and the earth, so that it appears that the created cosmos includes heaven. Heaven is not reached by any flight from the world that is God's creation. The Kingdom of Heaven is where the will and the way of God is done. As Christians we pray for the Kingdom to come on earth as it is in heaven. Heaven is also referred to in Scripture as a community where God resides with heavenly creatures, often referred to as the heavenly host. It includes angels, but it also includes the rest of creation: the sun, the moon, and the stars are all part of the heavenly host. Pointing to the importance of the created order for God, the community reflects the glory of God and praises God. It is very clear in the Bible that liturgy is very important for this community of heaven.

Another critical, and somewhat dangerous point, is made by Paul in Philippians where he tells us that our citizenship is in heaven, and it is from heaven that we expect the Savior, the Liberator, to come at the end of history. Heaven makes a political difference: Our primary allegiance, our citizenship, is in heaven. It is important to note that heaven has a relationship with earth. Hebrews 13:2 talks about showing hospitality to angels without knowing it, which again points to heaven breaking into our reality in a variety of places. If an angel can show up on your doorstep as a refugee from Mexico, then not all angels are in heaven! What is coming from heaven is a new, on-going Reign. It is very clearly shown in Scripture that the time of the devil, or evil force, is short, even in the book of Revelation. Unlike earth, we do not hear of heaven as a counterpart to hell: while earth is seen as

overarched by heaven, hell is depicted as overtaken. The powers of hell are destroyed in the death and resurrection of Jesus.

The New Testament speaks of the Kingdom of Heaven being “at hand.” As I have said, in the New Testament heaven is not restricted to an afterlife, but is now at hand, breaking into the daily events of the earth. However, the news of the gospel is equally clear that heaven’s coming brings life beyond death. In other words, the breaking in of the Kingdom of Heaven, which is the manifestation of the defeat of death in our lives, both the physical death and the death that we choose all the time when we hate our neighbor, the breaking of that power means that finally we will be with God, in the mystery of God, for all eternity and we will be with God in a different form, in a resurrected body, with the will to do the will of God.

Heaven thus never begins or ends with death: The “there” of heaven is here, without ceasing to be there. The Kingdom of Heaven breaks in, it comes to us from God, it comes from heaven to this world. We can and do realize heavenly life taking place now, at hand. Heaven is not of this world, but comes to this world. Heaven comes to us and calls us to future fulfillment at the close of human history: Heaven comes to us in our present reality, and beckons us to our future, which is God. Heaven comes to us and tells us, “You are not the center of the universe,” telling us that it is in dying to our old reality that we will know new life. Heaven comes to us in saying you may be trapped in this egocentric behavior, but there is a way out. Heaven comes to us and says you may have hated your neighbor, but you can go to your neighbor and seek forgiveness and live a new way. Heaven comes to us and says you may have polluted the stream, but you can stop doing that. There is always the hope of redemption.

Karl Rahner has written, “The resurrection of Jesus serves to assure us that this otherwise uncertain history has begun to end, and that this end consists in God’s triumph.”

Heaven is participating in this final triumph. In Luke 12:32 we are told that it is our Father’s good pleasure to give us the Kingdom. In John 14:3 we are given the promise, “where I am, there you may be also.” The promise is based on our being loved by God. Our future is an unprecedented glory of not being left orphaned, but being loved in a community of new creation, beyond all that we can ask or imagine. Heaven is beyond our imagination.

There is also what I call an ethics of heaven. Where you believe you are headed affects the way you journey. The breaking in and vision of the Kingdom of Heaven is a hope-filled reality, and those who sense that they are moving toward the Kingdom of Heaven journey in hope. We journey in hope and celebrate the in-breaking of God’s love, justice and peace wherever it is discerned in human history, whether in the smile and touch of a child, or a law that acknowledges that all human beings are created equal, we acknowledge the in-breaking of the Kingdom of Heaven. The values of the Kingdom, love, justice, peace and hope, become our citizenship values. The way you know you are a good citizen of heaven is measured by those values. In the past, and even today, the poor and the oppressed, even those without shoes to wear, have spoken about getting to heaven and putting on shoes and walking all over God’s heaven. We who long for the Kingdom to come on earth must now work to see that today all God’s children have shoes. We who hold a vision of a day when all tears will be wiped away need to make sure that today we are not only wiping away tears, but working to eliminate those structures that cause so many to weep. The ethic of heaven is work that seeks to do on earth what is done in heaven. Heaven is not so much a geographical location as a state of existence, which by God’s grace we experience now, and by his grace we will experience for ever.





