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February 24, 2019

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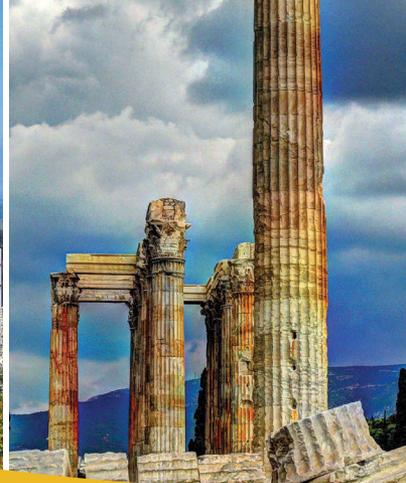


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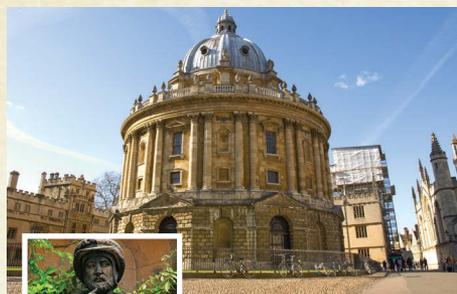


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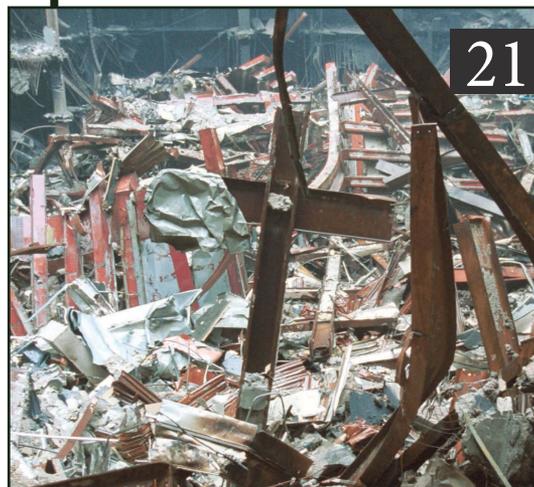
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ON THE COVER

The Merciful Humility of God, Jane Williams's latest book, is above all focused on "the humility that [God] has chosen" (see "God and the Lived Reality of Humility," p. 13).

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THE LIVING CHURCH

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Living Church Partners

We are grateful to the Episcopal Church Foundation [p. 27] and the Diocese of Springfield [p. 28], whose generous support helped make this issue possible.

Consternation on Transgender Guidance

By Zachary Guiliano

In the lead-up to the Church of England's General Synod on Feb. 20 to 23, a debate stirred about pastoral guidance related to welcoming transgender people in English parishes.

On December 11, Church House announced the release of "Pastoral Guidance for use in conjunction with the Affirmation of Baptismal Faith in the context of gender transition." The announcement said the guidance would be incorporated into *Common Worship*, the church's authorized collection of alternative and supplemental liturgies.

The guidance was framed as a response to a motion from the July 2017 meeting of General Synod recognizing "the need for transgender people to be welcomed and affirmed in their parish church" and calling "on the House of Bishops to consider whether some national commended liturgical materials might be prepared to mark a person's gender transition."

Three transgender priests, the Rev. Tina Beardsley, the Rev. Sarah Jones, and the Rev. Canon Rachel Mann, were named as consultants. Beardsley claimed in an interview with Premier Radio that clergy would be obliged to follow the document's recommendations.

The guidance commends (a technical term in church canons) using *Common Worship's* liturgy for the Affirmation of Baptismal Faith as "the natural liturgical context for recognizing and celebrating their identity in Christ and God's love for them." Recommended changes to the rite are few but significant.

The document suggests that addressing the person with a newly adopted name or pronouns could be a "powerful moment in the service," comparing such a moment to the "giving and adoption" of new names in Scripture and in services involving monastic profession.

It also suggests that the rite may include "anointing with the oil of chrism" to symbolize entrance into "the blessings of the Messianic age," as well as giving gifts, like a Bible "inscribed with the person's new name." Commended biblical readings, such as the renaming of Jacob, reinforce these ceremonial options.

Reaction at the time of release was muted, and Church House staff were not soon available for comment, nor were some bishops involved in the process.

But some members of the House of Bishops, the Liturgical Commission, and other senior members of the Church of England expressed discontent with the process, and their limited ability to comment on and suggest changes to the rite. These members were not willing to speak on the record or be named. London's *Times* reported that at least 10 members of the House of Bishops had recorded their opposition to the guidance, as well as their expectation that many clergy would boycott it.

The release of the guidance surprised some, since the Church of England is currently engaged in *Living in Love and Faith*, a wide-ranging project exploring sexuality, gender identity, and human relationships. That project's final report is due in July 2020, and is likely to be discussed at the Lambeth Conference that year.

The Rev. Ian Paul, a member of Archbishops' Council and General Synod, and a popular theologian and blogger, wrote a piece on his *Psephizo* weblog on Dec. 13, which was widely circulated on social media. Paul said the guidance could appear as if it creates a new liturgy and touches on the church's teaching regarding sexual identity, two things the House of Bishops said it would not do. Moreover, the guidance did not adequately address a variety of pastoral issues involved in welcoming transgen-

der people.

Paul wrote: "The House of Bishops are, to many people, now looking either incompetent, incoherent or duplicitous in this move, and without further comment and response, they will be inviting members of the Church to make their own decision as to which is the best description."

Tashi Lasalle, director of communications at Church House, told TLC before Christmas that the rite was not intended to pre-empt the broader explorations of *Living in Love and Faith*. It "was approved by the House of Bishops delegation committee ... and shared with the full House as a paper."

The bishops approved the document as deemed business, she said.

She stated that clergy are under no obligation to use the recommendations.

The story took on life again in the new year, with a statement on Jan. 10 from William Nye, secretary general to the General Synod and to the Archbishops' Council. He confirmed prior details released privately by the Church of England's communications team. "The pastoral guidance is not intended as a restatement or a new statement on matters relating to gender," he wrote. "The guidance makes no change to the Church's teaching."

He too noted that use of the guidance was not prescriptive, nor were priests required to offer the rite described in it to any particular transgender adult, but they "should find appropriate ways to offer welcome and pastoral care, as they would to all people."

The issue continues to develop. On Jan. 25 the *Church Times* reported on the appearance of an open letter and website, "Response to the House of Bishops," which asks the House to "revise, postpone, or withdraw" its guidance.

It has been signed by nearly 3,000 members of the Church of England,

The release of the guidance surprised some, since the Church of England is currently engaged in Living in Love and Faith, a wide-ranging project exploring sexuality, gender identity, and human relationships.

over 1,000 of whom are serving clergy. Numbers continue to climb each day.

Signatories include the Archdeacons of Bath and Wells, Carlisle, Guildford, Hastings, and 22 area or rural deans. Six retired bishops have signed: Kenneth Barham, Colin Bazley, Graham Dow, Richard Inwood, Henry Scriven, and Michael Nazir-Ali.

The Rev. Rachel Marzsalek, a signatory, was interviewed on the BBC on Feb. 3 and noted the broad base of support that the letter has among evangelical and Anglo-Catholic Anglicans. Invoking the principle of *lex orandi, lex credendi*, she said, "What we speak out truly reveals our faith, so changes in liturgy are important."

Ian Paul, also a signatory, described the numbers as unprecedented in recent times. "But the most important

thing here is not simply the numbers, but the fact that the letter highlights really important doctrinal, liturgy and pastoral issues that have not been adequately addressed."

The letter says that the signatories welcome everyone and that "gender dysphoria is an emotionally painful experience that requires understanding, support and compassion." It adds: "We do not believe that the guidance is the right way to do this, since it raises some significant issues for the church's belief and practice."

Meanwhile LGBT groups and allies, such as OneBodyOneFaith, LGBTI-FaithUK, and the blog *ViaMedia*, have begun a counter-organization, and a new letter supporting the current guidance has appeared in the *Church Times*, with nearly 600 signatories.

The Bishop of Liverpool, Paul Bayes, was also interviewed by the BBC, and he argued that the proposed changes had "all been done above board."

"It will be great to hear the objections ... but I think when the church speaks in the way that it has, then what the church says should be honored, and people who want to have their transition recognized now have a way to do it, which I think is great."

Bayes did not respond directly to the BBC when asked whether the church had done enough theological study about gender identity, though he asserted that "there is no new doctrine."



Bayes

"Then when you call upon me and come and pray to me, I will hear you."
- JEREMIAH 29:12

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with Dr. Christopher Wells
at Canterbury House, Dallas, TX

Dec. 13

**Faith Talks: Kierkegaard, Nietzsche,
Rock and Roll**
with Dr. Jeff Hanson
at Canterbury House, Dallas, TX

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Susan Brown Snook

San Diego Elects Canon Snook

The Diocese of San Diego needed only one ballot to elect the Rev. Canon Susan Brown Snook as its fifth bishop on Feb. 2.

Since 2017, Snook has served as canon for church growth and development in the Diocese of Oklahoma.

Canon Snook was the sole nominee by the diocese's Nominating Committee and Standing Committee. During the petition period, the diocese added two nominees: the Rev. Roy E. Hoffman, chaplain in residence at St. Peter's, Del Mar, and senior chaplain at Naval Base San Diego; and the Rev. Michael S. Tinnon, interim rector of St. David's, San Diego.

The diocese said that Snook won 71 votes among 128 lay delegates and 54 votes among 85 clergy.

"I am delighted at Susan's election, and believe that the delegates to this convention have discerned her particular gifts to be best aligned with the direction in which the Diocese of San Diego is already moving," said the Rt. Rev. Katharine Jefferts Schori, Assisting Bishop of San Diego, in a report by the diocese. "I give thanks for the election of Susan and pray that she will faithfully lead this diocese toward the fullness of

God's dream for many years to come."

The Rt. Rev. Edward J. Konieczny, Bishop of Oklahoma, quickly offered his congratulations: "During Susan's time in Oklahoma, she has furthered growth and transformation in our diocese in ways that I know will continue to bear fruit. Please keep Susan, her family, and the Episcopal Diocese of San Diego in your prayers as they embark on this transition and begin this new season of ministry."

