



# CHURCH OF THE INCARNATION

Episcopal/Anglican  
*Landmark Building, Living Faith*

[www.churchoftheincarnation.org](http://www.churchoftheincarnation.org)

## THE SECOND SUNDAY OF LENT

March 1, 2026

### Holy Eucharist at 11:00 a.m.

Our worship is according to *The Book of Common Prayer*. The 11:00 a.m. service is a celebration of Holy Eucharist on the first, third and fifth Sundays of the month, as well as major feast days. The second and fourth Sundays generally offer a service of Morning Prayer. Both Holy Eucharist and Morning Prayer follow “Rite I” in *The Book of Common Prayer*.

This leaflet contains everything you will need to participate actively. Hymn numbers refer to *The Hymnal 1982* and *Lift Every Voice and Sing (LEVAS)*, found in your pew, and those preceded with **S** are pieces of service music located at the front of *The Hymnal 1982*.

### PRELUDE

### RECTOR’S GREETINGS

The Rev. Adrian Dannhauser

### INTROIT

Go Not Far from Me, O God

Zingarelli

Go not far from me, far from me, O God; cast me  
not away in the time of age, forsake me not when my  
strength faileth me. O let my mouth be filled with

thy praise: that I may sing, thy glory and honor all  
the day long.

HYMN 473 *All stand.*

Crucifer

### THE WORD OF GOD

*Celebrant*  
*People*

Blessed be God: Father, Son, and Holy Spirit.  
**And blessed be his kingdom, now and for ever. Amen.**

*Celebrant*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

KYRIE ELEISON *All sit.* “Messe Solennelle”, op. 16

Vierne

*Kyrie eleison.*  
*Christe eleison.*  
*Kyrie eleison.*

Lord have mercy.  
 Christ have mercy.  
 Lord have mercy.

## COLLECT FOR THE DAY

*Celebrant* The Lord be with you.  
*People* **And with thy Spirit.**  
*Celebrant* Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. **Amen.**

FIRST LESSON *All sit.*

Genesis 12:1-4a

*At the reading of the first lesson, children ages 3 to 9 (pre-K through 4<sup>th</sup> grade) are invited to gather at the entrance of the church to meet their teacher for Sunday School in the Parish House. Parents of children attending for the first time are asked to accompany them. The children will return before the end of worship.*

The Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

So Abram went, as the Lord had told him; and Lot went with him.

*Reader* The Word of the Lord.  
*People* **Thanks be to God.**

PSALM 121 *sung by the choir* .

Tone V.1

*Antiphon*

My help comes from the LORD, the mak - er of heav - en and earth.

- 1 I lift up my eyes to the hills; from where is my help to come?
- 2 My help comes from the Lord, the maker of heaven and earth.
- 3 He will not let your foot be moved and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel shall neither slumber nor sleep;
- 5 The Lord himself watches over you; the Lord is your shade at your right hand,
- 6 So that the sun shall not strike you by day, nor the moon by night.
- 7 The Lord shall preserve you from all evil; it is he who shall keep you safe.
- 8 The Lord shall watch over your going out and your coming in, from this time forth for evermore. ***Antiphon***

SECOND LESSON

Romans 4:1-5, 13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as

something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

*Reader*           The Word of the Lord.  
*People*            **Thanks be to God.**

HYMN 635 *All stand.*

Wer Nur Den Lieben

HOLY GOSPEL

John 3:1-17

*Celebrant*       The Holy Gospel of our Lord Jesus Christ according to St. John.  
*People*           **Glory be to thee, O Lord.**

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?

"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

*Celebrant*       The Gospel of the Lord.  
*People*           **Praise be to thee, O Christ.**

SERMON

The Rev. Adrian Dannhauser

NICENE CREED *All stand and face the high altar.*

*All*               **I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible;**

**And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father; through him all things were made; who for us and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin**

**Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.**

**And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets.**

**And I believe in one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.**

PRAYERS OF THE PEOPLE *All sit or kneel.*

*Celebrant* With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

*Leader* For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For our Bishops, and for all the clergy and people, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For this city, for every city and community, and for those who live in them, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For the aged and infirm, for the sick and the suffering, and for all those in any need or trouble, especially victims of war, those forced to flee their native countries because of persecution and violence, those on our parish prayer list, and those we name now in silence or aloud.

*The People may add their own names in silence or aloud.*

Let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* That we may end our lives in faith and hope, without suffering and without reproach, let pray to the Lord.

