

## SACRAMENTAL LIVING: A DISTINCTIVE SPIRITUALITY

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As a boy I (Dwight) reveled in the opportunities to go to my grandparents' farm in northwest Missouri. The sights, sounds, and smells that surrounded me were sources of endless fascination. Instead of buying loaves of bread at the store, my aunt mixed the ingredients, kneaded the dough, and placed it in a big bowl covered with a tea towel to let it rise. In the middle of the night, she would get up and "punch" the rising dough down, and it would rise again.

Bread was baking in the oven that summer morning when my aunt and I heard my uncle urgently calling us from the field beyond the horse barn. We ran to see what was the matter. As we came over the rise, we could see that the horses had pulled away from the hay wagon. There on the ground, with the reins still grasped in his hands, was grandpa's broken body, his blood on the stubble beneath him. I lived with that matrix of memories haunting my dreams for years: bread, a broken body, shed blood, death!

Over time the images of that experience and the words and actions of the Eucharist began to interpenetrate each other, creating a new matrix of meaning. It is no longer merely a recollection of something that happened in the past, but a transforming event for the present that leads me into the future.

As the two of us have thought and written about sacramental living, we have discovered in experiences like this one, clues to a distinctive spirituality.<sup>1</sup> For us, the ordinary, everyday experiences of life have been windows that shed light on the presence of God in us and in our world.

The word "spirituality" is used in many ways today.<sup>2</sup> As I (Linda) wrestled to understand spirituality in terms a wide audience of adults could engage for a chapter I

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<sup>1</sup> Dwight W. Vogel and Linda J. Vogel, *Sacramental Living: Falling Stars and Coloring Outside the Lines* (Nashville, TN: Upper Room Books, 1999).

<sup>2</sup> See Michael Downey, *Understanding Christian Spirituality* (Mahwah, NJ: Paulist Press, 1997), chapter 2.

was writing on "Reckoning with the Spiritual Lives of Adult Educators"<sup>3</sup>, I used spirituality as a broad term. It takes on particular meaning depending on the stories and rituals of the particular faith community that has helped to shape one's self-understanding and the ways one experiences mystery. I concluded that "our spiritual lives reflect the dreams, fears, and commitments out of which we live, work, play and pray."<sup>4</sup>

Here, however, we are talking about a more focused meaning. For us, Christian spirituality refers to what nourishes our being, our thinking and our doing, and it empowers us for discipleship. It involves the interior, personal aspects of discipleship; but it also includes the relational, communal aspects of our lives, as well as our action in the world. Christian spirituality draws us into worshipping, learning and serving within the Church and propels us beyond the Christian community to seek connections with others who are striving to work for the common good of all creation. Spirituality involves our whole being.<sup>5</sup> Sacramental living becomes an embodied Christian spirituality in distinctive way.

A sacrament is a "sacred sign" or a "visible word" (Augustine). In a sacrament, a reality beyond our immediate apprehension is perceived by our senses. What we perceive is a sign of something more than what is immediately at hand. In sacraments, a mysterious and transcendent reality comes into the world of our experience through sign/acts we perceive. A sacrament is

a perceptible symbol of the sacred, both in and beyond sense perception. We call this sacred reality *grace*--God's free gift of love and care. Sacraments not only point to this grace but also become ways through which we receive [and participate in] this gift of God's life-transforming love.<sup>6</sup>

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<sup>3</sup> In *Addressing the Spiritual Dimensions of Adult Learning: What Educators Can Do*, Leona M. English, Marie A. Gillen (eds.), San Francisco: Jossey-Bass, 2000, pp. 17-27.

<sup>4</sup> *Ibid.* p. 18.

<sup>5</sup> Dwight W. Vogel, *Food for Pilgrims: A Journey with Saint Luke* (Akron, OH: OSL Publications, 1996), p. 6. (phrase in parens added)

<sup>6</sup> Dwight W. Vogel and Linda J. Vogel, *Sacramental Living: Falling Stars and Coloring Outside the Lines* (Upper Room Books, 1999), p. 22.

Symbols themselves are polyvalent, with many layers of meaning defying precise identification. That to which a sacrament points is greater and deeper and richer than what we perceive. However, sacraments open us up to that mystery which is in and yet beyond it.