Court Affirms Bruno's Sentence

An Episcopal Church court has concluded that retired Bishop J. Jon Bruno of Los Angeles was properly suspended from ordained ministry for three years because of misconduct.

The Court of Review for Bishops said it made the three-year suspension retroactive to Aug. 2, 2017, the day a hearing panel originally recommended the sentence, rather than with the court's Jan. 31 order.

The case against Bruno involved his unsuccessful 2015 attempt to sell the property of what was then known as St. James the Great in Newport Beach, Calif., to a condominium developer for \$15 million in cash. That effort prompted some St. James members to bring misconduct allegations against Bruno.

"We believe the decision reached in the Bishop Bruno matter is just, but no cause for celebration in any quarter," Maine Bishop Stephen Lane, court president, said in a press release. "We hope the decision brings clarity to the canonical requirements by which we govern ourselves, will promote healing and reconciliation, and will be helpful to dioceses and bishops in their ministries."

Bruno has no further avenue for appeal, Lane told Episcopal News Service.

The Court of Review met in Atlanta in late September to hear oral arguments by the parties. The court's decision was crafted during the next eight weeks, and the members of the court reviewed the decision and signed off over the weeks since Christmas.

Mary Frances Schjonberg
Episcopal News Service

Synod to Discuss Evangelism

“Small behavioral changes” are needed among the million or so people who regularly attend Church of England parishes, says a new report on evangelism to be discussed at the General Synod.

The church, the report says, needs to move on “from a narrative of continual decline” and become a community of “advocates and apprentices who are outward-looking and confident.”

The research underlying the research identified a “total lack of confidence” in talking about faith at all. But if one extra person in 50 among regular worshippers invited someone to church, it would reverse the decline. This would lead to growth by 16,000 people per year, offsetting the current net loss of 14,000, the report says.

Synod members will discuss evangelism among young people and the need for a “culture of invitation” to reverse the trend of decline and spread the gospel to wider society.

For some years now the church has said it wants to be “a Christian presence in every community.” The synod will discuss how to renew this commitment by working in housing estates where churches, clubs, amenities, and public services have been withdrawn in recent decades.

A paper by the Rt. Rev. Philip North, Bishop of Burnley, urges the church to recognize what he calls “historic marginalization” of housing estates.

“Whilst estates were built with great optimism and can be good places to live, residents can often be dealing with multiple problems,” Bishop North writes. “Many lives are ravaged by the contemporary ‘four horsemen of the apocalypse’: Universal Credit, low-paid work, food poverty, and austerity.”

John Martin

Bishop Herft Under Scrutiny

The Rt. Rev. Roger Herft, former Archbishop of Perth, could be stripped of any right to function as a priest. Herft is under investigation amid complaints

about his conduct after he gave testimony in 2016 to the Royal Commission into Institutional Responses to Child Sexual Abuse.

Herft resigned as Archbishop of Perth after admitting he failed survivors of child sexual abuse when he was Bishop of Newcastle between 1993 and 2005. Herft was made Bishop of Waikato, New Zealand, in 1986 and then elected Bishop of Newcastle in 1992.

On election to Waikato he became the Anglican Communion’s youngest bishop. He was a chaplain to the 1998 Lambeth Conference.

The royal commission heard that Herft had mishandled a series of horrific abuse cases and was “willfully blind” to the criminal conduct of Newcastle clergy under his authority.

Allegations against Herft will be examined by panel of bishops, who will then report to an episcopal standards board with the power to defrock. The board could deny rights for Herft to officiate as a priest, celebrate public Eucharists, or preside over marriages or funerals.

John Martin

SOAP UP Atlanta Fights Abuse

The Diocese of Atlanta and Ahavath Achim Synagogue worked with SOAP UP Atlanta to fight human trafficking during Super Bowl LIII — which helped lead to at least 40 arrests and four rescues after the big game.

The groups added labels to 20,000 soap bars to be distributed to hotels surrounding Mercedes-Benz Stadium.

The labels were designed to help victims of human trafficking learn of a hotline that lead to their liberation.

Theresa Flores, a survivor of sexual abuse, created the SOAP Project, which works with hotels during high-demand events like the NCAA Final Four and the Indianapolis 500.

Shortly after the Super Bowl, investigators said 33 people had been arrested for sex trafficking in the metro Atlanta area as part of the crackdown.

Two days later, Homeland Security spokesman Brian Cox said that seven more arrests had been made. Four people have been recovered: two adults and two juveniles, Cox said.

Atlanta is considered one of the biggest hubs of sex trafficking nationwide and the illegal business is prominent during major sporting events, according to research.

With reporting by WXIA-TV, Atlanta

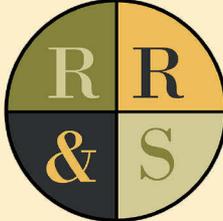
Navajoland Chapel Receives \$262,500

The Episcopal Church in Navajoland has received a grant of \$262,500 from the Arthur Vining Davis Foundations to restore the historic John Gaw Meem Chapel at Good Shepherd Mission in Fort Defiance, Ariz.

The grant will enable Navajoland to make essential renovations to the chapel, including an updated heating and cooling system, electrical work, and restoration of the exterior masonry.

The Meem Chapel was built in 1954 by architect John Gaw Meem, considered the father of the Pueblo Revival or

(Continued on next page)



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Good Shepherd Mission

R. Barr photo

Navajoland

(Continued from previous page)

Santa Fe style. It is the spiritual home to hundreds of Episcopalians in the area, the majority of whom are Navajo. It is also the largest and most frequently visited Episcopal Church in Navajoland, drawing thousands of visitors each year.

The Rev. Davis Given was Good Shepherd's priest from 1949 to 1963.

"The Arthur Vining Davis Foundations have long supported Good Shepherd Mission and the early work of the Rev. Mr. Davis Given in support of the people of Navajoland," said J.H. Dow Davis, chairman of the foundations' board.

"The restored building will provide an inspirational and safe space for members of the community to come together and worship for many years to come," said Rt. Rev. David Bailey, Bishop of Navajoland. "We are grateful to be able to honor the legacy of Arthur Vining Davis and his prior support for the Navajo people through this partnership with the foundations."

The foundations were established in 1952 by Arthur Vining Davis, former chairman of Alcoa.

Office of Public Affairs

Southern Virginia Ready for Nominees

The Diocese of Southern Virginia has published a web-based profile (svabishopsearch.org) as it seeks its 11th bishop.

The diocese will accept nominations until March 15 and announce a slate on June 21. It will receive nominees by petition until July 12, and the electing convention is scheduled for Sept. 21.

Supplies Help Besieged Syrians

Episcopal Relief & Development is supporting the Fellowship of Middle East Evangelical Churches in providing supplies to cover winter needs of people displaced by the war in Syria.

During the harsh winter months, the partnership will meet immediate needs for 500 families in Aleppo and Homs Governorate who have been newly displaced or seriously affected by the war. The fellowship will provide fuel, blankets, and clothing to help families struggling this winter.

"While the security situation has improved in many parts of Syria, the scale,

severity, and complexity of needs across the country are staggering," said Nagulan Nesiah, senior program officer for disaster response and risk reduction. "For many displaced and other vulnerable families, winter brings with it heavy burdens and responsibilities that are too much for them to bear on their own."

Episcopal Relief & Development has supported the fellowship since 2013 in caring for people displaced by the crisis. It is an association of Protestant churches of the Middle East, including Anglicans in Egypt, Iran, Jerusalem, and Sudan.

Episcopal Relief & Development

Global Persecution Grows Worse

Open Doors, which campaigns on behalf of persecuted Christians, says persecution of Christians is increasing across the world and that Christians in Asia most likely to risk imprisonment, torture, and martyrdom.

It is hardest to be a Christian in North Korea, Afghanistan, and Pakistan, according to the latest research by Open Doors. It reports a rise in attacks by Hindu extremists in India and tough new laws in China.

Open Doors says that 245 million Christians experience high levels of persecution in 73 countries around the world, up from 215 million in 58 countries last year.

"Our research uncovers a shocking increase in the persecution of Christians globally," said Henrietta Blyth, CEO of Open Doors UK and Ireland. "In China our figures indicate persecution is the worst it's been in more than a decade — alarmingly, some church leaders are saying it's the worst since the Cultural Revolution ended in 1976.

"Worldwide, our data reveals that 13.9 percent more Christians are experiencing [higher] levels of persecution than last year."

Open Doors' study identified North Korea as the most difficult place to be a Christian for the 18th year running. Religion is outlawed in the secretive state because citizens are taught there is no higher authority than the Kim family.

Afghanistan is ranked as the second-toughest country for Christians, with thousands living there forced to keep their faith secret.

Those who are discovered to be practicing Christianity face being sent to mental hospitals by loved ones because of the belief that no sane person would leave Islam, according to Open Doors. They also face being attacked or killed by family members, the charity said, or murdered by extremist groups like the Taliban.

The Open Doors study ranked India as the 10th most-difficult place to practice Christianity in 2019, with Christians facing “horrific levels of violence from extremists.”

John Martin

Episcopal Schools Form Strategic Plan

The National Association of Episcopal Schools (NAES) has published its first strategic plan since 2012 (bit.ly/NAESPlan).

NAES has established four key goals for the future of the association: to sustain its commitment to effectively serving its membership; to promote Episcopal identity and what it means to be an Episcopal school; to foster strong relationships between the association, schools, and the Episcopal Church; and to further the link between Episcopal identity and being inclusive communities.

“This plan is the result of a truly concerted effort between the NAES board, staff, and our membership, and will serve the association and its membership for years to come” said the Rev. Daniel Heischman, executive director of NAES.

NAES

Mission Society Hires Strategist

Alastair Bateman, 44, will become chief executive officer of Church Mission Society in May. He will succeed the Rt. Rev. Philip Mounstephen, who became Bishop of Truro earlier in January.

Bateman is chief operating officer of

Resurgo, and has been responsible for developing the Christian social transformation agency’s sustainable growth strategy. Before that, he worked with Tearfund in high-level marketing, fundraising, and change management.



Bateman

and politics at Brunel University and theology at St. Mellitus College. He holds a master’s degree in management with strategic information systems from the University of Bath.

