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Thomas Cranmer

**Revolutionary
Archbishop**

IN THE NEWS:

**AIDS Conference
held in Cincinnati**



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Continuing Thankfulness

Thankfulness is not supposed to have ended on the Thursday of Thanksgiving Day. Christians should be thankful at all times, and thankfulness or gratitude involves more than simply saying "thank you." It involves receiving, recognizing and appreciating gifts.

Such recognition of God's gifts is not always forthcoming. There are people who hurry off to work in the morning without a glance at the sky above. They prepare for supper in the evening without noticing the sunset out the window. They have no time for a dog or squirrel that crosses their path, or for a hardy plant that is still blooming. They do not pause to enjoy the smell of the air after a rain, or to enjoy the tinkling voices of children, or to savor an especially good cup of coffee or tea — let alone the larger and more demanding experiences of human relationships.

Such an unheeding disregard of the world and of life around us may be commended within the stern context of a very negative Puritanism. It should have no place, however, in catholic Christianity — certainly not in the Anglican brand of the latter. To close the gates of perception does an injustice to other things and other persons, but, more solemnly it does an injustice to God the Creator of us and of all else. And we thereby also do a great injustice to ourselves. If we cannot extend appreciation for other people, or things, and for various experiences, we impoverish and deform our own personalities. Ebenezer Scrooge in *A Christmas Carol* offers the classical picture of such deformation.

Much has been said recently of the difference between *doing* and *being*. Appreciation and thankfulness for the world and human society are part of being; they have to do with the kind of people we are or aspire to be. Constant hurry on the other hand, a totally task-oriented outlook, an all consuming work ethic, these are part of doing. Of course there are things we need to do, but our activities lose their justification when they freeze our hearts.

Does the appreciation of the world make us unduly possessive or acquisitive, or encourage self-indulgence? No, within a Christian framework it should not. We think of St. Francis who desired to possess nothing, yet enjoyed everything. St. Seraphim of Sarov in Russia and Thomas Traherne in England lived lives of great self-denial, yet their spirits glowed with appreciation of God's spiritual and material gifts. May we too have such gratitude at all times and at all places.

H. BOONE PORTER, Editor

CONTENTS

November 26, 1989 Proper 29/Christ the King

FEATURES

9 Thomas Cranmer, Revolutionary Archbishop

by Justus Doenecke

On the 500th anniversary of his birth, a look back at Cranmer's writings.

10 Two Ways to Pray

by Avery Brooke

Reflections on meditation and contemplation.

11 Christ the King

by Travis Du Priest

What is the point about Christ's authority?

DEPARTMENTS

2 The First Article

3 Letters

6 News

12 Editorials

13 People and Places

14 Benediction

ON THE COVER

More than 40,000 folded paper cranes hang in front of the high altar and font of Grace Cathedral in San Francisco as part of the fourth annual AIDS Day of Remembrance October 28. The all-day vigil of prayer, worship, music, counseling and mutual support was held for those affected by AIDS and in memory of the more than 60,000 people who have died of the disease. The cranes, a Japanese symbol of peace, were folded by hundreds of people throughout the country and Great Britain.

LETTERS

Less Protective

David Holsinger's "Viewpoint" [TLC, Oct. 22] inspired me to articulate why I cannot agree with him on the benefits of revising our language to include the "Mother God" concept. While we do not change God's nature by the attributions we assign to him, we are quite capable of misleading ourselves and others about that nature.

Remembering that we are trying to find out something about God, and not simply affirming the value of both sexes, we should recognize that considering God as our mother as well as our father confuses the picture rather than clarifies it. Does God suckle us? Ask the homeless, not a comfortable theologian. Does God protect us from burning our fingers? Rock us in his/her arms? I think not. And I think those who present the mother image as one instructive of God are setting people up for eventual total disbelief in God as life experiences disappoint them. The father image, while no less caring, is a more consistent and less protective one. If our image of God is to be one who supplies us with the raw materials to meet our needs, who expects us to fulfill our responsibilities, and who insists that we deal with the realities of life, then the father, at any stage in a child's life, comes closer to supplying an appropriate illustration than does the traditional mother.

I believe that, even in the non-traditional family, the father-child relationship is different from the mother-child relationship. I believe one of these two provides a better analogy for God's relationship to us. And I believe that Jesus knew what he was doing when he instructed us to say, "Our Father."

VICKI RILEY

Portola Valley, Calif.