When Jesus took the towel and basin, he was not only removing the dust from his disciple's feet. It was a sign of the nature of his own ministry, and it has implications for the ministry of those disciples whose feet Jesus washed, and for all disciples who follow him. When Jesus shared bread and the cup at the Last Supper, he was not primarily addressing the physical hunger and thirst of the disciples. It became and becomes a sign of the new covenant, a community established and sustained by God's grace.

When the seven are set apart to meet the needs of a group being ignored by the ministry of the Church, it is not merely a way of dealing with a particular problem at a particular time in a particular place. Rather, that action (recorded in Acts 6:1-6) embodied then--and challenges the church now--to continue embodying ministries of justice as intrinsic to the life and mission of the Church.

Thus, our understanding of sacramental living extends beyond *the* Sacraments (whether one comes from a tradition with two or from one with seven!). To call something sacramental is to recognize it as an unusually transparent experience of our relationship with the Transcendent. It not only points to, but participates in a deeper reality. "Living sacramentally is 'being in touch' with sources for spirituality which lie 'beyond' or 'beneath' or 'within' what appears to our senses"<sup>7</sup> and opens us up to the transcendent or sacred within and beyond them.

### ***Learning to See: the Sacrament of the Ordinary***

Much of the time we *see what we know* rather than *knowing what we see*! Our assumptions and pre-conceived ideas about the way things are and what to expect keep us from "having eyes to see." In describing the purpose for using parables, Jesus

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<sup>7</sup> Dwight W. Vogel, *Food for Pilgrims*, p. 6.

observes that there are many who "seeing, do not perceive, and hearing, do not listen, nor do they understand." But, he says to the disciples, "blessed are your eyes, for they see, and your ears, for they hear." (cf. Matt. 13:10-17)

Like the disciples who walked with Jesus as he healed and listened to his teaching, we will often fail to see and understand. But when we open ourselves to the possibility of seeing God at work in the ordinariness of our daily living, we will be blessed. This kind of openness to the Holy Spirit in the everyday times and places of our lives, we call sacramental living.

God's love and grace is woven into the stories of our lives. When we go out onto the deck of our cabin in the Black Hills of South Dakota, the crisp early morning air and the diamond-like dewdrops on the waving grass in our meadow are signs of the gift of God's marvelous creation. They are also a call to responsible action in protecting the air and water of our land and our world. For a Christian, then, tiny dewdrops and lightening bolting across the sky and the call of a mountain bluebird can all be signs of God's good gifts and of God's call to us to be co-creators who act on behalf of creation. When we have eyes for seeing, our living can become sacramental.

Those who would be disciples of Jesus must seek to be open to seeing the marginalized and the outcast as children of God for whom Christ died. We must learn to see in the Samaritan, a friend; in Mary Magdalene, a faithful witness to the risen Christ; in the leper, one who desires wholeness; in the possessed and in children, the beloved of God.

When one of the children at our church asks the congregation to pray for a classmate whose brother was killed in a drive-by shooting, we become aware that God's Word often comes in the cries and pleas of "little ones" who live in a world that, in systemic and impersonal ways, shuts them out. Jonathan Kozol,<sup>8</sup> a Jewish writer, helps us see God through the eyes of little children at school, on the street, and at celebrations of the Eucharist. There can be no doubt that living sacramentally requires

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<sup>8</sup> Jonathan Kozol is the author of several books about children in one of the poorest and most segregated neighborhoods in the United States. He helps us see God's grace at work in little children like

learning to listen intently to little children. They often see and name what we have learned to block out because it is too painful.

Learning to see is a life-long process. The first instant something hits our optic nerve, our wonderfully complex brain sends that image over well-worn pathways to make sense of it according to our past experiences. It is not really a conscious choice that we so often “see what we know.” Therefore, it takes constant vigilance to require our brain to do a double-take. Is that really what I think it is? Is this really what it seems at first or is something else going on here? What assumptions am I making that may have to be called into question?

Surely, Jesus’ disciples must have had to do that when they returned to find Jesus engaging the Samaritan woman in serious conversation. Some of the Pharisees often seemed unable to take a second look. They were continually assuming that Jesus was breaking God’s laws and was, therefore, one to be destroyed. Even Jesus was required to engage in this process of backing up and taking another look when he was confronted with the persistence of the Syrophenician woman’s faith (see Mk. 7:24-30).