- Wash your hands often with soap and water for at least 20 seconds, especially after going to the bathroom; before eating; and after blowing your nose, coughing, or sneezing.
- If soap and water are not readily available, use an alcohol-based hand sanitizer with at least 60% alcohol. Always wash hands with soap and water if hands are visibly dirty.
- The use of hand sanitizer is a good practice for the season.

Please remember that cutting down on influenza and other illnesses is an integral part of responding to the COVID-19 virus. Freeing up hospital beds and promoting a healthy populace is proactive. As of the date of this message, the CDC reports 32 million flu illnesses, 310,000 hospitalizations, and 18,000 deaths from flu in the US. This puts a drain on resources needed in other parts of the public health system.

Due to the incredibly contagious nature of COVID-19 and to practice an abundance of caution, we are recommending the following common-sense steps and practices for your church operations and liturgies. Until further notice:

- Bishop Doyle is requiring the discontinuation of intinction (dipping the bread or wafer in the cup). It may be important to remind us all that "Sacraments may be received in both kinds simultaneously" but this is subject to the bishop's approval, according to the BCP page 407-408.
- Drain and empty all baptismal fonts and stoups, and for the time being, the practice of dipping the hands in the water of a font should be discontinued. If you perform a baptism, please use fresh water each time.
- Avoid physical contact with others, including during the exchange of the peace—a simple bow or verbal exchange is appropriate.
- Place hand sanitizing gel at the credence tables and ask all who are involved in the distribution of communion and chalice to sanitize before the distribution.

Should the outbreak grow in Texas, you need to know that we will follow the best practices of other dioceses where the risk has become higher of spreading the virus.

We will be monitoring updates and communicating with you directly as things change, through this webpage, and if necessary, through the dissemination of e-publications.



# Immigration

*by the Rev. Hannah E. Atkins Romero*



The organization AMMPARO (Accompanying Migrant Minors with Protection, Advocacy, Representation, and Opportunities) signs up member congregations, of which Trinity is one, meaning we are a safe, welcoming congregation that will receive immigrants seeking assistance respectfully, and will assist by connecting them with resources in the community. We also agree to advocate on behalf of immigrants, both in the Church and in Congress. As a Welcoming Congregation with AAMPARO we have agreed to the following four commitments: to spiritually and pastorally accompany migrants in our community congregation; to physically accompany migrants as needed to medical, legal, and pastoral resources; to pray for the children and families; and to prayerfully consider participation in ELCA advocacy.

The Evangelical Lutheran Church in America has taken the lead in developing well thought-out policies and processes for responding to immigration crises. Through their organization AMMPARO, which is a play on words of the Spanish word for help, *amparo*, they have formed Welcoming Congregations throughout the country, including a handful of Episcopal congregations. One of the benefits of being an official AMMPARO church is that we can apply for a \$5000 grant to help

with our work with immigrants. There was a sanctuary movement in the eighties, at which time Trinity was a sanctuary church for Guatemalan and Salvadoran refugees.

We are not currently a sanctuary church in the sense that we have not committed to house anyone who seeks sanctuary here, but the ELCA, an organization with which we are in full communion, has declared that every ELCA church is a sanctuary church.

There are risks involved: for example, a woman in Marfa was recently arrested after she gave a couple of teenage migrants bottles of waters, though charges were subsequently dropped. There is no guarantee that offering aid through churches won't result in similar harassment, but in a city like Houston there is at least some cover, because here the mayor and chief of police, while stopping short of declaring Houston a sanctuary city, have said that churches and aid organizations will not be targeted or hindered in their activities on immigrants' behalf.

Temporary Protective Status (TPS) is granted to immigrants who are unable to return to their countries of origin because of armed conflict or natural disasters in their home country. Currently this status is applied to ten countries: Haiti, El Salvador, Syria, Nepal, Honduras, Yemen, Somalia, Sudan, Nicaragua, and South Sudan. This status would have ended for Salvadorans in September of this year, except for a court case currently before the Ninth District Court in California.

This is a suit against the Trump administration, saying that his policy of deporting them is unconstitutional.