Controversial Grammar

As Fr. McMichael notes [TLC, Oct. 29], the new *Supplemental Liturgical Texts* do not completely eliminate the biblical names and titles Father, Son and Lord. However, they carefully limit such artifacts to "traditional" units like the salutations, Gloria Patri, Lord's Prayer, and Creed, many of which are avoidable options.

In the eucharistic prayers whenever the SLT speaks in its own voice, it never employs these words. The reviser

say in effect: We acknowledge that Christians in the past used sexist language, but we no longer find such language part of our "grammar of assent."

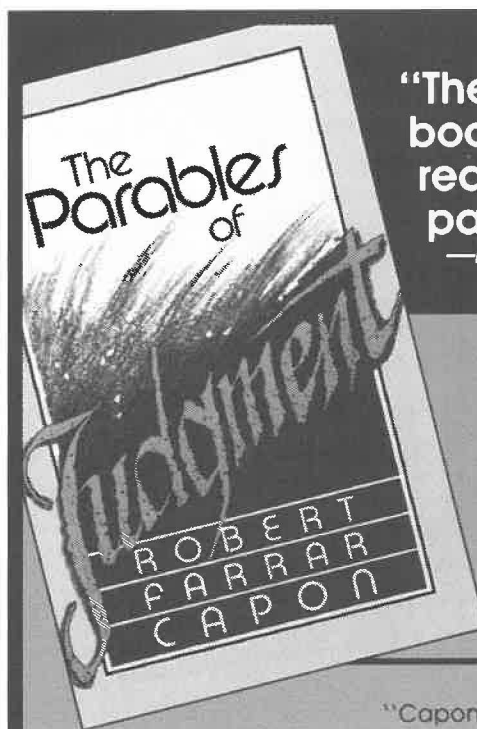
This is the genius of the new texts: affirming a historical tradition but refusing its continuing vitality. The method is also, I think, disingenuous and suggests holding to the form of religion while denying its power.

(The Rev.) STEPHEN F. NOLL
Ambridge, Pa.

Music Needed

While I am sympathetic to Reginald Fuller's desire to have hymnal texts printed in verse form [TLC, Oct. 29], I do not agree with his seeming suggestion that the Episcopal Church follow the Anglican norm of printing words only in pew editions of hymnals.

Having worshipped in both England and Canada, I can unequivocally state that this practice is a real impediment to common worship, if



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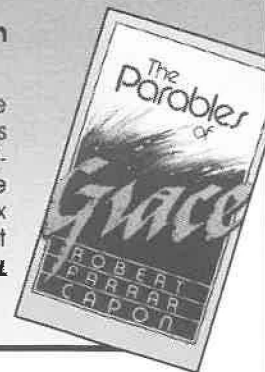
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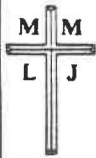
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LETTERS

that is supposedly our goal as a communion. I do not enjoy standing in a church during a service trying to fake my way through an unfamiliar tune. As someone who can read music, I want to have the tune printed with the text (with or without the harmony) so that I can actually sing the hymn. Even the old "Melody Edition" of the *Hymnal 1940* is a better alternative than a text-only edition.

I believe worship planners have an obligation to provide as much assistance to congregations as possible so that no one feels like an outsider even if visiting for only one Sunday. So, yes, a hymnal published as a book of devotion is great — so long as it is not headed for the pews.

WARD NELSON

Beaverton, Ore.

• • •

I do not feel that Fr. Fuller adequately addresses the matter of "Weighty Hymnals" or the fact of small print of texts in *Hymnal 1982*. The good father mentions that elsewhere in the Anglican Communion hymn books with text only are invariably found in the pews. I do not find this a satisfactory reason for us not to do better. In our pews are many worshipers who do read music, and they are surely not all affluent. The point of suggesting that because there are persons who want to use only the texts for devotional purposes, is by no means a valid reason to have text-only books in the pews. After all, hymnals are for singing. We are bound to do all we can to encourage corporate singing.

The matter of small print is something else. I was only recently reminded of how bad this is. I am a retired choirmaster and organist. But I still do a lot of substitute playing. Because most churches, for which I am pleased, use the Eucharist as the chief Sunday service, I had never, until recently, played Morning Prayer according to the 1979 Prayer Book. It was something of a shock when I was confronted with double chant tunes on one page and across the page lengthy texts in small print. At age 76 my vision with glasses is still 20/20. Compare this with the *Hymnal 1940*. One will readily observe that we have retrogressed quite a degree.

