

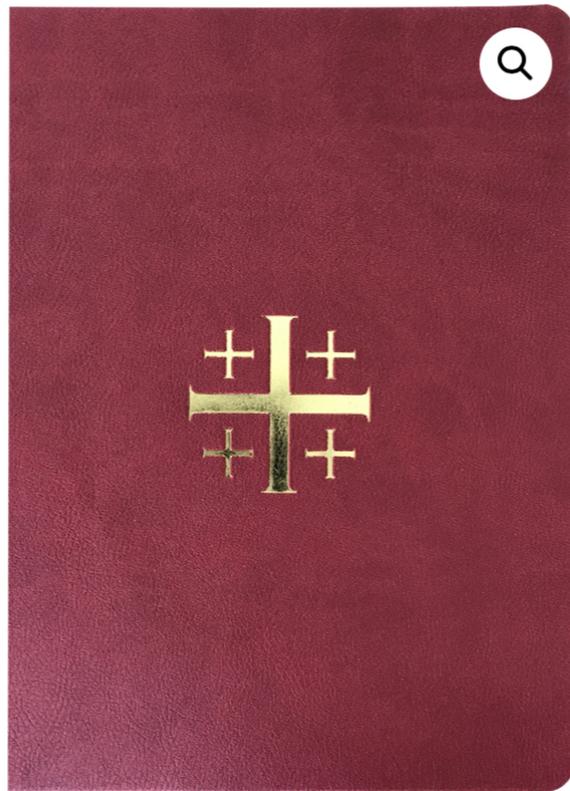
Weekend Review

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.