*People* **Lord, have mercy.**

*Leader* In the communion of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

*People* **To thee, O Lord our God.**

*Celebrant* Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. **Amen.**

CONFESSION OF SIN

*Celebrant* Let us humbly confess our sins unto Almighty God.

*A period of silent reflection is kept.*

*All* **Most merciful God, we confess that we have sinned against thee in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved thee with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of thy Son Jesus Christ, have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways, to the Glory of thy Name. Amen.**

*Celebrant* Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

Hear the Word of God to all who truly turn to him. God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

THE PEACE *All stand.*

*Celebrant* The peace of the Lord be always with you.

*People* **And with thy spirit.**

*All greet one another in the name of the Lord and then are seated.*

**THE HOLY EUCHARIST**

OFFERTORY SENTENCES

*The Ushers receive the collection from the congregation. We invite your offering for the support of the Church's mission in the world, and in thanksgiving for all that God has provided. To make a one-time or recurring gift online, please visit [churchoftheincarnation.org/donate](http://churchoftheincarnation.org/donate), text "Madison209" to 73256, or scan the QR code below. Thank you for your generosity.*



ANTHEM

God So Loved the World

Stainer

God so loved the world, that he gave his only begotten Son, that who so ever believeth in him should not perish, but have everlasting life. For God

sent not his Son into the world to condemn the world; but that the world through him might be saved. Amen.

*The People stand as the Ushers present the Offering in silence.*

*Celebrant* All things come of thee, O Lord.

**People** And of thine own have we given thee.

THE GREAT THANKSGIVING

*Celebrant* The Lord be with you. *People* And with thy spi - rit.

*Celebrant* Lift up your hearts. *People* We lift them up un - to the Lord.

*Celebrant* Let us give thanks un - to our Lord God.

*People* It is meet and right so to do.

*Celebrant* It is very meet, right, and our bounden duty that we should at all times and in all places give thanks to thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS *sung by all*

S 128

Ho - ly, ho - ly,  
 ho - ly Lord, God of power and might,  
 heaven and earth are full of your glo - ry. Ho-san-na in the  
 high - est. Bless - ed is he who  
 comes in the name of the Lord. Ho-san-na in the high-est.

Music: William Mathias (1934-1992). Copyright © 1976 Oxford University Press.

PRAYER OF CONSECRATION *All sit or kneel.*

Prayer Book, p. 341

*Celebrant* All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make

us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him.... By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say,

**All**            **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

#### THE BREAKING OF THE BREAD

*Celebrant*        Christ our Passover is sacrificed for us;

*People*            **Therefore let us keep the feast.**

AGNUS DEI *sung by all*

S 165



Je - sus, Lamb of God: Have mer - cy



on us. Je - sus, bear - er of our sins: Have mer - cy



on us. Je - sus, re - deem - er of the world: Give us your peace.

Music: William Mathias (1934-1992). Copyright © 1976 Oxford University Press.

#### PRAYER OF HUMBLE ACCESS

**All**            **We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.**

#### INVITATION TO COMMUNION

*Celebrant*        The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

*The Holy Eucharist is the meal that has traditionally nourished the baptized in their life of faith. You may take the bread in your hands and then take a sip of wine from the chalice, guiding the chalice bearer's hand to bring the chalice to your lips.*

*Or you may intinct (dip the wafer into the wine). If you wish to receive a blessing instead of Communion, simply fold your arms across your chest. If you would like a gluten-free wafer, fold your hands downward.*

## ANTHEM

O Love! O Life!

Casarella

O Love! O Life! Our faith and sight  
 Thy presence maketh one,  
 As through transfigured clouds of white  
 We trace the noonday sun.  
 So, to our mortal eyes subdued,  
 Flesh-veiled, but not concealed,  
 We know in Thee the fatherhood  
 And heart of God revealed.  
 We faintly hear, we dimly see,  
 In differing phrase we pray;

But, dim or clear, we own in Thee  
 The light, the truth, the way!  
 Our friend, our brother, and our Lord,  
 What may Thy service be?  
 Nor name, nor form, nor ritual word,  
 But simply following Thee.  
 Thy litanies, sweet offices  
 Of love and gratitude;  
 Thy sacramental liturgies,  
 The joy of doing good.

## THE POST COMMUNION PRAYER

*Celebrant* Let us pray.