“I had known for quite a while that I was being drawn into more vocational work,” he said. “It’s been a privilege to work in contexts where prayer and worship are integrated with organiza-

tional life.”

Bateman said his joining CMS followed a time of introspection and prayer, during which he felt that he was being called to lead a global Christian mission organization.

“Towards the end of this, I heard about the CMS role, which seemed like the perfect fit,” he said. “I’ve known of CMS for a long time, both through the work of individual mission partners and through the significant part CMS as a whole has played in the history of the last two centuries.

“Mission is as urgent and as relevant as it has always been,” Bateman said. “The needs of the world are enormous, expressed in broken relationships everywhere. The issues are too great to solve without God, which is why prayer is central. I value building relationships for life and look forward to doing this more at CMS.”

Bateman and his wife, Justine, and their two children, Poppy and Joel, live in Teddington and are part of St. Michael’s Fulwell, a relatively new church.

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Task Group Urges Prayer, Repentance

An international task group established by the Archbishop of Canterbury to restore relationships in the Anglican Communion is proposing a Season of Prayer and Repentance.

The remit of the Archbishop's Task Group, formed after the Primates' Meeting in January 2016, is to "restore relationships, rebuild mutual trust and responsibility, heal the legacy of hurt, and explore deeper relationships."

The task group proposes calling the Anglican Communion to a week of prayer and repentance during the fifth week of Lent in 2020. Group member Archbishop Moon Hing of South East Asia has written a prayer to be used during that week. The task group will make other resources available to help churches across the Communion participate.

Task group members stress that they are not pointing fingers at any part of the Anglican Communion.

"We've been very clear when we first proposed a season of repentance that this is about the biblical admonition that all have sinned and fallen short of the glory of God, and that every one of us has areas in our lives individually, and corporately that require repentance," said Bishop Linda Nicholls of the Diocese of Huron, who led the last meeting.

Bishop Nicholls said the task group chose the fifth week of Lent because "that leads us into the power of

the cross, the victory of the cross, and the reality that all of us stand under its judgement and its grace. This is not pointing the finger at anyone except oneself."

Nicholls said the way the task group works is a model for how the Anglican Communion can work in a united way despite deep differences.

"We come from all parts of the Communion — north, south, east, west," she said. "We come from very different places on some of the current issues that are concerning the Communion, and early on we spent some time talking about those issues and being frank and honest with one another."

"We believe we have some ways that we can commend to the primates in advance of Lambeth 2020, in the hopes that the bishops will have some further conversation and continue to be willing to stay with what can be a painful time, knowing that simple solutions or quick solutions are not going to be the best solutions."

The task group meets again in September.

ACNS

Lenten Meditations Mark 15 Years

The 2019 edition of Episcopal Relief & Development's *Lenten Meditations* celebrates the devotional's 15th anniversary by collecting readers' favorites.

"Over the past 15 years, we have worked with hundreds of brilliant writers," said Sean McConnell, senior director of engagement for Episcopal Relief & Development. "They each have brought spiritual depth and deep-

ly personal reflections to these meditations, so the selection process was not easy. We could not possibly share all of the best meditations, but it is our hope that the 2019 offerings provide at least a sample of some of our inspiring writings from the past."

The Episcopal Church first designated Lent as a time to remember Episcopal Relief & Development's response to global issues at General Convention in 2009. The church encourages congregations to observe Episcopal Relief & Development Sunday on March 10, the first Sunday in Lent this year, or at another convenient time during the season.

Seeking a Better Story

Beecken Center executive director Sheri D. Kling is among the scheduled speakers for the inaugural New Story Festival in Austin, Texas, March 29-31.

Her presentation, "Imaginal: Dying and Rising in Story and Song," will weave the ancient myth of the Sumerian goddess Inanna with the scientific story of a caterpillar's metamorphosis into a butterfly to show how people can emerge from experiences of darkness and loss into light and rebirth.

Other speakers and performers will include Nadia Bolz-Weber, Charles Eisenstein, Brian McLaren, and Over the Rhine.

The festival's website says it "seeks to lead us into a better story — one that encourages growth and liberation, healing and harmony; a story where the downtrodden are uplifted and everyone is included" because "the best criticism of the bad is the practice of the better."

True Value Coming to Church Center

Citybizlist of New York reports that Midtown Hardware, a True Value store, has taken a long-term lease at the Episcopal Church Center.

The lease covers 1,807 square feet on the ground floor and 1,656 square feet on the mezzanine, and "the retailer will design and build a staircase to connect



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the ground floor to the mezzanine,” the website report said.

“The Midtown East neighborhood continues to grow both as a residential and commercial community,” said Arthur Mirante, a principal and tri-state president of Avison Young, the real-estate agency that represented the church as the building’s owner.

“We are thrilled to continue collaborating in what has been a very successful relationship with the church and are particularly proud of brokering a deal that shows retailers are opting for long-term leases, against the trend of dry-use retailers going for the shorter term.”

Episcopal Cinema Launches Series

Chris Sikkema is the host as the church presents a series, *Traveling the Way of Love*, through Episcopal Cinema.

The series premiered Jan. 31 on the church’s Facebook page and its website, and will be available on demand.

Sikkema, manager for special projects in the church’s Office of Communication, is a graduate of Hope College and completed a master’s degree in the history of religion from Vanderbilt University’s Divinity School.

“The thing that I find most life-giving and wonderful is going around and listening to and telling the stories of this church,” he said. “Over the next few months, we’re going to go around and start looking at the way of love, practices for Jesus-centered life. We’ll go and see how people turn, learn, pray, worship, bless, go, and rest.”

Episodes are set for March, May, July, September, October, and November.

Bookshop Joins Prayer Book Society

St. Olav’s Bookshop in Chichester, West Sussex, is the first book retailer in the United Kingdom to join the Prayer Book Society.

The bookshop is based in a church built 20 years after the Norwegian King Olaf was martyred in 1030. The church is closed for normal worship but remains consecrated and hosts an annu-

al Holy Eucharist on July 29, the late king’s feast day.

The Book of Common Prayer “is central to our mission to provide books and resources for Christians of all backgrounds and traditions,” said Bradley Smith, the bookshop’s manager. “As we keep a full range of BCPs in stock — as well as PBS materials, including CDs — we felt that signing up for corporate membership was a natural step.”

“We have launched a drive to in-

crease interest in the Book of Common Prayer beyond Anglican churches and their worshipers,” said John Service, the society’s clergy and churches coordinator. “In the past seven years our corporate membership has grown by more than 40 percent and includes 100 churches as well as several schools. Now we are keen to expand our membership to include other organizations which are supportive of our work.”

ACNS



Home of St. Olav’s Bookshop, Chichester

Wikimedia Commons photo



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God and the Lived Reality of Humility

Jane Williams considers the radical humility of God, revealed in Jesus Christ, and its meaning for daily life.

By Zachary Guiliano

The *Merciful Humility of God*, Jane Williams's latest book, is above all focused on "the humility that [God] has chosen." Beginning with a chapter on Jesus' journey into the desert after his baptism, the book then returns to the humble surroundings of his birth and early life. A central chapter considers Jesus' ministry, including his choice to "gather round himself a disparate group of friends," while aggravating the authorities. Finally, the book turns toward the crucifixion and resurrection. Throughout, Williams emphasizes the frequently strange character of Jesus and his centrality to our understanding of God.

The distinctiveness of the Christian vision of God, so wrapped up in the person of Jesus and in humility, is something Williams has often focused on, but it lies at the heart of this book because of a suggestion from her editor at Bloomsbury. When her editor mentioned the theme, "what it sparked for me was that connection with Augustine," she told TLC, "because I am a great lover of Augustine of Hippo. I love the passion of his writing." Williams mentioned a particular passage from Augustine's *Confessions*, in which he describes what he found in Christianity: what "he hadn't found in all the other gods, the gods of the philosophers: the humble God."

"The Christian witness insists that there is no way round this self-revelation of God," she writes. "We cannot get to the majesty and saving power of God except in the way that God chooses to reveal it — in Jesus. There is, apparently, something compatible here, between the power of God and the humility of the human life and death of Jesus Christ. We do not instinctively understand this; it is so counter-intuitive, so alien to our definitions of achievement" (p. 2).

In her volume, Williams chooses to set the events and themes of Jesus' life and of scriptural teachings alongside the lives of saintly figures from various ages of the Church: Augustine, Julian of Norwich, Francis of Assisi, Teresa of Ávila, and Jean Vanier and the L'Arche community. Their lives help "draw out the ongoing truth of the biblical

insight" (p. 7). Her intent was to show the practicality of the Christian message and its relevance to daily life.

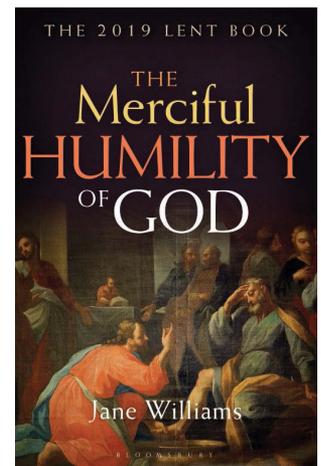
"I think it helps us to see it as lived reality, when you see particular people taking on these ideas, not simply as theory but as something that influences the way you live your life," she told TLC. While writing, she had in mind, "perhaps unconsciously," members of the "outward-focused, missional parishes" where many of her students at St. Mellitus College serve.

At St. Mellitus, "our model is the constant joining up of theory and practice, and I think that's what I'm trying to do in the Lent book, which is to help people to see the big ideas, the exciting ideas of Christianity," she said. "But they're meant to be lived out, and the only way you discover if they're actually true is by living them out. That's how God chooses that we shall come to know God, not as a theory but as a journey and as a companion on the way."

For that reason, each chapter of the book concludes with suggested responses, questions, and further reading. The most distinctive and constant suggestion, repeated at the end of every chapter, is *Start each morning of Lent by hearing God say to you: "You are my beloved."* The link here is between the voice of the Father heard by Jesus at his baptism and our baptismal identity.