Several things have happened on this front in the past year: first of all we sponsored a family of ten, from my former church in El Salvador, when they came to this country as asylee/refugees in 2018. They have since moved to Dallas, but we continue to hear from them and provide support as needed. I also received a call from a colleague in Falls Church, Virginia, who needed assistance with a family, so we sent Rhonda Rogers to pick up a Guatemalan family who spoke no Spanish or English, only an indigenous language, and give them a ride from the court to the airport and help them through security. There was another family of Guatemalans who showed up at San Romero, and their rector reached out for some things that they needed for that family such as assistance with rent, and things for their apartment, and we're still partnering with San Romero to support them.

And then, from our own church contacts, we were asked to support a family that had been spread out and separated after fleeing from Honduras. When they got here the dad was sent to Georgia, the three year old daughter was sent to New York, and the seven-month pregnant mom was sent to Brownsville. Mom went into labor early and was brought to Texas Children's Hospital here, and that's where we were connected with them so that we could offer assistance. The baby was born in critical condition and subsequently died, which was extremely sad for all of us involved; Bishop Monterroso provided invaluable assistance in this very emotional situation, as did Father Pedro López, who helped with the funeral arrangements. We have continued to offer pastoral care with the mom, who now lives with a family member in Richmond, as the father was deported and is currently in hiding in Mexico.

Cristosal is an organization that works with the Episcopal Church in El Salvador, and they got in touch with us about a family with

two children with a mother who is eight months pregnant, who fled with just the backpacks on their back when one of them was kidnapped and then miraculously released. We got a donation from a priest in Longview to support this family, and parishioner Saba Blanding has done a great job gathering maternity clothes for her.

There is also a Mexican family that was referred to us for help with legal issues, and we are currently following up with them to connect them with an organization called Raices that has gotten a lot of money to help fund legal cases, or with Crecen which offers low-cost legal services. All in all as we've responded piecemeal as these situations have come to us, we've been able to assist thirty people so far, and based on this achievement it seemed natural to sign us up as a designated AMMPARO organization. Going forward, we're looking at hiring a deacon, and/or getting Padre Alejandro Montes to give us some of his time to help coordinate some of this work.

*(Transcribed from an adult education class given by the Rev. Hannah E. Atkins Romero in October, 2019.)*



"Ready when you are, George..."





*Brief summary*

## INTRODUCTION

In 2014, media put a spotlight on the humanitarian crisis in Honduras, El Salvador and Guatemala that led almost 70,000 unaccompanied children and another 70,000 individuals in family units to flee to the United States.<sup>1</sup> In fiscal year 2015, after varied government responses, the number of children arriving in the U.S. decreased by approximately 42 percent.<sup>2</sup> However, deportations of Central Americans in Mexico increased sharply.<sup>3</sup> The Evangelical Lutheran Church in America (ELCA) is keenly aware of the forced displacement of these families and children due to its historical and personal connections with churches in the region.

Following visits from ELCA leaders and staff to the U.S.-Mexico border, Central America and Mexico, it became evident that children and mothers must flee their communities today due to **violence, poverty and lack of opportunities**. The U.N. High Commissioner for Refugees confirmed in a study that most children have a need for international protection. A child might need this protection due to fleeing domestic, gang or other types of violence, being a victim of trafficking, or being targeted in other ways.

As vulnerable children make the treacherous journey, ELCA connections in the region and in the U.S. give the ELCA a unique and critical perspective to help uphold and guarantee the protection of children. Working as church together and with companions and partners, the ELCA will focus on three interdependent guiding principles: **ACCOMPANIMENT, AWARENESS BUILDING AND ADVOCACY**.

## THE CALL TO THE CHURCH FOR ENGAGEMENT

The ELCA's 1995 social statement, "For Peace in God's World," states:

Care for the Uprooted. Tens of millions are refugees in foreign lands. At least as many are internally displaced. In unprecedented numbers people have had to flee their homes because of persecution or general violence. We support compassionate survival assistance for refugees and vigorous international protection for them. The world community has a responsibility to aid nations that receive refugees and to help change the situations from which they have fled. In our own country, we support a generous policy of welcome for refugees and immigrants. We pledge to continue our church's historic leadership in caring for refugees and immigrants.