Learning to see is something we have to do every day in every place we find ourselves. We may take comfort when we see how many times Jesus’ disciples failed to see. But we may also take hope when we remember impetuous Peter. He vowed to follow Jesus to the death only to deny him three times before the cock crowed. But he became the Rock on which God built the Church and, in the end, he kept his promise to be faithful even to death. God does not give up on those who keep trying to see and understand!

We miss much of the sense of mystery in sacramental living because the ordinary is so very ordinary that we take it for granted. There are two ways in which we can go beyond this “ordinary understanding of the ordinary.”<sup>9</sup> Something may happen over which we have no control. It comes as gift, as grace, like a falling star in the heavens. We did not create it or manipulate it. It just happens. But we do have to

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Pineapple—a little girl whose trust and tenacity put most Christians to shame. See *Amazing Grace* (1995) and *Ordinary Resurrections* (2000).

be looking or we will miss it. If we are looking in the opposite direction, we won't see the sunset. If we are focused on the lamplight, we will miss the falling star.

What makes such experiences sacramental is recognizing that they come as grace, as free gift. They "rend the veil" of routine appropriation and we see beneath the obvious to the presence of transcendent mystery within and yet beyond those "falling stars."

But we can also break through the ordinariness of the ordinary by learning to "color outside the lines," that is, by learning to see in new ways by refusing to be constricted by the patterns we have been given. There are times when those patterns are helpful; they bring order out of chaos. But there are other times when they build walls that keep us from knowing what we see. We may have learned to localize the presence of God's grace in a chalice or a font or the Bible. But when we look only there, we miss the sacramental potential of the ordinary things around us: the bread, the cup, the water, children, the witnesses of faith through which God's mysterious and transforming presence is also present.

### ***Re-membering: the Sacrament of Story***

"Tell me a story," our children would say as we tucked them into bed. It is a request embedded deep in our human experience. A lecture or homily may be circling in outer space for us, but when we start to tell or hear a story, something changes. A story seems like a rather ordinary thing---a recital of people and places and events strung together as narrative.

When we examine what happens when a story is told, however, we discover ourselves in the presence of mystery. That story may start out "inside someone's head" with the remembering of a sequence of events. In "telling a story," this sequence is articulated through speech or writing. That "projection" is now "outside" the speaker or writer's body--in sound waves or as marks on a page. The listener or reader

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<sup>9</sup> For further development of this perspective, see chapter one "Falling Starts and Coloring Outside the Lines: Wonder" in Vogel and Vogel, *Sacramental Living*.

encounters those sounds or markings, and interprets them according to patterns of meaning available in the culture or cultures of the speaker/writer and hearer/reader.

The story is not the speaker/writer's mental images as such, but in and through the sounds or marks, the hearer/reader is able to share something of that thought world. *A story means more than it says.* The sentences and sequences carry interwoven connotations. They point beyond themselves to a matrix of meanings. Sometimes they enable us not only to remember together, but to participate in the story--to both "get inside" the story and to let the story "get inside" us. When we experience the transforming presence of the transcendent within it, story can become a sacrament for us.

This is true for what at first appear to be ordinary stories. The family in which one of Dwight's grandmothers grew up set out to homestead on the prairies of western Kansas. What the drought didn't get, the grasshoppers did. After several years of vain attempts to wrest a living from the land, they returned "home" to Missouri. The family didn't even have to tell that story to make reference to it: "That isn't worth a farm in Kansas," Dwight's grandmother would say as her ultimate negative judgment.

Dwight's years as a teen-age boy found him growing up in Abilene, Kansas. He knew that the large wheat farms of western Kansas were worth a lot. The specific sentence didn't make a lot of sense given that experience. But on another level he also knew it was part of his family's story. It carried with it lessons of knowing how to "make do" with what you had, with surviving against great odds, with valuing both hard work in the face of adversity, and knowing when it was time to "go home." And beyond all that was the realization that the Cramers had been a praying people before they left for Kansas. They were a praying people all the time they tried to sing the Lord's song is a strange land. They were still a praying people when they returned "home." Behind and within the story was the affirmation: "nothing, nothing at all can separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39).

Individual and family stories can become sacramental when we hear them in tandem with the central stories of our community of faith. The Hebrew scripture is formed around the stories of a people whom God called out—to receive a wonderful

gift, to enter into a special relationship with God, and to become “a light to the nations.” Many of these biblical stories help us see what happens when folks focus on the gift and privilege side of a promise and forget to remember the responsibility side!