"The profound meditations that we see in the gospel accounts of the temptation in the wilderness are about self-definition; in Jesus' case, he freely gives that task to the Father: only God will define Jesus, and under all circumstances, Jesus will be what God says he is: the Beloved Son, wanting and needing nothing else. This is where Lent starts for us too" (p. 20).

For Jesus, this meant setting aside all the ways that others might have chosen for him, like "the usual human definition



(Continued on next page)



Brooklyn Museum art

The Youth of Jesus, James Tissot

Humility

(Continued from previous page)

of God, powerful, invulnerable, demanding” (p. 19) and any path to obvious power or glory. Instead, he toiled away for 30 years in obscurity, without any sign of authority or power, and even his public ministry was frequently marked by a hiddenness or by others’ incomprehension. This presents something of a constant paradox for those who encounter him, “the mad logic of the merciful humility of God” (p. 21).

“It seems unfair that it should be so. ... [H]ere is a young man, of no obvious importance, no wealth, no powerful family background, and people are expected to be attentive enough to see that the encounter with him is the pivotal moment in their lives” (p. 63).

When asked about this unfairness, she told TLC: “I think I really feel sorry for the people who didn’t know, who didn’t find their hearts stirred to warmth by him: the officials whose job it was to keep things stable, whose job it was to teach ... and who had no framework for letting go of all of

“God likes bodies. God does not think that bodies are unreal, unimportant; and there’s no way of encountering God outside of our bodies, our embodied selves. So with that sense of alienation from my bodily self, which I think is a part of anorexia, doctrine was an actual turning point.”



that because of an encounter with one unlikely young man. That happens still today. It doesn’t seem fair that some people have seen who God is, and how to encounter that in Jesus. It’s easy to read the Gospels and think that those who didn’t get it were wicked — and they weren’t! So that call to attention to unlikely places is one of the things that comes out through the exploration I was doing in this book. What is it like to have your heart softened by God [in a way] that suggests the traditional places, the conventionally good places, may not be where you find God? It’s scary for those of us who live in those places.”

Williams has lived very much at the center of the Church’s life, though also in some ways “as a stranger.” She was born in India as one of five daughters, while her father was a priest serving with the Church Missionary Society and later as principal of the Kerala United Theological Seminary. He would become a cathedral canon on the family’s return to England when Williams was eight, and then successively a suffragan bishop in the Diocese of York and Bishop of Bradford.

She had an early interest in theology, sparked partly by her father’s passion for the Bible and for studying it in groups with participants “from many different religious traditions.” She told TLC: “[O]ne of the things he sort of proved for himself was that the Gospels are evangelistic. ... [T]hey tell you the story with the expectation that they will have an impact on your life.” Participants would sometimes leave the groups after a few meetings because of an unwillingness to reckon with the claims of the Gospels. “I think that’s probably where I started to think I wanted to study theology,” she said.

She went up to Cambridge as an undergraduate and later began a doctorate there on Wolfhart Pannenberg, Jürgen Moltmann, and their understanding of eschatology, how “the future makes the present.” She describes “running out of money” in the midst of it, and so turned to work in publishing to fund the rest of it.

“I’ve never had a career plan of any kind,” she said. “I got married towards the end of my doctorate while working as a sub-editor at a publishing company; got married to somebody whose life started to get interesting and so regularly moved to different places: gave up a job, found another one. I’ve had the most wonderful jobs by accident.”

Amid a varied career in theological publishing and teaching, she says her “particular passion was always to make the-

ology accessible” and to draw out the connections between doctrine and practice, which often become separated in many people’s minds. She relates this partly to her study of Pannenberg and Moltmann.

“One of my big obsessions is that we shape our characters and our lives day by day in our regular choices and decisions. ... I am who I am because of the life I’ve lived, the decisions we’ve made, some of which are not under our control but some of which are. The questions: What kind of person do you want to be? What kind of world do you want to live in? They’re not questions we can just sit around and hope something can happen.”

She pointed to two particular moments in her life when she felt presented with a clear choice to act on the basis of her faith. “In my early teens, I was mildly anorexic. It was a sort of real encounter with the incarnation that made a significant difference. God likes bodies. God does not think that bodies are unreal, unimportant; and there’s no way of encountering God outside of our bodies, our embodied selves. So with that sense of alienation from my bodily self, which I think is a part of anorexia, doctrine was an actual turning point.”

Williams alluded as well to the decision to lead a life of understanding amid the difficulties of the Anglican Communion: “At a point of life where my husband was undergoing some trials, I remember feeling a choice. There were one or two people in groups who were making our lives harder — that’s not what they were trying to do — and I remember in a prayer session feeling that I was almost offered this choice: You can go down the route of hating and obsessing about what they’re doing wrong, and that will affect you, that will shape you; or you can choose to try and see what they feel they’re defending. ... And that will also shape you. And the simple question is: Who do you want to be? It’s very uncomfortable. It’s not nice and it spills out into other things that are not part of the same problem. I thought: I’m going to try to choose to see these people as God sees them. ... It was a choice that was entirely in my hands. I think a lot of us have those choices.”

Williams connects these practical, daily choices we all face with those faced by Jesus himself. “In Jesus the most fundamental desire was to be the Son of God, to be the Son of the Father in all circumstances.

“Is this what the Son of God would do? That’s a good Lent question.”



A still life with carp in a ceramic colander, oysters, crayfish, roach, and a cat on the ledge beneath by Clara Peeters

Wikimedia Commons

Forget Fish on Fridays

A growing (and secular) fasting trend may be inspiring Christians to reclaim an ancient discipline.

By G. Jeffrey MacDonald

Just a few years ago, weight loss gurus touted the grapefruit diet as a fruitful path to slimming down. Later came the low-carbohydrate South Beach Diet, with its mantra of *just say no to sugar*, including from fruit. Every year or two, it seems, a new trend takes hold among the health conscious who hope it will be their ticket to shedding extra pounds.

The new big thing turns out to be an ancient spiritual practice: fasting. And it is helping fuel recovery of disciplines that have not been emphasized among Western Christians since before the mid-20th century.

Known in health circles as intermit-

tent fasting (IF), the practice involves going without food for a regular, defined period of time. IF can take various forms, such as a daily fast for all but a few set hours each day, or a one-day fast on the same day each week.

“Intermittent fasting — it’s really a

craze,” said Caroline Apovian, director of the Nutrition and Weight Management Center at Boston Medical Center.

But it is not always beneficial, Apovian said. When a person skips food for a day solely to lose weight and does so without a larger spiritual purpose,

it can sometimes do more harm than good.

“The next day they’re so ravenous, and there’s such a wide variety of unhealthy food available, it could actually be detrimental,” Apovian said. There is no scientific proof that it is better for weight loss than, say, just eating smaller portions at meals, she said.

Yet fasting as part of a larger spiritual mission can have health benefits, she said, because the mission keeps a person on track rather than binging after the fast.

“If you fast one day a week for religious reasons, that may stop you the next day — even though you’re ravenous — from going to McDonald’s,” Apovian said. “Because you did it for a reason, you can use cognitive restraint the next day. ... You’re thinking about why are you using restraint to fast and what does that mean for the other good things you’re going to do in your life.”

Fasting, along with prayer and almsgiving, is a hallmark practice of the 40-day Lenten season that begins Ash Wednesday (March 6, this year). The most significant Christian fast days of the year are Ash Wednesday and Good Friday (April 19). Roman Catholics are restricted to one full meal on those days and no meat on Fridays, except during feast days: Christmastide and Eastertide.

For Anglicans, codes for Lenten piety are open to broad interpretation. The Book of Common Prayer calls only for “special acts of discipline and self-denial” on weekdays of Lent, Holy Week, and most Fridays through the year. But in the spirit of voluntary sacrifice, some are embracing a greater challenge in a time when fasting is not quite so countercultural anymore.

At Notre Dame University, theologian Tim O’Malley said he sees growing numbers of his students going beyond the minimal requirement of meatless Fridays. Instead they fast from food entirely for the day, just as Roman Catholics used to do in earlier times.

“We’re trying to reclaim some of these particular traditions,” said O’Malley, academic director at the Notre Dame Center for Liturgy. “What does that mean, that I’m going to do some

sort of penitential act on a Friday? The concrete acts of fasting, almsgiving, and prayer give an order or rule to life. They help structure your life.”

Broad interest in IF is fueled partly by science. Research in rodents has found those that fast periodically live longer, healthier lives than those with constant access to food. Fasting once a month among Mormons, who do it as a spiritual practice, might account for low incidence of heart disease in Utah, said epidemiologist Dr. Benjamin Horne, who conducts Intermountain Healthcare’s WONDERFUL trial to test the theory. Fasting for more than one consecutive day, including four times per year during the liturgical calendar’s Ember Days, kickstarts a fat-burning process called ketosis that helps with weight loss.

Whether IF holds more promise than other weight management techniques is yet to be seen. In the meantime, the Church is bringing structure, ritual, and spirituality to the trend simply by dusting off ancient customs that infuse it with direction and meaning.

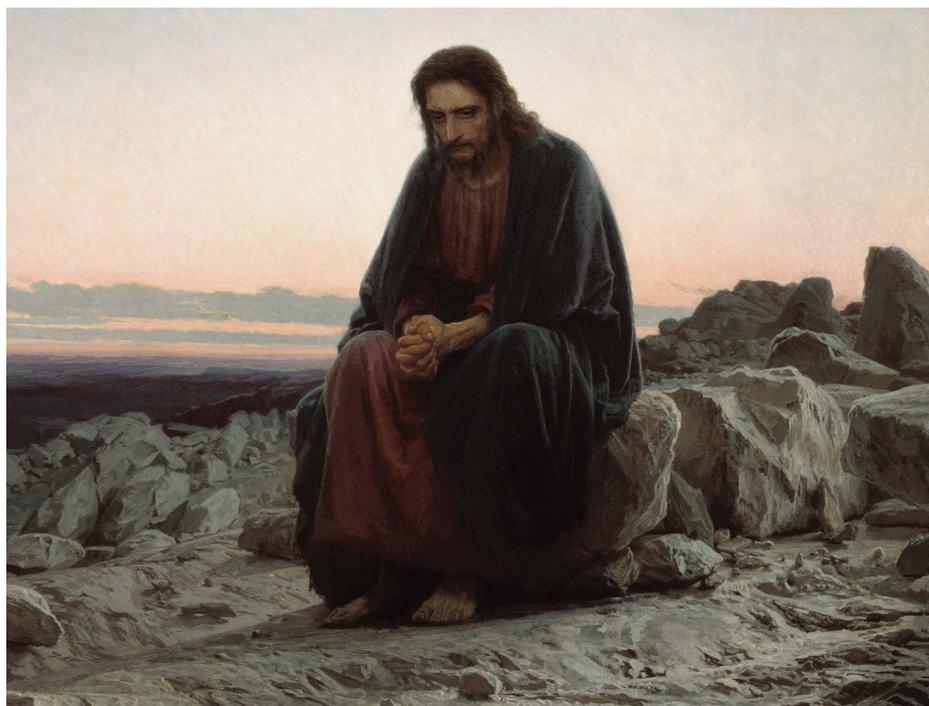
Consider fasting before the Eucharist. It has long been customary for Christians to deny themselves food — sometimes starting before midnight or sooner — in anticipation of receiving the holy sacrament.