HARRISON WALKER

Wilmington, Del.

Clerical Errors

In the 1989 *Episcopal Clerical Directory* there is either a misprint or a breach of moral and canonical law. In at least one instance, it states that a male priest "married" another man on a certain date.

If this is an error, it should be corrected. In any case, our church has not accepted the concept of homosexual "marriage" and official publications of the church should not give the appearance of endorsing it.

(The Rev. Canon) E. THOMAS HIGGONS
St. Andrew's Church
Bridgeton, N.J.

We are assured that the inclusion of this item was not intentional on the part of the editor. With 14,000 entries in the directory, it is obvious that the contents of each entry cannot be scrutinized in each edition. In each issue, however, we are informed that many undesirable or inappropriate items of information are screened out. We remain grateful to the Church Hymnal Corporation for publishing this extremely helpful reference book. Ed.

Endangered Mother

I disagree with the statement in the editorial entitled "Legal, Moral and Spiritual Issues" [TLC, Sept. 24] that states that mothers' lives in danger are "rarely the case nowadays." I am, unfortunately, one of those women who could die if I became pregnant again. I also know of others in this same predicament. With my last pregnancy I was told at one point if I had more complications they would go to great lengths to save me. I have two beautiful children and I wish so much that I could have more. But I lost that choice. I envy so much those women who can have children without risk.

As for Ms. Collins' statement in the same issue that if women will simply practice contraception the whole messy issue could be laid to rest; that would be nice but not a reality. Not all women can easily afford contraception, let alone the doctor fees to obtain contraception. In California, the governor cut the family planning budget, so nine out of 11 clinics in this area plan to close. These clinics not only provided contraception, but prenatal care, cancer screening and other medi-

cal services. This budget cut came as a result of this abortion battle, even though no abortions were performed at these clinics. Now these women have no hope to get these well needed services because they are poor. As a result, they predict more unwanted pregnancies, not to mention higher infant mortality, due to no affordable prenatal care. Still, again, women are the victims. The battles go on without thinking logically about the consequences. CARIE McCORMICK
29 Palms, Calif.

Military Bishop

The election of Fr. Keyser as Suffragan Bishop of the Armed Forces [TLC, Oct. 22] is good news. I am dismayed that the Episcopal Peace Fellowship would oppose the election of a bishop for this important ministry "because it appears to condone military activities." The church ministers to many people without necessarily condoning all of their activities.

Our Lord ministered to military people. Military chaplains have a unique and extremely important opportunity to serve the two million men and women of our active duty military and the four million Guard and Reserve members. To deny them Christian leadership would be a denial of what the church is supposedly all about.

ROBERT P. KNIGHT
Stillwater, Minn.

Love for TLC

Who was it, speaking of his love of Anglicanism, who said, "I love the letters to *The Church Times* that begin, 'Sirs: It is high time . . .?'" That is part of what I love in *THE LIVING CHURCH*. Also, I rejoice in Dorothy Mills Parker, who yet can report an event such as Bishop Walker's funeral with objectivity and a graceful touch which reflects her love for the ritual and music of the church [TLC, Oct. 29]. I delight in the occasional brilliant writing such as Stephen Freeman's: "What remains for a church whose ancient enemies have deserted her?" [TLC, Oct. 15] and brilliant images such as Bill Noble's word picture of runners in silver capes cheering his final moments of the race [TLC, Oct. 29].

(The Rev.) ROBERT GRIBBON
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AIDS Conference

"While hundreds of thousands will be lost to us, we are in a moment of grace. There is still time to save a generation. Let's get on with it!"

That was the call given by the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, at the opening of the National Episcopal AIDS Coalition's conference "Our Church Has AIDS," meeting in Cincinnati October 26-28.

More than 300 clergy, caregivers, health care professionals, persons with AIDS (PWAs) and even a few politicians spent 48 busy hours exploring the conference theme: "Responding to AIDS — The Church as Prophet, Servant and Teacher." The meeting's mid-west setting was chosen to emphasize that studies indicate the majority of new AIDS cases in the 1990s will be outside of the east and west coast metropolitan areas where the disease has been most evident.

A number of speakers highlighted the two days.