One of our students<sup>10</sup> wrote a master’s thesis that included a retreat curriculum to help six to eight year olds and their parents prepare for participating in the Eucharist. She uses the stories of the Passover, the manna in the wilderness, the feeding of the 5,000, and the Last Supper as stories to help children enter into the celebration of Eucharist. When biblical stories intersect with our own experiences (like the story of Dwight’s grandfather’s death and the powerful Eucharist celebration at our wedding more than forty years ago) our understandings can be transformed and we can change.

By entering into stories, children and adults are able to make connections and to see in new ways. Stories have the potential to touch us at every level of our existence. They involve our feelings and can go to the deepest levels of our being. They can convict us, challenge us, hold us steady, or propel us to see and act in new ways.

Walter Brueggeman<sup>11</sup> suggests that in the Torah, the primary answer to any question is “Let me tell you a story.” Story is open-ended and invites the hearers to enter in imaginatively and to discover meaning for themselves.

There is a human need to feel connected and to “become part of a larger story.”<sup>12</sup> When persons are invited to bring their own personal and family stories into dialogue with the stories of their faith community, there is potential for seeing in new ways and for lives being transformed. Whenever stories become translucent—lenses through which we encounter God at work in our world in ordinary places, times and relationships—they are sacramental.

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<sup>10</sup> Cheryl T. Magrini, “Welcoming Children at the Banquet Table,” (Unpublished M.T.S. Thesis, Garrett-Evangelical Theological Seminary, 2000).

<sup>11</sup> *The Creative Word: Canon as a Model for Biblical Education*, Philadelphia: Fortress, 1982, pp. 14-39.

<sup>12</sup> Herbert Anderson, Edward Foley, *Mighty stories, Dangerous Rituals: Weaving Together the Human and the Divine*, San Francisco: Jossey-Bass, 1998, p. 27.

### ***Community: the Sacrament of Com-pan-ions***

When we visited our son and daughter-in-law in Spain, we learned the joy of having *pan* (bread) and *coffee con leche* every morning for breakfast. Com-*pan*-ions are *those with whom we share bread*.

Jesus shared bread with many folks in all kinds of places during his years of ministry. He invited Zacchaeus to come down out of a tree so Jesus could go home with him, a tax collector, for dinner. Jesus insisted on feeding the 5,000, even though his disciples begged him to send them away. Jesus must have eaten often with Mary and Martha and Lazarus at their home. He ate with publicans and sinners. Jesus shared the Passover with his disciples on the night he was betrayed. After the resurrection, Jesus joined two disciples who were walking on the road to Emmaus and they invited him in to share the evening meal. There, at table, their eyes were opened as Jesus blessed and broke the bread. Jesus also prepared breakfast on the shore for his disciples before the ascension.

Throughout Scripture, God comes to persons in ways that they are able to hear and see when they are sharing bread. Three messengers brought God's promise to Abraham and Sarah as they shared bread. Unleavened bread was prepared quickly so that the Hebrews would be ready for Moses to lead them across the Red Sea toward freedom. When those escaped slaves from Egypt were mumbling against God in the wilderness, God sent manna from heaven to meet their needs. When Elijah asked the poor widow for bread, he promised her meager supply of meal and oil would not be exhausted, for God would provide.

When com-*pan*-ions share bread and open themselves to the presence of God, community is formed. Community—the Body of Christ, for Christians—is that place where we find food for the soul and courage to face and challenge injustice in the world. “The bread we break, the lives we share, become for us a participation in God’s love and care. . . . Our love, freely given and received, nourishes us and invites us into sacramental living in our everyday activities.”<sup>13</sup>

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<sup>13</sup> Vogel and Vogel, *Sacramental Living*, p. 95.

Claiming the Christian community as our home is not always easy. Home is the place where we are required to speak the truth in love. It calls us to love even when we are in deep disagreement and to 'stay the course' when it would be so much easier to bail out and find a new place to be with folks who think like we think.

Deep friendship is by its very nature sacramental. Friends need and want to share meals together. But the breaking of bread is also a metaphor for all the ways we share our lives. It impels us to share our stories—be they joyous or funny, painful or sad, even when they don't make us "look good." Sharing means honoring the common values and commitments we are willing to die or live for. It calls us to recognize the differences that cannot be resolved and keeps us humble because we know that being companions on the way together is even more important than what divides us.