That practice has not always been observed vigilantly, even as the Roman Catholic requirement was lessened to no food for one hour before worship, said Erin Bishop, director of the Center for Christian Spirituality at the University of San Diego. But fasting as part of rituals could be recovered, she said, especially in a time when people are trying to start fasting and could use a framework for reflecting on what they are doing.

“It draws us into solidarity with people who don’t have food readily available,” Bishop said. “It broadens our perspective of what our prayers are and what the purpose of our faith is: to understand ourselves as people of God, united as brothers and sisters.”

Health concerns might start people on the road to fasting, but pastoral leaders hope they will discover more by making it into a spiritual discipline. One might, for instance, begin Fridays by receiving Holy Communion and keep the fast for the rest of the day, suggests the Rev. Matthew Olver, assistant professor of liturgics and pastoral theology at Nashotah House Theological Seminary.

“Simply fasting, without giving any space to pray or listen to God, certainly isn’t allowing fasting as a discipline to do all it can do,” Olver said.



Christ in the Desert by Ivan Kramskoi

Wikimedia Commons

'This Is My Life'

Through a play that depicts her heroism as a teenager, Lynda Blackmon Lowery inspires a new generation.

By Retta Blaney

Six young people walk on the stage of the Riverside Theatre in New York singing “Woke Up this Morning (with My Mind Set on Freedom).” At the end, one girl steps forward to address the audience. “By the time I was 15, I had been in jail nine times,” she says. It’s an attention-grabbing beginning, but while this is a play, it’s not make-believe.

Turning 15 on the Road to Freedom: My Story of the 1965 Selma Voting Rights March portrays the struggles, courage, and final triumph of Lynda Blackmon Lowery, the youngest person to make the complete journey to Montgomery in that historic march. Lowery’s book by the same name, which she wrote with Elspeth Leacock and Susan Buckley, has been adapted for the stage by actor, author, and teacher Ally Sheedy.

Lowery learned early what being black in the South in the 1950s and ’60s meant. The oldest of four, she lost her mother when she was seven because a white Baptist hospital refused to give her mother blood after the birth of her last child.

“‘Negro blood’ had to be sent for from Birmingham, 96 miles away by Trailways bus,” she says.

By the time the blood arrived, her mother had died — “15 minutes too late,” as her father described it. “He said that till the day he died.”

By 1965, when Martin Luther King Jr. was rallying people for the right to vote, Lowery was more than ready to join the effort. Because black Southerners could lose their jobs for trying to register, organizers recruited children. These children were then arrested. The production shows historic black and white photos of young children lined up for transport to prison camps.

“We were pretty sure our parents didn’t know where we were,” Lowery says of her experience. She was taken by a school bus to one prison camp for three days and then another for three more before protest leaders found out where the children were and returned them to their homes. Singing “We Shall Overcome” while imprisoned helped the children beat down “the fear and the hate and the racism.”

While it had been a frightening experience, Lowery remained committed. She knew she had a role to play.

“White people could fire black people whenever and however they wanted. That’s why civil rights leaders needed us children to march. They couldn’t fire us because we didn’t have jobs.”

As bad as the prison camps were, Lowery and her fellow protesters had not yet experienced the worst abuse. That would occur on March 7, the day of the group’s first attempt to cross the Edmund Pettus Bridge, which became known as Bloody Sunday.

“I told myself I’d be okay because there were so many of us,” she said, but then came tear gas and beatings.

“I’d never really been beaten,” she said, but she was that day, resulting in 28 stitches in the back of her head, with an additional seven over her eye.

Spurred on by Bloody Sunday, an even larger crowd — close to 3,000 — gathered on March 21 under King’s leadership to march more than 50 miles to Montgomery. Most had to return to Selma after five or six miles because only 300 were permitted to march the whole way. Lynda was one of the 300.

“I was just one day short of my 15th birthday,” she said.

This time they crossed the bridge, with no state troopers or people waving Confederate flags and “calling out those ugly words.”

And on the morning of March 25, they entered Montgomery.

“I had really done it,” Lowery said. “I was there. I fell down on the ground and just cried and cried and cried. I couldn’t stop crying until I let it all out. And then it was gone.”

It’s a powerful story, passionately portrayed. Besides the projected images, the storytelling is enhanced by gospel hymns and songs of the civil rights era performed throughout by the cast, headed by Damaras Obi as Lynda, with Brian Baylor, LaRon Grant, Queade Norah, Chanté Odom, Claxton Rabb, and Renée Reid. The director is Fracaswell Hyman.

The four performances in January launched a national tour for *Turning 15*. It will play in Millersville, Penn., and Little Rock in March for Women’s History Month before a more extensive tour this fall.

Riverside Church, on the King holiday weekend celebrating his 90th birthday, was an appropriate place to begin. The civil rights leader delivered five sermons at the church, which for decades has invited leaders from around the world to speak on social and political issues. On April 4, 1967, exactly one year before his assassination, King delivered his

(Continued on page 20)

Chanté Odum and Claxton Rabb III in
Turning 15 on the Road to Freedom

Rob Brizzell photos





The cast of *Turning 15 on the Road to Freedom* re-enacts Bloody Sunday.

‘This is My Life’

(Continued from page 18)

“Beyond Vietnam: A Time to Break Silence” sermon there.

The Saturday and Sunday matinees at the church’s theater opened with performances by the 55-member Riverside Inspirational Choir. After the play on each of those afternoons, senior minister Amy Butler held discussions with Lowery and others from the civil rights movement. On Jan. 20, they were joined by a member of the congregation, Emily Anderson, who worked for desegregation while in college in Orangeburg, S.C., in 1963.

Butler asked them to speak about the importance of churches in the civil rights movement.

“The church was a safe place to train, a good place to eat, and we knew we were loved and cared for at the church,” Lowery said about Selma’s Brown Chapel, where her movement was based. “The church was like a second home.” Butler wanted to know if they thought the church was sufficiently “showing up” now.

Anderson said Riverside has consistently stood for justice, but “what we need is to really look at how ... we engage the community in the struggle. There’s an intractable persistence of poverty. How do we attack that? The church needs to find a way to bring everybody else along.”



Damaras Obi as Lynda Blackmon Lowery

Lowery said that when she was growing up, churches shared their people’s pain.

“I think churches have gotten away from that in a big way. They don’t talk about the political climate that’s out there now. I don’t think churches encourage people to speak up.”

Butler asked what this story says to those who were born later.

“This is my life,” Lowery said. “This is what I lived. It’s telling young people, *You have a voice too*. I didn’t realize it would be this meaningful. What we did back then was what we were supposed to do.

“I get emotional in parts of the play. Sometimes I cry from beginning to end. Fifty-four years later, a lot of things still hurt. We haven’t changed what we need to change for humanity. We went to jail day after day and it took us three months to get the Voting Rights Act passed. You can’t start and stop. You’ve got to be consistent.”

Retta Blaney is an eight-time award-winning journalist and author of Working on the Inside: The Spiritual Life through the Eyes of Actors.

History's Images of the Crucified Christ

Review by Ayla Lepine

In the *Summa Theologiae*, Thomas Aquinas explains why crucifixion was such a uniquely powerful way for Christ to be killed by focusing on the relationship between wood and the arc of sin and salvation, from Eden to Noah's ark and Moses' rod. In *The Cross*, Robin M. Jensen writes that Aquinas also connects the shape of the cross with the four cardinal directions denoting "the universally dispersed power and providence of the one who hung upon it" (p. 168).

In *The Substance of Things Seen* (Eerdmans, 2004), her study of Christian art's importance for building and maintaining church life, Jensen argued that to make art is to "infuse" a situation or community "with grace and truth and humanity, to tell the story that will dignify its participants. This neither takes advantage of nor offers escape from reality, but rather gives meaning and value to life as it is lived, sometimes in wretched or painful circumstances" (pp. 144-45).

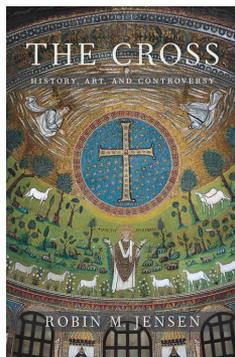
Her latest book, a study of the cross as a foundational Christian symbol across two millennia of art and literature, takes up this theme and engages with it deeply in relation to political conflict, schism, and key figures in Christian theology and ecclesiology. Jensen therefore offers a new perspective on the history of Christianity through attending closely to the manifestations and meanings of what is arguably its most important and powerful symbol.

As Jensen points out, "where some see a sign of hope, healing, or the comforting assurance of divine love, others see an emblem of exclusion, intolerance, or domination." Indeed, one of the reasons Jensen's book is particularly welcome at the intersections of Church and cultural history is that she is so consistently aware of the shifting meanings and interpretations of the cross.

Jensen addresses questions of symbolic flux and the core meaning of the

cross simultaneously in this excellent book. With color images throughout and a robust structure weaving themes and chronology together, the book is both academically rigorous and highly accessible.