NEVER
DISCUSS
RELIGION
OR
POLITICS

TALK ABOUT THINGS THAT
DON'T AFFECT YOU INSTEAD



BCP Deluxe Edition 2019

\$31.95

Imprint: Anglican Liturgy Press

Format: Soft leather-like cover

Size: 6.25x 8.625 inches

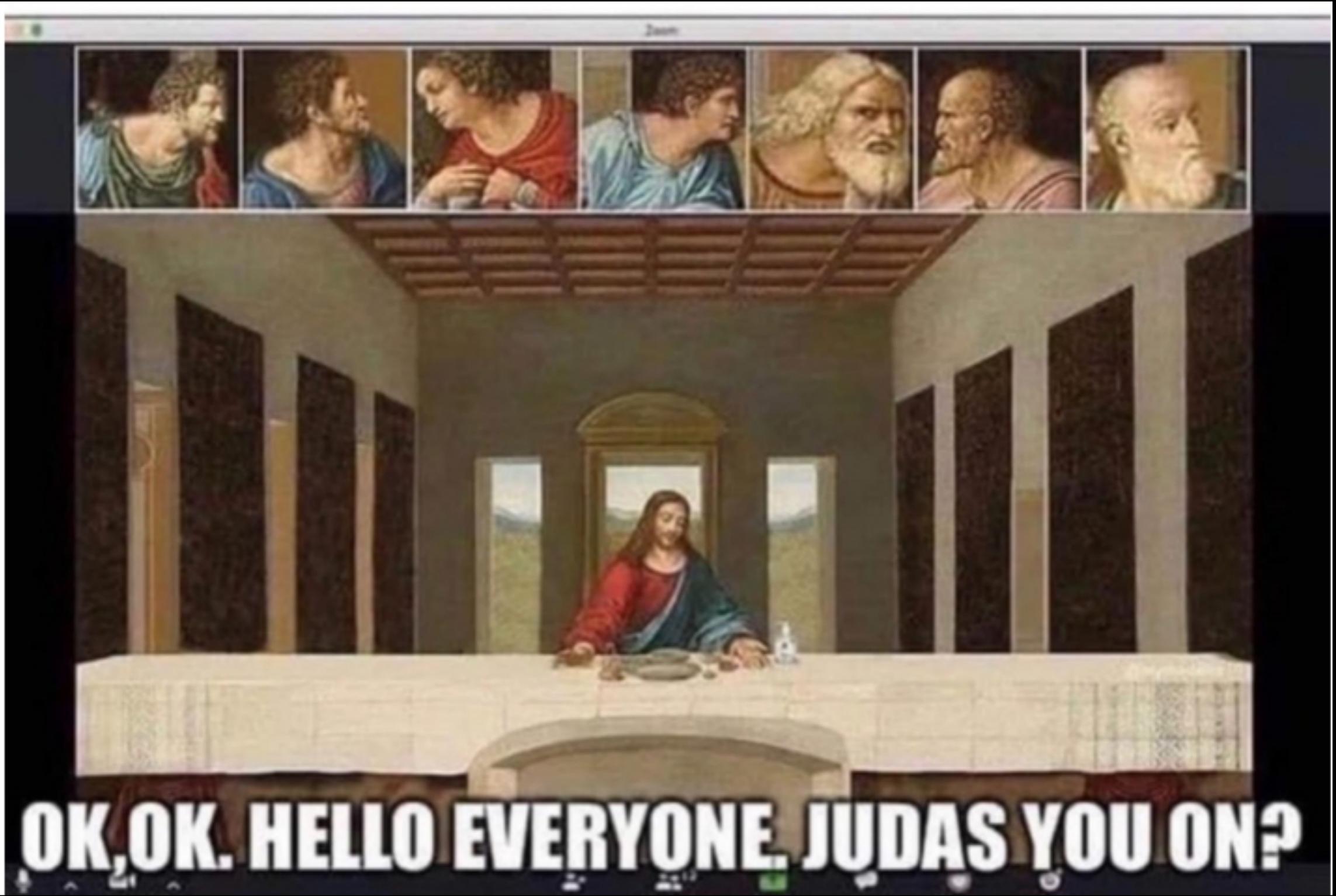
Pages: 812

Availability: anglicanliturgypress.org

Go to Case Quantity product for larger orders.

1

Add to cart



Opinion

Where Is God in a Pandemic?

The honest answer is: We don't know. But even non-Christians may find understanding in the life of Jesus.

By James Martin

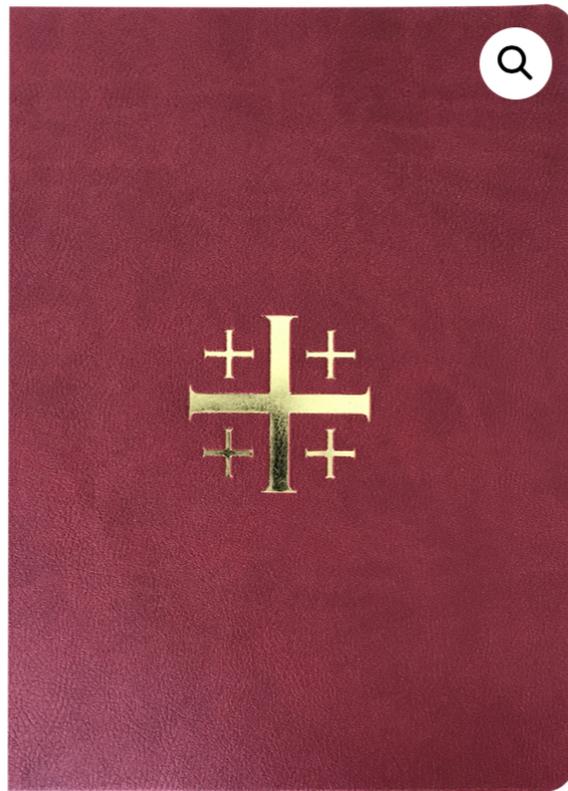
Father Martin is a Jesuit priest and an author.

March 22, 2020



Over the centuries, many answers have been offered about natural suffering, all of them wanting in some way. The most common is that suffering is a test. Suffering tests our faith and strengthens it: “My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy, because you know that the testing of your faith produces endurance,” says the Letter of James in the New Testament. But while explaining suffering as a test may help in minor trials (patience being tested by an annoying person) it fails in the most painful human experiences. Does God send cancer to “test” a young child? Yes, the child’s parents may learn something about perseverance or faith, but that approach can make God out to be a monster.

So does the argument that suffering is a punishment for sins, a still common approach among some believers (who usually say that God punishes people or groups that they themselves disapprove of). But Jesus himself rejects that approach when he meets a man who is blind, in a story recounted in the Gospel of John: “Rabbi, who sinned, this man or his parents, that he was born blind?” “Neither this man nor his parents sinned,” says Jesus. This is Jesus’s definitive rejection of the image of the monstrous Father. In Luke’s Gospel, Jesus responds to the story of a stone tower that fell and crushed a crowd of people: “Do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you.”