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1 [http://www.cbp.gov/sites/default/files/documents/FINAL\\_Draft\\_CBP\\_FY14\\_Report\\_20141218.pdf](http://www.cbp.gov/sites/default/files/documents/FINAL_Draft_CBP_FY14_Report_20141218.pdf).

2 U.S. Customs and Border Protection. "Southwest Border Unaccompanied Alien Children Statistics FY 2015." <http://www.cbp.gov/newsroom/stats/southwest-border-unaccompanied-children/fy-2015>.

3 Washington Office on Latin America. [http://www.wola.org/news/mexico\\_now\\_detains\\_more\\_central\\_american\\_migrants\\_than\\_the\\_united\\_states](http://www.wola.org/news/mexico_now_detains_more_central_american_migrants_than_the_united_states)[http://www.wola.org/news/mexico\\_now\\_detains\\_more\\_central\\_american\\_migrants\\_than\\_the\\_united\\_states](http://www.wola.org/news/mexico_now_detains_more_central_american_migrants_than_the_united_states).



## AMMPARO - BRIEF SUMMARY

Because we understand each person to be made in God's image – without distinction based on race, ethnicity, gender, economic class or country of origin – and have heard God's call to serve the needs of our neighbor wherever they may be, we recognize ourselves to be in mission and ministry together for the benefit of all God's people. (See also "Freed in Christ: Race, Ethnicity and Culture," 1993).

## BACKGROUND

Forcibly displaced children are highly vulnerable in their communities, as they journey to safety, and in the U.S. Despite these vulnerabilities, governments – the U.S., Mexico, Guatemala, Honduras and El Salvador – have focused on border enforcement without taking sufficient steps to protect them.

Currently, the ELCA has programs to accompany these children in Honduras and Guatemala through our global ministry and in the U.S. through the church's domestic ministry, synods and its partners, such as Lutheran Immigration and Refugee Service. The AMMPARO strategy will support and expand the ELCA's work, while improving coordination and advocating to improve systems that protect children.

## STRATEGY

This strategy accompanies children in the countries of origin, in transit, and in the U.S.

Some examples of **ACCOMPANIMENT** include:

- enhancing the capacity of companions to develop strategic alliances with organizations in the countries of origin and with outside organizations that are working on the issues of migration, detention, deportation, repatriation and reinsertion and to develop plans of action; and
- encouraging congregations to develop service centers that focus on needed social services, including "wrap-around services" (e.g. education, life-skills training, legal assistance, etc.).

Some examples of **AWARENESS-BUILDING** include:

- enhancing ELCA members' awareness of the situation through new resources (including the creation of a webpage), documents and other materials; and
- conducting immersion programs and tours for ELCA members, colleges, universities, seminaries and others in collaboration with companions in Central America and Mexico with a capacity to receive such visits.

Some examples of **ADVOCACY** include:

- addressing the root causes of migration, including outlining needed U.S. policy changes;
- bringing together ELCA synods, ethnic-specific ministries, partners, the Immigration Ready Bench, synods on the Mexico border and other communities serving migrants to advocate for fair and compassionate migration policies; and
- encouraging local advocacy by companions as well as solidarity advocacy by international companions (e.g. ELCA) in a coordinated and collaborative way.

## The Artists of Trinity feature Helaine Abramson and Kimberly Lakes



## Lesser Feasts and Fasts

This year *The Window* will continue to look at some of the less well known saints who are nonetheless part of our tradition.

### **ASH WEDNESDAY: mourning our sins**

Lent begins with Ash Wednesday. But why 'Ash' Wednesday? The reason has to do with getting things right between you and God, and the tradition goes right back to the Old Testament.

In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin. (See Genesis 18:27; 2 Samuel 13:19; Job 2:8, 30:19; Isaiah 58:5; Jeremiah 6:26; Jonah 3:6)

In the very early Christian Church, the yearly 'class' of penitents had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded Joel's call to 'rend your hearts and not your garments' (Joel 2:12-19). Ash Wednesday became known as either the 'beginning of the fast' or 'the day of the ashes'.

The collect for today goes back to Cranmer's Prayer Book, and stresses the penitential character of the day. It encourages us with the reminder of the readiness of God to forgive us and to renew us.