Tom Tull, founder of the first Episcopal AIDS conference in 1986 and a member of the World Council of Churches' Consultation on Ethical Issues and AIDS, said during the opening service that "for many of us, the barrage of hospital calls and funerals has resulted in aftershocks in our lives." And, he reminded his audience, "by the time this service is over, more than 600 people worldwide will have contracted AIDS, and three will have died."

In 1985, Mr. Tull said, 1,200 people were infected. Now, more than 60,000 have died in the U.S. alone. The disease is reaching epidemic proportions in some parts of Africa.

And, Bishop Harris noted later, AIDS is now spreading in the heterosexual population, especially among teenagers. "New data show that the virus is rapidly spreading among some groups in the 13 to 19-year-old bracket through heterosexual intercourse. According to Dr. Gary Stropash, director of adolescent medicine at Chicago's Rush Presbyterian/St. Luke's Medical Center, the extent of AIDS infection among teenagers is going to be the next crisis. And it is going to be devastating.

The hope, she said, "Lies in us . . . Let's not waste energy on the origin of the virus. Let's get on with the more

difficult task. We need to look for glimmers of hope and commit ourselves to push forward for those fronts with redoubled efforts. We know how the disease is transmitted and how it can in most cases be prevented.

"We need to confront both church and society with the responsibility of this nation to mount a sustained national effort . . . and to be in the forefront of an international effort that rivals our commitment to the space program."

The major question addressed during the conference was, how will the church respond? All of the speakers and workshop leaders spoke of the important role the church has in the midst of the AIDS crisis. "People need good news," Mr. Tull said. "People need the gospel."

The Rev. John Snow, professor of pastoral theology at the Episcopal Divinity School in Cambridge and author of *Mortal Fear*, spoke of the church's prophetic role. Reminding his audience that "the hope of the world is to be found on the margin, not in the mainstream," Fr. Snow said, "In those communities gathered around the phenomenon of AIDS, we find no shortage of belonging or courage or trust. Here, beyond the rule of the power of the fear of death, we find a model alternative culture deeply Christian in its understanding of what life is all about — mutually pastoral,

corporately prophetic, intensely alive . . . We see what happens when God's grace makes human history a home for human beings, rather than a battlefield for the war of all against all. And perhaps the church can learn from the again, that the salvation of the world is not accomplished by the survival of the fittest. We can act as a prophet church, preach the gospel of Jesus Christ, and be heard."

The major portion of the conference was devoted to 48 workshops ranging from health care and pastoral care issues, to specific programs and models already doing significant work through the church. Several workshops were devoted to AIDS ministries among minorities and one dealt with how the church can effectively influence local, state and national legislation on AIDS issues.

Additionally, Mr. Tull and the Rt. Rev. William E. Swing, Bishop of California, were presented with the first NEAC awards for outstanding ministry in response to the AIDS crisis. Bishop Swing has been instrumental in the San Francisco community's response to AIDS.

Youth Curriculum

The national church also presented its new youth curriculum "Youth Ministry in the Age of AIDS" during the conference. The material is provided as a resource for congregations. Intended for youth counselors, congregations and youth groups, the three-part manual includes subjects such as dating and issues of sex education by dealing forthrightly with facts and fictional concerns of AIDS.

Attention on the power and love of God was focused during two liturgies. The opening Eucharist included a blessing of the ministries and symbols of ministry. The Rt. Rev. William G. Black, retired Bishop of Southern Ohio, walked up and down the center aisle of Christ Church, Cincinnati, sprinkling water on everything from banners to teddy bears held high as symbols of pastoral care to AIDS ministries.

A second Eucharist and healing service completed the last night of the conference. Nearly 500 people attended the service in which 12 clergy and lay healing ministers anointed and prayed for PWAs, caregivers and



Prayer with laying on of hands was part of the AIDS conference. [Photo by Mike Barwell.]

church workers.

The Rt. Rev. Douglas E. Theuner, Bishop of New Hampshire and preacher for the service, said, "All Jesus cared about was healing — the rest was politics." As chair of the national church's Joint Commission on AIDS, Bishop Theuner said he had participated in many healing services in the past year. "One characteristic of AIDS healing services," he said, is that "they are so filled with life. We are not here today on behalf of death. We are here on behalf of life." Bishop Theuner said, quoting Presiding Bishop Edmond L. Browning's remarks at the AIDS healing service in the National Cathedral several weeks ago.

MIKE BARWELL

Dr. Runcie's Press Conference

At a recent meeting with the press in Philadelphia, the Most Rev. Robert Runcie, Archbishop of Canterbury, answered a few questions regarding current church matters.