Her investigation of the cross opens with an object known as the Ground Zero Cross, which emerged from the twisted metal wreckage of the World Trade Center in September 2001. It became a core symbol of survival, resilience, and resurrection almost immediately, and attracted controversy as it moved from the site to a local Roman



The Cross

History, Art, and Controversy

By Robin M. Jensen
Harvard. Pp. 280. \$35

Catholic Church, and then into the memorial museum. With this contemporary example in view, Jensen turns to the first generations of Christianity and theologians such as Justin Martyr, for whom the "madness" of worshiping a crucified man is addressed within the mystery and paradox of the "unchangeable and eternal God" (p. 1). Thus, the *Scandalum Crucis* unfolds, and gives way by turns to the *Adoratio Crucis*, the *Crux Invicta*, and the *Crux Perdurans*.

Jensen's study concludes with a compelling discussion of the cross in colonialism, modernity, and in relation to other faiths, including Islam. Jensen explores the relationship between the Qur'an, Jesus, and the cross in light of a tradition that says when Jesus returns he will "convert all Christians to Islam ...

and destroy all crosses" (p. 216).

Jensen's range of material highlights the way in which literature and the visual arts have not only illustrated, referenced, or engaged with the cross, but also addressed it directly as a figure in salvation history. The use of poetic apostrophe is a particularly powerful aspect of Early Church and medieval writing, such as Paulinus of Nola, who addressed the cross directly: "You are the brooch of peace joining people together, / Reconciling humanity through the covenant of the mediator, Christ. / You have become a ladder for humanity to climb to heaven" (p. 125).

Jensen's research also explores the conflation of Genesis and Christ as the New Adam, and the tree of death's conversion into the tree of life. The cleric and hymn writer Venantius Fortunatus wrote, "when he bit the baleful apple / and thereby collapsed in death, / he himself the wood then marked out / that wood's damage to repair" (p. 122). Indeed, in the apocryphal *Life of Adam and Eve*, the archangel Michael gives a twig to Adam's son, who places it on Adam's grave. "The twig grows up to be a lofty tree, and, in time, is hewn down and becomes Christ's cross" (p. 141).

Moreover, Jensen shows a complex relationship between not only the Old Testament and the New Testament but also the cross and Christ in early Christian art. One of the clearest examples Jensen offers is the apse mosaic of Sant'Apollinare in Classe, completed in the mid-sixth century.

Here, the surface is divided vertically into two zones: a verdant garden filled with sheep below, and a golden radiant heaven above. In the center, surrounded by glittering stars, is an image of the Transfiguration in which "Christ is portrayed as a large gemmed cross instead of a human figure" (p. 107). For Jensen, meditating on the image of the crucified Christ is closely tied to major shifts in religious life and theology. The relationships between images of the

(Continued on next page)

Crucified Christ

(Continued from previous page)

cross and emergent understandings of Christianity are a vital aspect of Jensen's project as her account builds through time.

In her description of the relationship between the artist Lucas Cranach the Elder's *Crucifixion* and Martin Luther's theology on Christ's life, death, and resurrection, Jensen points out the vivid way in which Luther constantly imagined Christ crucified. In one of Cranach's altarpieces, Luther points to a crucifix in the midst of a small congregation, "implying that the words of his

sermon successfully conjure the image in the imagination of his listeners" (p. 183). In defense of having crucifixes with the *corpus* on them upon the altar, Luther asked, if it is "good to have the image of Christ in my heart, why should it be a sin to have it in my eyes?" (p. 183).

The Rev. Ayla Lepine is assistant curate at Hampstead Parish, London, an art historian, and author of the forthcoming Medieval Metropolis: The Middle Ages and Modern Architecture (Bloomsbury Academic).

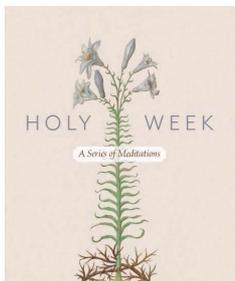


James Tourtellotte/U.S. Customs and Border Protection photo

Transvision and Transformation

Review by Hannah Bowman

Illumination is the repeated idea throughout the otherwise disparate meditations in *Holy Week*. They begin with Lazarus Saturday, celebrated in Orthodox churches on the day before Palm Sunday, and continue through several delightfully melancholy writings for Pascha, Easter Sunday. One of the unexpected joys of the book, beyond the recounting of traditional Passion-week



Holy Week

A Series of Meditations

By Multiple Authors

St. Vladimir's Seminary Press. Pp. 185. \$25

stories, is the illumination of scriptural passages used in the Holy Week liturgy in ways unfamiliar to the West.

Lazarus Saturday, before Holy Week even begins, marks the proclamation of, and proleptic participation in, the general resurrection. On the weekdays

of Holy Week, Old Testament readings use the salvation history of Israel to illumine the events of Jesus' last week.

Priest George L. Parsenos discusses Joseph, whose flight from Potiphar's wife is read on Holy Monday as a model of fleeing temptation. Hieromonk Herman Majkrzak analyzes the readings for Holy Wednesday, which juxtapose the anointing of Jesus by the sinful woman, under threat of Judas' betrayal, with the anointing of David as king, concealed and under threat by Saul.

Also surprising, to Western ears, is the emphasis in Holy Week liturgies on the apocalyptic and the "dread day of judgment." Peter C. Bouteneff writes that the services for Sunday, Monday, and Tuesday evenings of Holy Week are known as the Bridegroom services because of their emphasis on preparing ourselves for Christ's arrival.

The non-linear weaving of covenant history with eschatological apocalypse gives a new way of seeing Holy Week as an icon of the creation's full redemption. I was reminded of Fleming Rutledge's phrase "apocalyptic transvision," by which we see events as they are now (or the historical past) but at the same time as they are in God's promised future. Transvision is perhaps its own form of illumination.

As Richard Schneider writes here,

icons are also texts, "pictorial analogues to the Scriptures themselves." Theology in engagement with the Scriptures is emphasized over and over. In the final meditation, "A Feast of Theology," Archpriest John Behr ties the Paschal feast to the illumination of the Scriptures: "the food that we will feast on is the Body and Blood of the Word, the one who opens the Scriptures to show how they all speak of him and provide the means for entering into communion with him." The illuminative work of theology is not just transvision but transformation: theology is "the challenge to transfigure our own lives by allowing God's own transforming power to be at work within us."

In his meditation for Holy Thursday, Archpriest Alexander Rental describes baptism as a primary locus of illumination, placing it in the context of "the hymnography of Holy Thursday [that] speaks of the washing of the feet as the time 'when the disciples were illumined.'"

The illumination inherent in baptism is participation in Christ's transforming death, because in Christ death has been transformed into resurrection. The meditations for Pascha are refreshing because they keep the focus firmly on the connection between Christ's resurrection and his crucifixion. Behr

identifies the Church, consisting of those called in baptism to the Great Commission, as the body whose glory “is one that is only seen by those whose sight has been trained to look upon the Cross and see the Lord of Glory.”

The missional character of the baptismal life is shown by this light to be

our entrance into the life of risen Christ who, by his death, has already won all the earth to himself. Schneider describes a hymn sung at Great Compline on Pascha, verses from Psalms 81 and 82 illustrated with an image of the risen Christ displaying his wounded hands: “Arise, O Lord, and judge the Earth, for

to thee belong all nations!’ Hell’s doors have opened up to become the doors of paradise.”

May we see and be transformed.

Hannah Bowman, a literary agent for Liza Dawson Associates, is a laywoman in the Diocese of Los Angeles.

How Tears Reflect Our Lives

Review by Stephen Platten

One may well have some uncertainties about this book. Is this simply one more superficial take on spirituality and emotion, a theologically lightweight exegesis of the references to tears in Scripture and tradition? Is it even theology? As something of a skeptic in these matters, I proceeded cautiously.

It became clear within only a few pages how misguided my fears were. Slim and easily readable, this book has an enormous depth. Its richness deepens because Runcorn has a generous attitude to different types of Christian spirituality, has a wealth of experience in direction and counseling, and has run Lee Abbey in Devon.

It is unusually structured with 29 very short chapters, almost a series of reflections related to each other without tediously retracing steps throughout the volume. There is a modesty to the style that increases one’s confidence in the integrity of the book’s message. His first reflection is “Tell me about your tears.” It is an intriguing way into the phenomenon of tears in their different expressions. Runcorn quotes Isaac of Stella, writing around 1100:

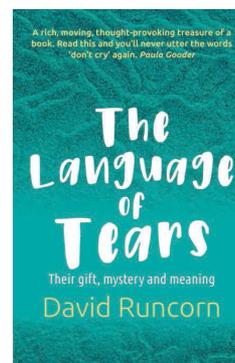
Though you should suspend yourself by
your eyelids
Before God, do not imagine you have attained anything
In your rule of life until you encounter tears.

An attractive aspect of Runcorn’s writing is his eclectic use of sources — from early Christian writers to scientists to poets or social scientists. Virtu-

ally no discipline is ignored. Beginning with the crucial role of water in human life and its contribution to the survival and flourishing of our world, Runcorn introduces three types of tears: reflex, continuous (basal), and emotional. The chemical structure of these tears varies. Some are there to flush the system, some to protect against infection. Emotional tears are there to expel the toxins of stress.

Throughout the book, the Christian tradition is the carrier of the argument, or better perhaps, the story. We are reminded of the psalmist frequently (e.g., “Put your tears into a bottle,” from Psalm 56:9). Again, later in the book, there is a connected series of reflections generated by Psalm 137, with its familiar opening words: “By the waters of Babylon, we sat down and wept.” Runcorn investigates each aspect of the poetry. The sitting, the tears, remembering; each of these is the kernel of a further reflection.

The biblical background is a rich quarry for Runcorn, but it never produces what one might call a “concordance theology” in which quotations are somehow bundled into a “theology of paraphrase.” Instead, each piece of Scripture speaks for itself: the tears of the woman washing Jesus’ feet, the tears at the passing of Lazarus, Hannah’s tearful poise, to use Runcorn’s quotation of Robert Alter. The “bread of tears” take us into an appreciation of Advent, which means “coming up against God.” If sentimentality is wishing to experience an emotion without paying for it, then there is no sentimentality here. Indeed, at times there are tough words about the “sanitising of death”



The Language of Tears Their Gift, Mystery and Meaning

By **David Runcorn**
Canterbury Press, Norwich.
Pp. xii + 140. £12.99

or about facing our desires, as when a monk hears at his profession: “What do you desire?”