When we dare to engage in this kind of companionship, we are often surprised by God's grace that keeps us from taking ourselves too seriously or from believing that God's way cannot prevail unless we make it happen. It is this kind of companionship—this sacramental living--which "doubles our joy and divides our grief."

### ***Liturgy: Sacraments as life-transforming rituals***

Human beings are, by nature, ritualizing beings. It is no surprise that Jews have continued to celebrate the Passover for almost four thousand years and that Christians around the world and across the centuries engage in coming to the Table to celebrate Eucharist. Ritual calls us to embody our stories; they have the power to transform lives. As Tom Driver says, "to lose ritual is to lose the way."<sup>14</sup>

In an article with far-reaching implications, Nathan Mitchell says that ritual is "bodily inscription." For him, the emphasis is not on symbols that require decoding and interpretation, but on "abilities to be acquired."<sup>15</sup> Sometimes we pay so much

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<sup>14</sup> Tom F. Driver, *Liberating Rites: Understanding the Transformative Power of Ritual*, Boulder, CO: Westview Press, 1998, p. 4.

<sup>15</sup> Nathan Mitchell, "Liturgical Theology: Ritual as Reading" in *Source and Summit: Commemorating Josef A. Jungmann, S.J.*, Doanne M. Pierce and Michael Downey, eds. (Collegeville, MN: The Liturgical Press, 1999, p. 179. Note that Mitchell appropriates the contention of Talal Asad that the body is "an assemblage of embodied aptitudes, not . . . a medium of symbolic meanings." (quoted in Mitchell, p. 179).

attention to sacramental symbols as ways of “sculpting meaning” that we lose sight of the life-transforming power of rituals. The two of us have found that sculpting meaning can contribute significantly to life transformation. Mitchell is right, however, in insisting that if we only “decode” the meaning of sacrament, we do not experience the “bodily inscription” of ritual that enables us to acquire abilities for transformative living. In ritual, participation is more basic than cognitive understanding.

In rite, Mitchell notes, the body is taught “to develop *spiritual virtues by material means*.”<sup>16</sup> For Christians, baptism and Eucharist are sacraments that tell us who and Whose we are and that nourish and challenge us to live faithfully as disciples of Jesus Christ. When we experience the baptismal waters from the font, we are marked as members of the Body of Christ. When we come to the Table to receive the bread and drink from the cup, we find food for the journey and grace sufficient for what is ahead.

As the faith community gathers, our companions of the Way join with us in hearing again and again the stories of the Gospel. Together we take and eat so that we can go into the world to share the Good News of God’s compassion and justice for all. As we make these stories our own, we are also freed to ask the hard questions as we continually seek truth and justice in a hurting and hurtful world. As Gail Ramshaw asserts, “the highest level of meaning is participation.”<sup>17</sup> All this is part of living the sacramental life.

At Epworth United Methodist Church, where we worshipped during our years in Chicago, the loaf of bread on the Lord’s table and the loaf of bread on our family table looked much the same. That was not true when, as children, we experienced “communion bread” as little cubes of white bread. Nor is it true when we commune with those who use a small wafer. The connection between the ordinary things of life (our “daily” kind of bread) and the Eucharistic “bread” required decoding, so that we could recognize the connection.

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<sup>16</sup> Nathan Mitchell, “Liturgical Theology: Ritual as Reading”, p. 179.

<sup>17</sup> Gail Ramshaw, “The Valley of Dry Bones,” Unpublished Vice Presidential Address, North American Academy of Liturgy, Tampa, FL, January, 2000.

When the eucharistic bread looks, tastes, and smells like the daily bread we eat, the need for decoding is lessened. To embody that connection between ordinary experience and sacred ritual in *a loaf of bread* has been sacramental for us. That enables us to be more involved with acquiring the ability to live sacramentally. The very act of breaking bread and sharing the cup with our brothers and sisters embodies and forms our way of living.

Once we leave font and Table, Christians are called to let God's light and truth shine through the ordinary, everyday places and experiences of life so that in all our living we are able to live sacramentally. We are called to "journey with the assurance that God loves and cares and walks with us in and toward God's 'household of freedom'."<sup>18</sup> This journey is toward and into God's kin-dom.