BCP Deluxe Edition 2019

\$31.95

Imprint: Anglican Liturgy Press

Format: Soft leather-like cover

Size: 6.25x 8.625 inches

Pages: 812

Availability: anglicanliturgypress.org

Go to Case Quantity product for larger orders.

1

Add to cart

In the time of any common Plague or Sickness

O ALMIGHTY God, who in thy wrath did send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

Dwight Eisenhower's Final Address

Crises there will continue to be. In meeting them, whether foreign or domestic, great or small, there is a recurring temptation to feel that some spectacular and costly action could become the miraculous solution to all current difficulties. A huge increase in newer elements of our defense; development of unrealistic programs to cure every ill in agriculture; a dramatic expansion in basic and applied research—these and many other possibilities, each possibly promising in itself, may be suggested as the only way to the road we which to travel.

But each proposal must be weighed in the light of a broader consideration: the need to maintain balance in and among national programs—balance between the private and the public economy, balance between cost and hoped for advantage—balance between the clearly necessary and the comfortably desirable; balance between our essential requirements as a nation and the duties imposed by the nation upon the individual; balance between action of the moment and the national welfare of the future. Good judgment seeks balance and progress; lack of it eventually finds imbalance and frustration.

The record of many decades stands as proof that our people and their government have, in the main, understood these truths and have responded to them well, in the face of stress and threat. But threats, new in kind or degree, constantly arise. I mention two only.

In his Farewell Address, Dwight David Eisenhower didn't only speak of a military-industrial complex:

"Today, the solitary inventor, tinkering in his shop, has been over shadowed by task forces of scientists in laboratories and testing fields. In the same fashion, the free university, historically the fountainhead of free ideas and scientific discovery, has experienced a revolution in the conduct of research. Partly because of the huge costs involved, a government contract becomes virtually a substitute for intellectual curiosity. For every old blackboard there are now hundreds of new electronic computers. The prospect of domination of the nation's scholars by Federal employment, project allocations, and the power of money is ever present and is gravely to be regarded.

Yet, in holding scientific research and discovery in respect, as we should, we must also be alert to the equal and opposite danger that public policy could itself become the captive of a scientific-technological elite.

It is the task of statesmanship to mold, to balance, and to integrate these and other forces, new and old, within the principles of our democratic system-ever aiming toward the supreme goals of our free society."



 **CNN** @CNN · 1m

The dialogue on reopening the country quickly “is corrosive and destructive, and if we don't stop it, it will feed on itself,” New York Gov. Andrew Cuomo says. “There are no political conspiracies here.”

cnn.it/3edpyoH

Albany, New York
11:29 AM ET

CORONAVIRUS PANDEMIC

STATISTICS	
TOTAL CASES	1,715,343
DEATHS	103,874

BREAKING NEWS

NY GOV. CUOMO: 783 CORONAVIRUS DEATHS YESTERDAY

Gov. Andrew Cuomo | (D) New York

LIVE CNN

11:29 AM ET

2 views · From CNN Newsroom

9 16 39



Ryland Barton  @... · 3h 

Kentucky Gov. Andy Beshear says that if people go to mass gatherings this weekend, the state will record license plates in crowded parking lots (like churches), local health departments will order people connected with license plates to quarantine for 14 days.

 [HOME](#) [POLITICS](#) [CULTURE](#) [NEWS](#) [OPINION](#) [WORLD](#) [SECURITY](#) [SPORTS](#) [SPECIAL REPORTS](#)

Michigan Gov. Gretchen Whitmer bans 'travel between two residences'



LIFESITENEWS.COM

Cops bust Christian service, criminally charge pastor for having 16 people in 293-seat building