The Bible readings for today are often Joel 2:1-2, 12 – 18, Matthew 6: 1-6, 16 – 21 and Paul's moving catalog of suffering, "as having nothing and yet possessing everything." (2 Corinthians 5:20b - 6:10)

The actual custom of 'ashing' was

abolished at the Reformation, though the old name for the day remained. Today, throughout the Episcopal Church, receiving the mark of ashes on one's forehead is optional. Certainly the mark of ashes on the forehead reminds people of their mortality: "Remember that you are dust and to dust you will return..." (Genesis 3:19) The late medieval custom was to burn the branches used on Palm Sunday in the previous year in order to create the ashes for today.

### **8 March - Felix of Burgundy: apostle to East Anglia**

East Anglia is blessed with a rich Christian heritage. Just two examples: at more than 650, Norfolk has the greatest concentration of ancient churches in the world, and at 500, Suffolk has the second greatest density of medieval churches. And that is not to mention all the churches in Cambridgeshire, Essex, Bedfordshire and Hertfordshire...

And it all began with one man, back in 630 A.D., a bishop named Felix. His name in Latin means 'successful' and 'happy' – an excellent description of someone who brought great good and stability to this beautiful corner of England.

Felix came from Burgundy in France. At some point he was consecrated bishop, and went to Canterbury, to see Honorius, the Archbishop of Canterbury. In 630 the Christian king Sigebert returned from exile in Gaul to rule the East Angles, and Honorius sent Felix along with him, to evangelise the people. According to local legend, Felix went by boat, and arrived at Bablingley in Norfolk.

Felix may well have known Sigebert back in Gaul, for the two men worked exceptionally well together. Sigebert settled Felix in Dunwich, which became the centre of his di-



ocesan 'see'. Then, with the support of Sigebert, Felix set up the first-ever school in East Anglia. He brought teachers up from Canterbury to staff it, and the school became, according to Bede, the place "where boys could be taught letters".

Felix had a fruitful ministry to the Anglo Saxons for 17 years. He preached Christianity, encouraged the school to grow, and did a lot of other good. All in all, Felix brought the love of God, the good news of Jesus, and the comfort of the Holy Spirit, delivering "all the province of East Anglia from longstanding unrighteousness and unhappiness," according to Bede. Certainly, the people came to love Felix.

When Felix finally died on 8<sup>th</sup> March 647 or 648, he left the Christian faith firmly embedded in East Anglia. Six ancient English churches are dedicated to Felix, and Felixstowe bears his patronage.

### **17 March - St. Patrick: beloved apostle to Ireland**

St. Patrick is the patron saint of Ireland. If you've ever been in New York on St Patrick's Day, you'd think he was the patron saint of New York as well... the flamboyant parade is full of American/Irish razzmatazz.

It's all a far cry from the hard life of this 5th century humble Christian who became in time both bishop and apostle of Ireland. Patrick was born the son of a town councillor in the west of England, between the Severn and the Clyde. But as a young man he was captured by Irish pirates, kidnapped to Ireland, and reduced to slavery. He was made to tend his master's herds.

Desolate and despairing, Patrick turned to prayer. He found God was there for him, even in such desperate circumstances. He spent much time in prayer, and his faith grew and deepened, in contrast to his earlier years, when he "knew not the true God".

Then, after six gruelling, lonely years he was told in a dream he would soon go to

his own country. He either escaped or was freed, made his way to a port 200 miles away and eventually persuaded some sailors to take him with them away from Ireland.

After various adventures in other lands, including near-starvation, Patrick landed on English soil at last, and returned to his family. But he was much changed. He had enjoyed his life of plenty before; now he wanted to devote the rest of his life to Christ. Patrick received some form of training for the priesthood, but not the higher education he really wanted.

But by 435, well-educated or not, Patrick was badly needed. Palladius' mission to the Irish had failed, and so the Pope sent Patrick back to the land of his slavery. He set up his see at Armagh, and worked principally in the north. He urged the Irish to greater spirituality, set up a school, and made several missionary journeys.

Patrick's writings are the first literature certainly identified from the British Church. They reveal sincere simplicity and a deep pastoral care. He wanted to abolish paganism, idolatry, and was ready for imprisonment or death in the following of Christ.

Patrick remains the most popular of the Irish saints. The principal cathedral of New York is dedicated to him, as, of course, is the Anglican cathedral of Dublin.