**All** Almighty and everliving God, we most heartily thank thee for that thou dost feed us in these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

## BLESSING

*Celebrant* The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit be amongst you and remain with you always. **Amen.**

HYMN 637 *All stand.*

Lyons

## DISMISSAL

*Celebrant* Go in peace to love and serve the Lord.  
*People* **Thanks be to God.**

## POSTLUDE

Wer Nur Den Lieben, BWV 642

Bach

*Please join us for Coffee Hour in the Parish House following the postlude. Visitors are invited to pick up a welcome bag at the back of the church.*

The Rev. Adrian Dannhauser, *Rector*  
 The Ven. Denise LaVetty, *Archdeacon*  
 The Rev. Canon George W. Brandt, *Honorary Assistant Priest*  
 The Rev. J. Gregory Morgan, *Honorary Assistant Priest*  
 Dr. Thomas M. Reefer, *Director of Music*  
 Wesley Chinn, *Assistant Director of Music*  
 Romy John Abraham, *Seminarian*  
 Dr. Uche Akwuba II, *Master of Ceremonies*  
 Oseloka Chira, *Head Usher*

John Robert Motato, *Sexton*  
Robert Chipantiza and Emil Ramirez, *Assistant Sextons*

Linda Gossett, *Altar Guild*  
Christopher Strome and Oseloka Chira, *Ushers*  
Oseloka Chira and Susan Ridgeway, *Lay Readers*  
Susan Ridgeway, *Chalice Bearer*  
Emm Chinn, *Acolyte*  
Amanda Bell, *Sunday School Teacher*  
Maria Ju, *Door Greeter at the Parish House*  
Christopher Strome, *Coffee Hour Host*

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**Your prayers are requested for members and friends of the parish who are sick, sorrowful, or in any kind of trouble:** Tom, Leonor, Harris, Veronica, Steven, Stacey, Ryan, Joan, Nadia, Padmini, Juliana, Jennifer, Marcey, Marika, Susan, Ruth, Stephanie, Lorelei, Brian, Bryce, Jaquelyn, Jane, Joseph, Josephine, the Shagdar Family, Ann, Julie, Jeanne, Patrick, Dianne, Dawn, Bartley, Mary, Natalia, Megan, Eduardo, Mike, Maria, Edwin, Henry, Gilberto, William, Peter, Granville, Andrew, Tom, Dee, Pamela, Corinne, Bill, Annette, Kathy, Carmela, Savannah Rose, Alair, Wendy, Deirdre, Donovan, Drew, Ellen, David, Jane, Lillian, Bruno, Tim, Augie, Ana, Sixto, Sandy, Lee, Sue, Kelly, Mary, Michael, Danielle, Doris, Michell, Susan, Pam, Heidi, Frank, Monica, Luis, James, Robert, Rick, Allen, Barbara, Leslie, Treasure, Marisa, Tom, Ana, John, Emily, Jake, Sam, Cooper, Laurie and Larry.

To add a name to the parish prayer list, call the church or email the Rev. Adrian Dannhauser at [adannhauser@churchoftheincarnation.org](mailto:adannhauser@churchoftheincarnation.org).

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The Church of the Incarnation, grounded in living faith and inspired by the beauty of our landmark building, seeks to engage the community through vibrant and varied worship, loving and practical service to others, and intellectual exploration, with a warm and open Christian welcome in the heart of New York City.

If you wish to learn more about our parish community and/or receive our weekly e-minder with spiritual reflections, upcoming events, and church news, please fill out the yellow "Connect Card" in your pew and place it in the offering plate or give it to an usher.

Thank you for worshipping with us today.

**Church of the Incarnation**  
209 Madison Avenue at Thirty-Fifth Street, New York 10016  
(212) 689-6350 • [www.churchoftheincarnation.org](http://www.churchoftheincarnation.org)

*On the mind of The Rev. J. Gregory Morgan...*

**“For Jesus, there’s no us and them — there’s just us. And all of us deserve to be treated with dignity\*.”**

Excerpts from an interview with the Rev. James Martin, Jesuit priest and Vatican spokesperson, for the *NYT Magazine*. As reported by Lulu Garcia-Navarro who talks to interesting people for *The Interview*, a column and podcast. Feb. 3, 2026.

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For many Americans, the events in Minneapolis and the upheaval across the country bring to the surface not just political dilemmas but moral and spiritual ones too. How to best defend the things we believe in, how to understand the people we disagree with and how to maintain faith in one another — these are questions I’ve been thinking about even more since I spoke with the Rev. James Martin.

Martin is a Jesuit priest, a best-selling author, an editor at large at *America Magazine* and also a consultant to the Vatican’s Dicastery for Communication. In layman’s terms, that means part of his job is to help explain the Catholic Church to Americans, which he has done on social media, in his writing, even on the late-night talk shows. He has also ministered to L.G.B.T.Q. Catholics...and is part of the progressive wing of the church....