Sections

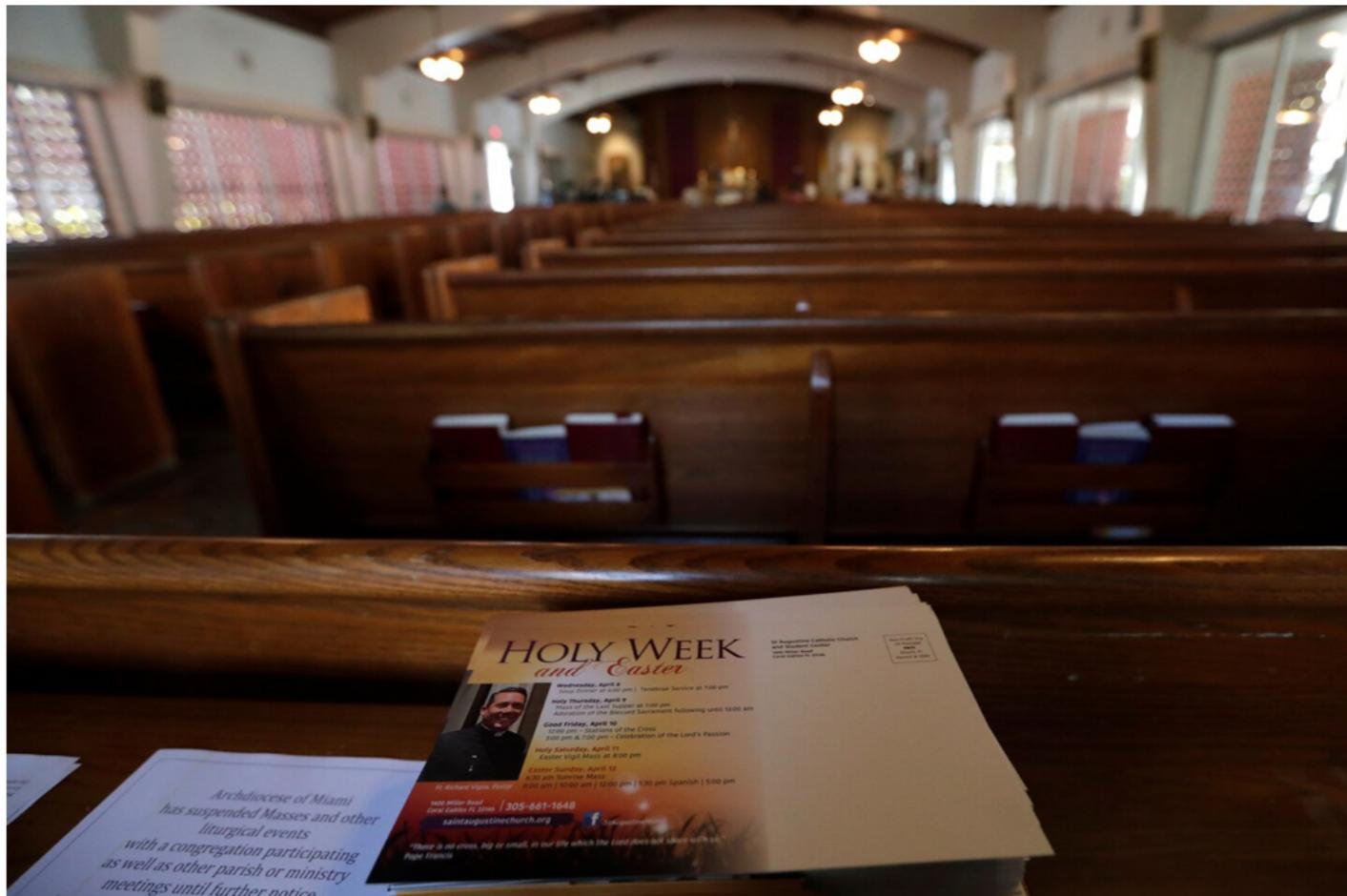
Mandatory social distancing is not a threat to religious liberty. It's essential for humanity.

+ Add to list

Home

Share

48



A Mass is live-streamed from an empty St. Augustine Church & Catholic Student Center in Coral Gables, Fla., on March 29. (Lynne Sladky/AP)

By **R. Albert Mohler Jr.** and **Kelly J. Shackelford**

IN STOCK





'Now is the time to revolt!' Rebel vicars defy church edict and stream Easter services from churches

The Archbishop of Canterbury warned clergy not to go into their churches over Easter in a Youtube message earlier this week

Another vicar, Melvin Tinker, of St John Newland in Hull, issued a call to arms for his fellow members of the clergy.

“Now is the time to revolt,” he said. “Hospitals are asking for help in caring for the sick spiritually.

“Out of good conscience over and against the craven fear of the Muppet Bishops, clergy are to carry out their duties under God and blow a proverbial raspberry in the direction of Lambeth and Chelmsford.”

Rev'd Tinker also described the fact that clergy are banned from entering their churches to stream services or minister congregants who are gathered at a social distance as “monstrous”.

“One of the main reasons Christianity eventually triumphed over the paganism of Rome was that they stayed behind to care for the sick when a city was struck by a plague, while the pagans cleared off,” he added.