### **19 March - St. Joseph the Carpenter: gracious descendant of King David**

Many people know that Joseph was the father of the most famous man who ever lived, but beyond that, we know very little about him. The Gospels name him as the 'father' of Jesus, while also asserting that the child was born of a virgin. Even if he wasn't what we call the 'biological' father, it was important to them that he was a distant descendant of the great King David - a necessary qualification for the Messiah.

It's obvious that Joseph (usually described as a 'carpenter') was not wealthy, because he was allowed to offer the poor man's



sacrifice of two pigeons or turtle doves at the presentation of his infant son. No one expected eloquence or wisdom from this man's son. Jesus was born into an unremarkable family, with a doubtless hard-working artisan as His father. There would have been few luxuries in that little home at Nazareth.

Matthew begins his birth narrative with the bald statement that Mary was engaged to Joseph, but before they lived together she became pregnant 'with child from the Holy Spirit'. Joseph was not apparently privy to the divine intervention in her life, and drew the obvious conclusion: it was another man's child. However, he was not the sort of man who wished to disgrace her publicly, so he resolved to 'dismiss her quietly' - end their engagement without fuss, we might say.

However, at that point Joseph had a dream in which he was told by 'an angel of the Lord' not to hesitate to take Mary as his wife, because the child conceived in her was 'from the Holy Spirit', and that the baby was to be named 'Jesus' ('savior') because He will 'save His people from their sins'. On waking, Joseph did as he had been instructed and took Mary as his wife.

So far as Joseph himself is concerned, we can be pretty sure of a few things. In human, legal terms he was the father of Jesus, he was a carpenter and he had probably died before Jesus began his public ministry. The little we are told suggests a devout, decent and sensitive man, one who shared Mary's anxiety when the 12 year-old Jesus went missing in Jerusalem, and who presumably taught his son the trade of a carpenter.

Joseph has become an icon of the working man - there are many churches nowadays dedicated to 'Joseph the Worker'. He can stand in the calendar of saints for the



'ordinary' person, a straightforward craftsman who never expected or chose to be in the spotlight of history. He did what he could, and he was obedient to everything that he believed God required of him. To do the 'ordinary' thing well, to be kind, caring and open to guidance: these are great gifts, and Joseph seems to have had them in abundance.

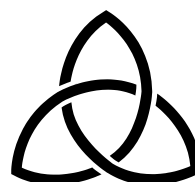
### 25 March - Lady Day: the Annunciation

This beautiful event (Luke 1:26-38) took place in Nazareth, when Mary is already betrothed to Joseph. The Arch-

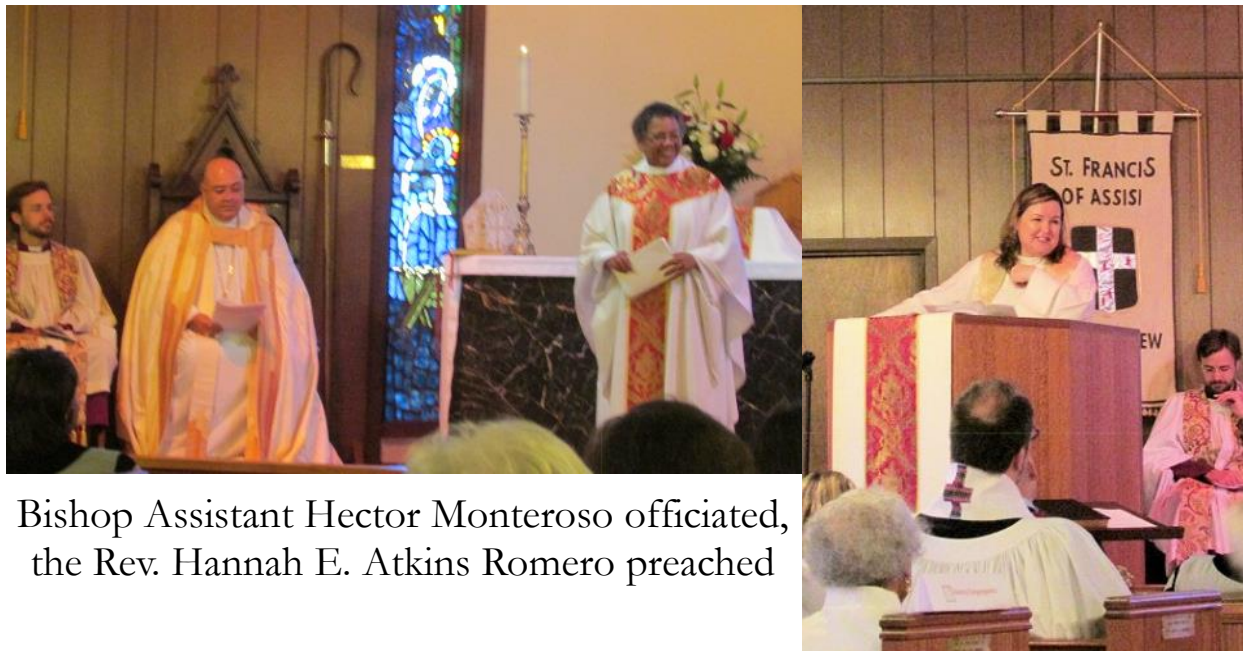
angel Gabriel comes to Mary, greets her as highly favoured, tells her not to be afraid, that she will bear a son Jesus, and that her elderly cousin Elizabeth is already pregnant (with John the Baptist).