...The Rev. James Martin: “One of the hallmarks of Jesuit spirituality is finding God in all things. God’s presence is not just confined to within the walls of a church or in reading the Bible. It’s in nature and relationships and work and food and entertainment. The key is just being attentive and aware, really noticing. To take an example: If you’re stressed out and you’re facing a difficult medical diagnosis or financial problem and you pray for peace, maybe it won’t come immediately. But a couple hours later, a friend calls and tells you something that helps you to calm down a little bit? See God in that. That’s what I mean about noticing. And sometimes it takes some attention because we tend to want those fixes immediately. Sometimes God’s a lot more quiet and subtle, tricky.”

**We’re sitting here because you’ve just written a book about your summer jobs when you were growing up. You come from a working-class background and many of your jobs when you were young were manual labor. What did you learn from that?** Not to treat people who are on the lower rungs of the economic ladder like dirt. But I also learned the value, as I say in the book, of working hard, showing up, being on time, listening to people, apologizing, but not apologizing reflexively. There are a lot of life lessons. And I’m amazed, because when I was a busboy or a caddy or a dishwasher, I just wanted the money. I was really intent on getting rich.

**This is the perfect segue, because you end up going to Wharton business school and then working at G.E. You describe going into corporate America as literally soul-destroying. You went to therapy, you got physically ill from it. You hated what you were doing. Why?** The vast majority of people I worked with at G.E. were great — moral and kind. But there were enough jerks to make it really difficult, and the emphasis was on the bottom line. This was the ’80s, the age of the yuppie, and Jack Welch was the C.E.O. of G.E. and would fire people regularly. We used to say: “Up or out.” If you weren’t moving up, they would fire you. I couldn’t see myself emulating some of the people above me, so I thought, I want out, but where am I going to go? One night I came home and turned on the TV and there was a documentary about the Trappist monk Thomas Merton. It was so beautiful and romantic and captivating that I went out and bought his autobiography, “*The Seven Storey Mountain*,” and devoured it. I thought: This is what I want.

**You’re now this kind of spiritual emissary to the wider world. And I wanted to talk to you about the church right now. How do you see the state of the Catholic Church in the United States?** That’s a big question. I would say healthy, except for the fact that only 30 percent [of Catholics] are going regularly. When I visit parishes, people are happy with their parish and they love being Catholic and they love the pope, especially now that we have an American pope — they love Pope Leo. But there’s some division. I think it reflects the political divisions. Among

the ones who are still going to church and are still faithful and still consider themselves Catholic, I think they struggle with certain church teachings. Catholics who are more conservative think that the church should be more conservative. Catholics who are more progressive think the church should be more progressive. But I think the biggest crisis would be people who don't believe in God anymore. We do see people falling away.

**It's interesting, because while there's that increasing secularization — people have left the church, not so many people go to church regularly — we're seeing this growing desire, especially among young people, for connection and for faith. The number of Gen-Z Catholics is actually increasing, right? That's according to a recent Harvard study. [Other data shows that] young churchgoers seem to participate more deeply in the church than perhaps their older counterparts. They go to confession more. They participate in the sacraments. You minister to young Catholics. What do you think is going on?** I see different surveys saying different things. I see surveys saying what you just said, and I see surveys saying, Oh, no, that's all overblown. But anecdotally, I experience that people in their 20s and even younger are going back to church. Someone described it to me as "post-secular," which I like — that the secular world is just lacking for them. They want a sense of meaning. They want a sense of mystery. They want community. They want to belong. I think people have a natural desire for God in their lives. I really do. And I think for a lot of younger people, they're finding the secular world just doesn't do it. I think the challenge is to invite these people who might be looking primarily for an identity into a deeper relationship with Jesus and with God. That's the key. So, while you might be interested in a particular church because of the community itself, which is where we find God, there also needs to be a connection with Jesus and God. So, it can't just be me and my community. Are you helping the poor? Are you living out what Jesus says, or is it just about going to mass and ticking the boxes? People go to church to get something — to get spiritual nourishment, to get reflections on the Gospels, to receive the sacrament of the Eucharist --- which is fine, but it also does need to be about giving. Are you doing the hard work of Christianity?

**Pope Leo said recently in an interview, and I'm speaking specifically of the United States, that he doesn't plan to get involved in partisan politics. Do you think he'll be able to keep to that?** Look, his mission is to preach the Gospel. And if the Gospel has political implications, so be it. When he sees migrants and refugees being abused, that's part of Jesus asking us to welcome the stranger. So, he's going to say something about that. I think what happens is people sometimes impute political motivations to what a pope says that is really just the Gospel. Take care of the poor — if that has political implications, well, that's tough. That's what we're supposed to be talking about.