“The Church of England leadership are now demanding their clergy act like pagans.”

Unfortunately for Rev'd Tinker, he will not be opening his church on Easter Sunday as he has already prepared an online interactive service.

OFFICIAL STATEMENT FROM
ATTORNEY GENERAL DANIEL CAMERON
REGARDING PROHIBITION OF DRIVE-IN CHURCH SERVICES DURING COVID-19 PANDEMIC

We are aware that some Kentucky jurisdictions are discussing a prohibition of drive-in church services for the upcoming Easter holiday. As long as religious groups and worshippers are complying with current Centers for Disease Control ("CDC") recommendations for social distancing to slow the spread of COVID-19, we see no problem with these drive-in services occurring.

Religious organizations should not be treated any differently than other entities that are simultaneously conducting drive-through operations, while also abiding by social distancing policies. As long as Kentuckians are permitted to drive through liquor stores, restaurants, and other businesses during the COVID-19 pandemic, the law requires that they must also be allowed to participate in drive-in church services, consistent with existing policies to stop the spread of COVID-19.

We must all continue to work together and do our part to fight back against COVID-19. However, individuals who wish to celebrate religious holidays using a format that follows social distancing policies and CDC guidelines should not be unnecessarily banned from doing so.

A handwritten signature in white ink, appearing to read "Dan", is centered at the bottom of the page. The signature is written over a faint, circular watermark of the Attorney General's seal.



NET PROFITS DONATED TO
#GetUsPPE

The Big Cat Guy | Exotic Tiger Face
Mask | Pre-Order | Delivery in about 2
weeks

19.99



The Presidential Lips | The President's Face
Face Mask | Pre-Order | Delivery in about 2
weeks



Embracing the Uncertainties

While the unknowns about coronavirus abound, a new study finds we ‘can handle the truth.’



By Siobhan Roberts

April 7, 2020



These are, safe to say, uncertain times.

The confirmed global cases of illness from coronavirus are approaching 1.5 million, and reported deaths are well into the six figures, but what are the true rates of infection and mortality?

We don't know.

Last week, Dr. Robert Redfield, head of the Centers for Disease Control and Prevention, said that up to 25 percent of people infected with coronavirus show no symptoms. But at the White House coronavirus task force briefing on Sunday, Dr. Anthony Fauci, head of the National Institute of Allergy and Infectious Diseases at the National Institutes of Health, gave a markedly broader range.

“It’s somewhere between 25 and 50 percent,” [Dr. Fauci said](#). “And trust me, that is an estimate. I don’t have any scientific data yet. You know when we’ll get the scientific data? When we get those antibody tests out there.”

This type of uncertainty about facts, numbers and science is called epistemic uncertainty. It is caused by a lack of knowledge about the past and the present — “our ignorance,” said David Spiegelhalter, a statistician and chair of the Winton Centre for Risk and Evidence Communication at the University of Cambridge.

CRITIC'S NOTEBOOK

What Happens When We Lose the Art That Brings Us Together?

Going online is one answer, but it's not so simple.



What do we do now?

It's a big question — as a matter of policy, national purpose and social cohesion it's *the* big question — made up of a knot of local, individual, practical decisions. What actions can each of us take to stay healthy, connected and sane, to fight the dangerous secondary infections of boredom, selfishness and panic? How are we going to stay busy? How are we going to keep ourselves entertained?