### ***Sacramental Living: A Matrix of Mystery***

Returning to Dwight's experience of his grandfather's death we discover that all these elements are part of a matrix of mystery---not mystery in the sense of being baffled, or of that which can be known only by the initiated and is hidden from everyone else. Rather, this mystery involves us in levels of experience which are beyond our senses and the capacity to fully articulate or conceptualize. Yet we know that their significance reverberates through our whole being, transforming us by God's grace through the work of the Holy Spirit into persons marked with the sign of Christ's cross, not only on our foreheads, but in our daily living.

We start with the ordinary experience of baking bread. It is *embodied* experience: mixing the ingredients, kneading the dough, "punching it down" so that it can rise again. All this can be quite ordinary and without great significance. When we learn to see, however, we find ourselves in the presence of the sacrament of the ordinary. The loaf of bread we bake or buy does not stand alone. It is connected with that loaf of bread in the oven when Dwight's grandpa was killed, with the loaf of bread

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<sup>18</sup> Linda J. Vogel, *Rituals for Resurrection: Celebrating Life and Death*, Nashville: Upper Room Books, 1996, p. 85.

on the Lord's table, with the loaves of bread at family dinners, and even with the solitary experience of eating a slice of bread alone.

What was a personal experience for Dwight became a family story and a story that can lead others who hear it into an experience with the Holy. Whether or not we always bring it to consciousness, there is always the story of that tragic day out on the farm lurking in and around other particular loaves of bread. Telling the story enables us to enter the experience once again, to embody it through the movement of lips and teeth and tongue. It is not just something which happened in the past; it is part of who we are here and now, part of who we are becoming. In re-membering, the sacrament of story puts us in touch with dynamics beyond that story and enables us to enter through its doorway into sacred reality. And because this story was shared, Linda and others who have heard of this powerful experience may also be moved through this doorway to sacred reality.

No one does this by themselves. Each one of us is a part of a community: the family that was with Dwight that day on the farm, the two of us sharing the story, the sacrament of com-pan-ions with whom we have broken bread in so many times and places. All of these are part of the matrix of mystery into which we enter.

What undergirds the sacramental appropriation inherent in this experience for us is the liturgy of the Church.<sup>19</sup> Without the sign-acts of the Sacraments, much of the life-transforming significance of the event would go unrecognized. The very words used to describe the experience ("broken body," "blood," "death") come to us through the repeated experience of the Eucharist. If in the Eucharist, the broken body and shed blood of Christ are placed within the context of thanksgiving, is it possible for us to break through the experience of our own pain and loss? Can we who lift up the cup of salvation and call on the name of the Lord, give thanks, not for the pain of suffering and death, but rather for the assurance of God's presence through it all and

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<sup>19</sup> Note Joyce Ann Zimmerman's analysis: "The deep, dynamic structure of liturgy is identical to the deep, dynamic structure of Christian living." See her *Liturgy as Living Faith: A Liturgical Spirituality* (London and Toronto: Associated University Presses, 1993), p. viii. Note also chapter nine on "Liturgical Spirituality."

for the hope given us in Jesus the Christ? In our experience, we answer, "Yes, by God's grace!"

In this matrix of mystery, the dynamics are reciprocal. For in the Eucharist, the broken body and shed blood of Christ do not stand alone. While the saving significance of Christ's death is unique, it resonates with broken bodies and shed blood through history and around the world, as well as in our experience. So Pierre Teilhard de Chardin could write:

Over every living thing which is to spring up, to grow, to flower, to ripen during this day, say again the words: This is my Body. And over every death-force which waits in readiness to corrode, to wither, to cut down, speak again your commanding words . . . This is my blood.<sup>20</sup>

Sacramental living is a spirituality in which our awareness of that which is beyond the immediate and obvious nourishes our being, our thinking, and our doing. Thinking, being, and doing are not separate parts of our existence but rather are bound together in the matrix of mystery which relates us with other com-pan-ions on our way and with God.

Sacramental spirituality has to do with our whole *being-in-community* and our *living-in-the-world*. In so doing, we reflect "the riches of the glory of this mystery, which is Christ in you, the hope of glory." (Colossians 2:27b)

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<sup>20</sup> Pierre Teilhard de Chardin, *Hymn of the Universe* (New York: Harper and Row, 1965), p. 23