**As we've mentioned, immigration is a key issue. It's a real fundamental part of the way that the church sees its mission. And of course, it's a signature issue of the Trump administration. In the fall, the U.S. Conference of Catholic Bishops issued a rare collective statement objecting to the harsh treatment of immigrants. Words are one thing, action is another. What actions do you think the church should be taking?** The church is already taking action by working with migrants and refugees all over the place. Some of my Jesuit brothers work with migrants on the border. So really, it's standing with people we've always stood with, and it's advocating for people we've always been next to. The U.S. bishops have been great on this. It goes back to the Gospel: Jesus said in Matthew 25, "When you welcome the stranger, you welcome me." It's pretty clear. People sometimes ignore it, or they explain it away. They say, Well, we only have to take care of migrants who are doing the following things, or, All the migrants are here illegally, when we know most of the migrants are here legally. But I don't want to focus on just that, because there are other Catholics who don't listen to other things — like economic things, or paying people a just wage, or caring for the environment, as Pope Francis asked us to do. A lot of people just exempt themselves. The old expression is "cafeteria Catholic" — you pick some things and leave the others. I think in the United States, we are all, to a certain extent, cafeteria Catholics. But the fundamentals really need to be accepted, and one of the fundamentals is caring for the poor and caring for the stranger. It's hard for me personally to watch Catholics beat up on migrants and refugees. It's *so clear* in the Gospels.

**We've seen pretty harsh tactics employed by the Trump administration in U.S. cities. On a personal level, I can hear your distress, but I'm wondering what your thoughts are on that.** That no matter who a person is, no one should be treated like this. Even if you're a prisoner on death row, you shouldn't be treated like this. Everyone has innate human dignity. And so what horrifies me is the treatment, the cruelty, the meanness. I sometimes think: How can people sleep at night? Treating people like dirt and beating them up and calling them names. By the way, Jesus says in the Gospel, If you call someone a name, you're going to hell.

**How should church leaders then deal with this push-pull? Because you're talking about trying to bring unity. And yet, of course, there is division in society, there is division among the church leaders, there is division among people who are in the pews.** I think it's pretty clear. One, it's never demonizing the other person, always giving the other the benefit of the doubt. It's continuing to preach the Gospel in season and out. So, I think it's possible, and I think a lot of bishops are doing a very good job with immigration.

**During the first Trump administration, you were very vocal on social media about things that you disagreed with. Have your views shifted on when and how to speak out?** Yeah, I try to focus on the Gospel, and I try not to critique someone by name, and I try not to get too political. We all learn on social media what's good and what's bad and what lands with people and what doesn't. I think I'm on more solid ground by just quoting Jesus. I sometimes sub-tweet something and just write: "I was a stranger and you did not welcome me, Matthew 25." That in itself should be more persuasive than anything Jim Martin says.

**I think there's a craving for moral clarity at this moment. As with any conflict, moral clarity is being owned by people with very different viewpoints. It's like when people were fighting wars in the Middle Ages, and both sides said that God was on their side. How do we understand who is right?** I've been thinking a lot about Renee Good and her killing. I guess what I come down to is this: Even if you're breaking the law, no one deserves to be treated like that. So even if you argue that Renee Good was somehow breaking the law, she did not deserve to be shot in the head. And I guess what I'm seeing is this coarsening of morality in the United States, where people think she deserved it. So when you think of people like the inmates on death row, migrants, protesters, L.G.B.T.Q. people, people in Ukraine, people in Gaza — everyone deserves to be treated with dignity. That's what we're losing. What's being set forth is, Only *our* side deserves to be treated with dignity, and the other side is horrible and evil and subhuman. Which is a disgrace, because for Jesus, there's no us and them — there's just us. And all of us deserve to be treated with dignity. I think the church has been very clear about that, and I'm grateful for that. That's not a political message; that's the Gospel. Everyone is a beloved child of God, everyone deserves to be treated with dignity — and not shot in the head.

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(\*from the service for Holy Baptism, Book of Common Prayer, *The Baptismal Covenant*, p. 305, "Will you proclaim by word and example the Good News of God in Christ? *I will with God's help.* Will you seek and serve Christ in all persons, loving your neighbor as yourself? *I will with God's help.* Will you strive for justice and peace among all people and respect the dignity of every human being? *I will with God's help.*")