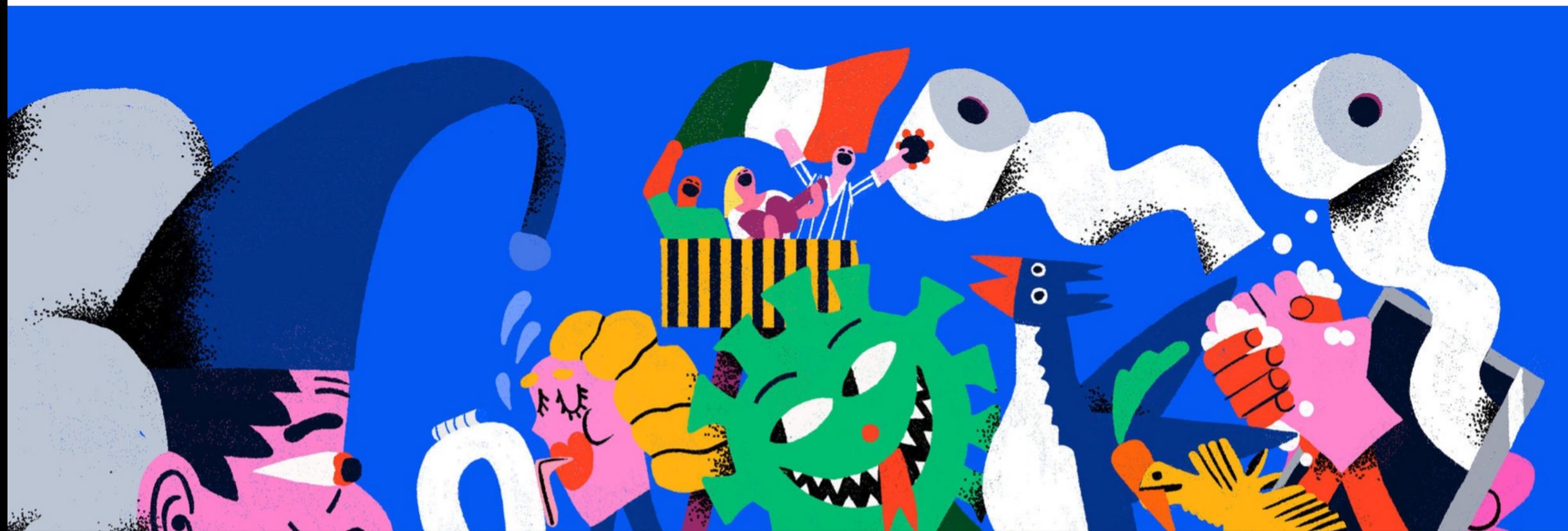
That last one may seem like a trivial problem with an easy solution. Lives and livelihoods are at stake, and there's still plenty to watch on television. Maybe the lamentations about the closing of restaurants, bars, nightclubs, theaters and museums represent the displacement of deeper fears about the wholesale collapse of civilization. But it's also true that the suspension of those amusements — of every form of cultural activity that involves the presence of other people — is a grievous loss, and a cause for real grief.

We console ourselves with stopgaps and substitutes. There's so much music and television to stream. There are stacks of books we never got around to reading, and games of meme-tag to play on social media. There are jokes to make about [writing the next “King Lear.”](#)

CRITIC'S NOTEBOOK

The Unending Anxiety of Coronavirus Content

The pandemic has clarified the dark bargain of our internet-connected devices: We look to them to protect our bodies and soothe our nerves, and in return, we hand over our minds.



Opinions

Even those of us who don't believe need
what religion can provide right now



E
ELIJAH

By **Kate Cohen**

APRIL 3, 2020



Kate Cohen is a writer in Albany, NY.

ALBANY, N.Y. — The first virtual gathering that anyone in my family thought to organize was Shabbat. My dad suggested it, I jumped on the idea and my big sister offered to “host” the “meeting.” The thing is, we are not a religious family. Although we used to have “Shabbat dinner” when I was a kid, only one of us still does, and only sometimes. But there we were on Friday, across six [Zoom](#) windows from four states: nine adults, six teenagers, one 4-year-old, and three sets of candles.

Did the global pandemic suddenly make believers out of us? Now would indeed be the perfect time to pledge fealty to a capricious, plague-wielding, Old Testament god. But I can’t make myself believe. When I read the Jesuit priest James Martin’s recent New York Times speculation, “[Where Is God in a Pandemic?](#),” I felt as though I was reading a long and learned piece on why we hadn’t heard a peep from Superman.

As an atheist, I believe we can get all we need without God, and I have tried to make that true for my kids. They didn't grow up with Shabbat; their holy day is International Pizza Day (officially, it's the Saturday closest to Feb. 9 that my parents can make it). But it took 15 years of determined indoctrination to etch that date into the family calendar.

[The Opinions section is looking for stories of how the coronavirus has affected people of all walks of life. Write to us.]

Normally, I reject the ready-made comforts that religion offers. I don't like the list of ingredients, and I prefer to live from scratch. But these aren't normal times.

So I said "yes" when my big sister invited us over for a virtual [Passover Seder](#). Passover, to my way of thinking, is a holiday that celebrates the deadly plagues wielded by a capricious Old Testament god who doesn't exist. It begins on the 15th of Nisan every year. This year, I'm really looking forward to it.



MidWeek *end*

Review

**I AM NOT
ASHAMED
OF THE GOSPEL**

ROMANS 1:16