There is also a recognition of “tactical tears,” the use of weeping to manipulate others. Having lived in community, Runcorn has no illusions about the real challenges that face human beings living together when they have not chosen their neighbors. This point arises more than once, not least when he introduces Margery Kempe, the minor mystic from Bishop’s (now King’s) Lynn. Margery had received the “gift of tears,” screaming throughout the liturgy in her parish church and trying the patience of her fellow pilgrims beyond the breaking point in her numerous journeyings across medieval Europe. Runcorn ends on a sacramental note with the Eucharist: tears become marinade and water turns into wine.

The Rt. Rev. Stephen Platten is chaplain of St. Martin within Ludgate, London.

PEOPLE & PLACES

Appointments

Correction: The Rev. **Bonnie M. McCrickard** is rector of St. Timothy's, Philadelphia.

The Rev. **Kate Bradsen** is rector of St. Stephen's, Aurora, CO.

The Rev. **Gary Brower** is priest in charge of Good Shepherd, Centennial, CO.

The Rev. **Freda Marie Brown** is interim rector at All Saints, Stafford, TX.

The Rev. **Linda Brown** is deacon at St. Luke's, Denver.

The Rev. **Quirino Cornejo** is vicar of Intercession, Thornton, CO.

The Rev. **Kim Crecca** is deacon at St. Matthew, Tucson, AZ.

The Rev. **Jay Gardner** is rector of Grace, Cullman, AL.

The Rev. Canon **Ted Holt III** is interim rector of St. Andrew's, Nogales, AZ.

The Rev. **Nancy Lee Jose** is interim rector of St. John's, Wilmington, NC.

The Rev. **Bonnie Smith** is priest in charge of St. Thomas, Windsor, NC.

The Rev. **Bonnie Spencer** is priest in charge of Holy Redeemer, Denver.

The Rev. **Bill Stanton** is priest in charge of St. Alban's, Windsor, CO.

The Rev. **Ralph Strohm** is interim priest at St. George's, Bradenton, FL.

Steve Welch is canon for communications for the Diocese of New Jersey.

The Rev. **Stephen F. Whaley** is rector of St. Peter's, Brenham, TX.

Ordinations

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Central Florida: **Jared Lane Jones, Sara McCracken Oxley, Gail Richards Towell, and Rebecca Bridges Watts**

Eastern Oregon: **Ann Marie Hardin**

New Jersey: **Kenneth-Scott Carpinelli, Joseph Luzardo, Michelleslie M. Maltese-Nehrbass, Michelle Lee Oquendo, and Brigitte J. Pincelli**

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Priests

Massachusetts: **Jennifer McCracken**

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Retirements

The Rev. **Susan Champion**, as rector of Christ the Lord Church, Pinole, CA

Paul E. Cooney, as canon to the ordinary in the Diocese of Washington

The Rev. **Burt Eaton**, as rector of St. Peter's by-the-Sea, Swansboro, NC

The Rev. **Jim Hanisian**, as priest in charge of St. Philip's, Southport, NC

The Rev. **Randy Hehr**, as rector of Holy Trinity, Clearwater, FL

The Rev. **Bonnie Lloyd-Downs**, as deacon at Good Shepherd, Brentwood, TN

The Rev. **Marcia O. McRae**, as rector of St. Francis, Goldsboro, NC

Melissa Ridlon, as vocations officer in the Diocese of California

Deaths

The Rev. **Frederic A. Alling**, a longtime psychiatrist, died Oct. 22. He was 88.

A native of Newark, NJ, he was a graduate of Princeton University, General Theological Seminary, and Columbia University. He was

ordained deacon and priest in 1955, served as curate at Christ Church, Teaneck, until 1956, and then as supply clergy in the Diocese of Newark until 1961.

He was an attending psychiatrist at Harlem Hospital, medical director of the Institutes of Religion and Health, and a senior attending psychiatrist at St. Luke's Hospital. He became director of substance abuse in-patient services, and maintained a private practice of psychiatry for many years.

He wrote *Brief Flights: Transcendent Experiences Inside and Outside* (iUniverse, 2008).

The Rev. **Otto Harold Anderson Jr.**, who as assistant rector helped lead St. Thomas the Apostle Church in Hollywood, CA, through the HIV/AIDS pandemic, died Dec. 29. He was 94.

Born in Galveston, TX, he was a graduate of Phillips University and Brite Divinity School. He was ordained deacon in 1954 and priest in 1955, and served parishes in California and Oklahoma.

"Fr. Anderson's gentle humor, profound sense of pastoral care and firm Anglo-Catholicism ensured that the clergy team was able to offer a coherent, lasting, and effective ministry during one of the most challenging periods in the late 20th century, the HIV/AIDS pandemic," said the Rev. Canon Ian Davies, rector since 2002.

The Rev. **James Donald Campbell**, a U.S. Army veteran of World War II and the first Canon IX priest to serve in the Diocese of Louisiana, died Dec. 20 in Arkansas. He was 93.

Born in Mountain View, AR, he was a graduate of Hendrix College. He left Mountain View in 1943 to join the Army Air Corps and by the end of the war he was a rated B-25 Mitchell pilot and had been selected to become a P-38 Lightning fighter pilot.

In his career he worked for various companies as an accountant, auditor, and comptroller. After his retirement from professional life, he was ordained deacon in 1996 and priest in 1997. He served as priest of the Church of the Incarnation in Amite, LA. He also served as a prison and a hospice chaplain until retiring at 85.

The Rev. **Marion Canterbury**, who served churches in New Mexico and Wyoming, died Jan. 11. She was 92.

Born in Fort Worth, TX, she was a graduate of Mexico State University and CDSP. She was ordained deacon in 1979 and priest in 1980.

In Wyoming, she was charged with preparing churches for Mutual Ministry.

"Marion was a wonderfully weird and wacky person that pushed our church kicking and screaming away from a rector-led church to Mutual Ministry, and we never looked back," said the Rev. Bobbe Fitzhugh. "She was just what we needed at the time." The Very Rev.

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Marilyn Engstrom called her a “wonderful, unique, and necessary gift to the world.”

The Rev. **Richard Cromwell**, who was active on issues from daycare to drug abuse, died Jan. 1 in Honolulu. He was 71.

Born in the Bronx, NY, he was a graduate of Drew University and Philadelphia Divinity School, and completed doctoral-level studies at Andover Newton Theological School in pastoral counseling. He was ordained deacon in 1973 and priest in 1974 and served churches in Hawaii, Massachusetts, New Hampshire, and New Jersey.

He founded Episcopal Child Care Services, a daycare center in Bergen County, NJ, for children from infancy through kindergarten. He was a licensed professional counselor, treatment specialist for people with addictions, and an AIDS educator at the Discovery Institute in Marlboro Township, NJ.

The Rev. **Robert Burns Doing Jr.**, who was active in the charismatic renewal within the Episcopal Church, died Jan. 2. He was 90.

A native of Brooklyn, NY, he was a graduate of Trinity College and General Theological Seminary. He was ordained deacon and priest in 1954. He served parishes in Connecticut, Florida, and New York, and became active in Faith Alive.

The Rev. Canon **Thomas Albert Kerr Jr.**, a longtime leader in clergy deployment, died Dec. 19 after a 13-year struggle with multiple myeloma. He was 80.

Born in New York City, he was a graduate of Princeton University and General Theological Seminary. He was ordained deacon and priest in 1962. He served parishes in Delaware and New Jersey.

He served on the board of the Network of Episcopal Clergy Associations from 1992 to 1997. He was deployment officer in the Diocese of New Jersey from 2002 to 2006, when he retired after his medical diagnosis.

The Rev. Canon **Jonathan LeRoy King**, a U.S. Army veteran and former canon residentiary at the Cathedral Church of Saint John the Divine, died peacefully at his home in Wyckoff, NJ, on Jan. 16. He was 89.

A native of New York City, he was a graduate of Harvard University and General Theological Seminary. He was ordained deacon in 1956 and priest in 1957, and served many churches in the dioceses of Newark and New York.

He volunteered for the draft, and served in the Army from 1953 to 1955.

His funeral was held Jan. 24 at St. Elizabeth's Church in Ridgewood, New Jersey, where he had ministered as priest associate after retiring.

The Rev. **John (Jack) T. O'Reilly**, a U.S. Marines veteran and a deacon in Florida, died Jan. 7. He was 81.

A native of Hartford, CT, he joined the Marines after finishing high school. He worked for an aerospace firm for many years before he

was ordained deacon in 1998.

He served at Church of the Good Shepherd, Venice; St. Wilfred, Sarasota; St. Mary Magdalene, Bradenton; and Church of the Redeemer, Sarasota. He was involved in Kairos prison ministry.

The Rev. **Andrew David Parker**, who led Emmanuel Church, Houston, through the loss of its building to Hurricane Harvey in 2017, died Dec. 18. He was 61.

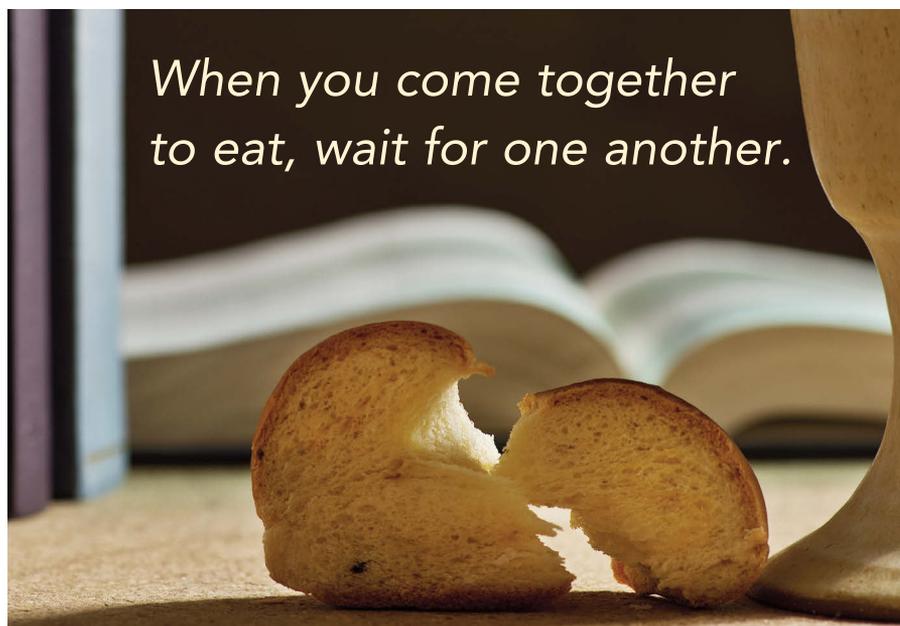
A native of Bartlesville, OK, he was a graduate of Texas Tech, Texas A&M, and Yale Divinity School. He was ordained deacon and priest in 1989. He wrote many poems, songs, and the booklet *Keeping the Promise: A Mentoring Program for Confirmation in the Episcopal Church* (Morehouse, 1994).