The church calendar is never quite as neat as some would like it. To celebrate the Annunciation on 25 March does indeed place the conception of Jesus exactly nine months from his birth on 25 December, but the latter part of March almost inevitably falls during Lent. But the birth and death of Jesus are intrinsically linked - he was born to die, and thus fulfil God's purposes.

The Annunciation is a significant date in the Christian calendar - it is one of the most frequent depicted in Christian art. Gabriel's gracious strength and Mary's humble dignity have inspired many artists. Certainly, Mary's response to the angel has for centuries been an example of good faith in practice - humility, enquiry of God, and trusting acceptance in His will for her life.



## Photos from Rhonda Rogers' ordination service at St. Francis of Assisi, Prairie View, January 18, 2020



Bishop Assistant Hector Monteroso officiated, the Rev. Hannah E. Atkins Romero preached





## Hunger for God

*by Nigel Beeton*

Forty days of prayer and fasting  
Forty days of hunger and thirst;  
Forty days to put self behind us  
Forty days in Jesus immersed!  
In this Lenten time we hunger for God  
Come to know that Jesus comes first.

May our hunger not be for manna  
May we thirst, instead, to be blessed.  
May our hunger be for justice –  
Justice for the poor and oppressed.  
In this Lenten time we hunger for God  
Come to know that Jesus knows best.

May we come through Lent's forty trials  
To a truly God-centered place!  
May we cease obsession with mirrors  
Come to look, instead, on your face  
In this Lenten time we hunger for God  
May we all encounter your grace.

*Tune, Picardy (Let all mortal flesh keep silence.)*



## 2020 Giving Campaign





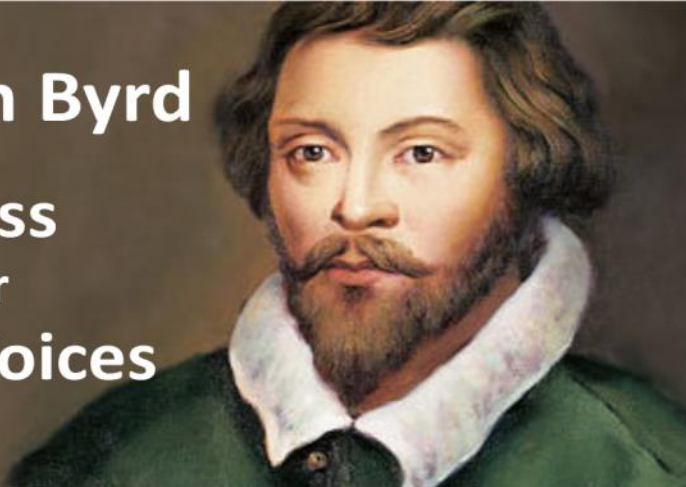
# Holden Evening Prayer

Wednesdays during Lent

6:00 pm, chapel

Sung Evening Prayer

Holy Eucharist, Rite II



**William Byrd**

**Mass  
for  
Four Voices**

**March 8, 2020**

**10:30 am**

 *Signature*  
**MUSIC MASS**  
TRINITY EPISCOPAL CHURCH