The Rev. **Marcus Rogers**, a U.S. Marine Corps veteran, died Jan. 7. He was 84.

A native of New York City, he was a graduate of Cornell University and General Theological Seminary. He was a Marine Corps captain from 1955 to 1963. He was ordained deacon and priest in 1966, and served parishes in Connecticut, Maine, and New York.

The Rev. **John (Jack) Winfred Thorburn Weise**, a U.S. Army veteran, died Jan. 9. He was 87.

A native of Philadelphia, he was a graduate of Salisbury University and Nashotah House Theological Seminary. He was ordained priest and deacon in 1962, and served churches in Georgia, Kentucky, Maryland, Ohio, Pennsylvania, Virginia, and West Virginia.



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I Hate and I Love

Hating those who hate you is natural. Anger, rage, and the desire for revenge are built-in components of our animal being from which we will not, in this life, entirely escape. We live in the trap of our destructive emotions and the repetition of pointless and painful thoughts. Worry, jealousy, anger, and rage conspire to drive out all love from human life (Ps. 37).

And yet love is the source of life and the only true purpose for living. "Without love whatever we do is worth nothing," the Collect for today says. Love is "the true bond of peace and all virtue, without which whoever lives is accounted dead before you." Why? God is love and love is the cause of all being. Without love, nothing is.

We know something of love, but we know it in truncated form, trimmed down to personal and social advantage, a kind of social contract. "If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again" (Luke 6:32-34). While there is no extraordinary credit to such love and goodness and lending, it provides a social bond, stability, and a measure of trust, though within only one group. The outsider makes no claim on one's love. The stranger is a threat.

Mutual love for mutual advantage is itself often tested, strained, and damaged by destructive emotion and behavior. Romance, for instance, however beautiful and good, has an undercurrent of strong and nearly uncontrollable emotion. Some of this poison may infect nearly any loving relationship. "I hate and I love," the old poet wrote. "Perhaps you ask why I do it. I don't know. But I sense it and I am crushed" (Catullus, 85). Crimes of passion and much smaller offenses are

caused by the deadly mixture of love and hate. What are we to do? Our love is narrow, and our love is weak.

Humanly speaking, we cannot save ourselves from the stew of our emotions and thoughts. We hate and we love. Jesus says, "Love your enemies, do good to those who hate you" (Luke 6:27). But how? St. Paul, in a beloved passage, speaks of justification, peace, access to grace, sharing in glory and suffering, all of which he sees rooted in the miracle of love: "God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom. 5:5). "Men can never wrest love unto themselves, and make it their own possession," Karl Barth writes about this verse. "They can only continually receive it afresh as something shed abroad from above. Such love, which is God's work, is possible only because he first loved us." God's love is his life and being, poured as a transforming elixir into human lives so that love transcends old limits.

We know it when we see it. "Joseph said to his brothers, 'I am Joseph. Is my father alive?' But his brothers could not answer him, so dismayed were they at his presence." They stood in fear and they expected hatred. "And he kissed all his brothers and wept upon them, and after that his brothers talked with him" (Gen. 45:3, 15). Divine love happens and tears fall because God dwells among human beings.

Look It Up

Read the Collect for 7 Epiphany (v.gd/vB2V6i).

Think About It

Grant us love.

All the Light You Need

“As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shown because he had been talking with God” (Ex. 34:29). Moses’ luminous face frightened the people, and yet he summoned them to come near and “he gave them in commandment all that the LORD had spoken with him on Mount Sinai” (Ex. 34:32). Finally, “when Moses had finished speaking with them, he put a veil on his face” (Ex. 34:33). The veil may have been a concession to their fear, though he spoke to the people with his face exposed. Or was it, as St. Paul says, “to keep the people of Israel from gazing at the end of the glory that was being set aside” (2 Cor. 3:13)? Did the glory fade only to be renewed each time Moses spoke with God?

Leaving aside questions without answers, we may say this: “[A]ll of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit” (2 Cor. 3:18). We are not, then, considering visible light, but illumination that comes from the Spirit. Every Christian is a lamp of this great light, which shines in the darkness. Jesus Christ is our radiant glow. Not only is he light, he is all-sufficient.

Listen. “Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white” (Luke 9:28-29). Moses and Elijah appeared and spoke with Jesus. Then a cloud covered the three men on the mountain and the disciples who were weighed down by sleep. A voice spoke, saying, “This is my Son, my Chosen, listen to him!” (Luke 9:35). Finally, Jesus stood alone, and the disciples were wrapped in sacred silence. Jesus alone is everything, and because we stand *in Christ*, we have everything.

We have the life that he is. We are being changed into his likeness from glory to glory.

The Lord is my light, I shall not want. Looking to Christ and receiving his light, we receive the one who is the glory and fullness of God. A saint is waiting to help us. “In giving us his Son, His only Word (for he possess no other), He spoke everything to us at once in his sole Word — and He has no more to say,” St. John of the Cross wrote in *Ascent of Mount Carmel*. “Fasten your eyes on Him alone, because in Him I have spoken and revealed all, and in Him, you shall discover even more than you ask for or desire. . . . Fix your eyes on Him, and you will discern hidden in Him the most secret mysteries, and wisdom, and the wonders of God.” All true living and all true learning is the discovery of Christ once revealed. He is an endless treasure.

He is the light of the world, and in him we are lights to the world. Jesus is enough. Fix your eyes on him, listen to him, go with him, take every grace he gives and bear the light that he is. Jesus is everything good, true, and beautiful. He is enough. But do not take my word for it. Take a word you would be hard-hearted to hear and not love, in the music of Mavis Staples and Billy Preston. Listen and shine.

Look It Up

Watch “That’s Enough” by Mavis Staples and Billy Preston (bit.ly/2RjHTIQ).

Think About It

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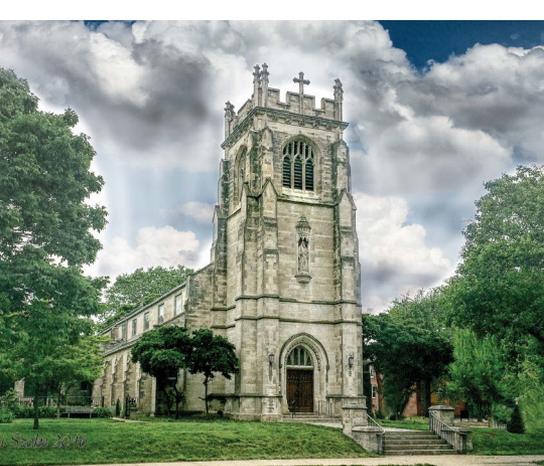
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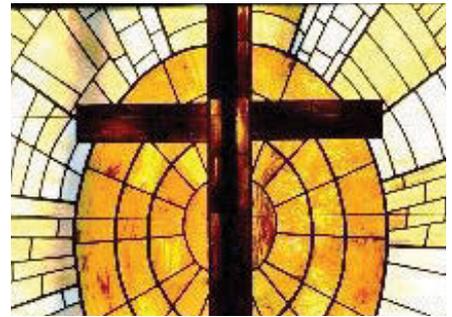
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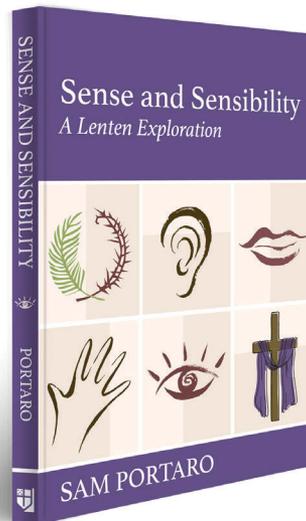
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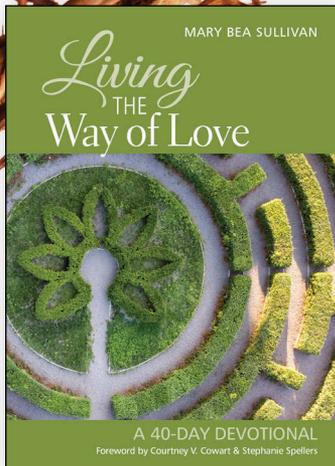


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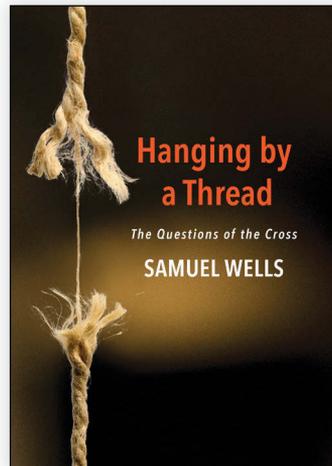


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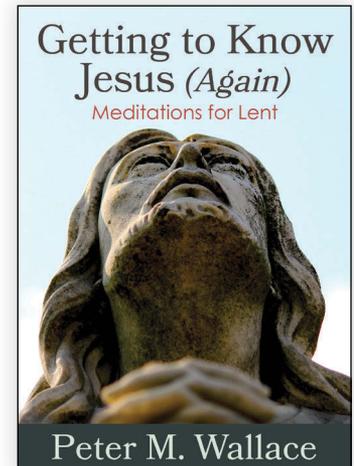
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