Q: Would you comment on the outcome of your visit to the pope?

A: The visit was, first of all, to repay the pope's visit to Canterbury in 1982, and to discuss the agreed-upon points of ARCIC-I (on Eucharist, ministry, and authority), which the Anglican Church has accepted but the Roman Church not as yet. ARCIC is in no sense just an academic exercise. We wanted to affirm what has been agreed upon so we can get on to the next stage. So our conversations affirmed the unity we do have, our personal understanding, and the continuance of our conversations.

Q: Has the ordination of women been an insuperable barrier to the recognition of Anglican orders?

A: Immediately, yes, but they have had a long time in which they could have recognized our orders before the ordination of women was a fact, so their objections have come a bit late. There are real differences in the way our decisions are made, and in the exercise of authority, and this is of more concern than the issue of women's ordination per se, which we discussed within the context of authority. We don't have a universal jurisdiction, and it is hard for them to accept the idea of provincial autonomy, that one province can change something funda-

mental without agreement from all the provinces.

Q: What effect has ECUSA's unilateral action in the consecration of a woman bishop had on the ARCIC conversations?

A: It wasn't a specific item in our conversations except as it related to the question of authority. They recognized that once women were ordained to priesthood their ordination to the episcopate was inevitable.

Q: Will the ARCIC talks continue?

A: It was made clear that they will continue, and on the same terms so it has not had an appreciable effect on their continuance.

Q: When will the issue of women's ordination be settled in England?

A: The Church of England, like the American Church, has a lot of diversity. There will be an important debate at the coming November Synod, another stage toward the acceptance or rejection of women's ordination. This debate will be on the legislation necessary to bring it into being and to maintain diocesan unity in that event. The Church of England is divided about 50-50 on the issue, so we have to legislate very carefully about inter-diocesan relations.

Q: Do you think the legislation will pass?

A: One can't say. Many think the Church of England is not yet ready for the complicated arrangements that would be necessary to maintain unity in the face of such division, which would in itself be divisive. Others fear for our relations with the Roman Catholics and Orthodox. Still others feel we should get on with it regardless, and pass the legislation, so it can then go to the dioceses for their reaction, and then be returned to the synod in two years for the required two-thirds vote in each house. And there are many who want to stop the whole process now and call the whole thing off for good.

Q: Where do you stand in all of this?

A: There are several ways I could vote: that I don't believe in the ordination of women; that I believe in it but am uncertain about the necessary legislation; that it should be done as soon as possible, whatever the consequences. I will say here that I don't accept the first premise, so I shan't vote that way,

but beyond that I can't say now just how I shall speak in November.

Q: Will you clarify the meaning of impaired communion?

A: It means that a woman priest cannot celebrate in England, so there is impaired communion between our two churches, and between other provinces that ordain women (so far only five out of 28) and those that do not. Where there can be no mutual exchange of clergy there is impaired communion.

Q: What is the latest word on Terry Waite?

A: We receive various rumors from time to time and must sift all such reports and a special department has been set up for this. We believe he is still alive. The latest message affirming this carried a bit more weight, so we are somewhat encouraged, and that is all I can say at this time.

DOROTHY MILLS PARKER

Newark Trial

A five-member ecclesiastical court of the Diocese of Newark unanimously has declared the Rev. George Swanson, rector of the Church of the Ascension in Jersey City, guilty as charged of "conduct unbecoming a member of the clergy," and has recommended a sentence of suspension from all clerical duties for two years. The Rt. Rev. John Spong, diocesan, will wait at least 30 days to pronounce the sentence, as required by canon law. Fr. Swanson told TLC that he would appeal the verdict to a regional church court, in which case the sentencing would be postponed until the outcome of that process.

Meanwhile, the Jersey City rector remains under inhibition, due to his presentment before the ecclesiastical court, and may not lead worship or perform other priestly duties.

Fr. Swanson had filed his own lawsuit against the diocese last year charging Bishop Spong, a diocesan official and the diocese of planning to destroy Ascension by acquiring the church's assets.

Commenting on the tribunal's decision, Bishop Spong said, "I am pleased that the Ecclesiastical Court has affirmed the integrity of the diocesan process and canons . . . The diocese and I remain committed to working for a healthy Episcopal ministry in the

Heights of Jersey City, and for the rebuilding of the Church of the Ascension.”

Fr. Swanson's three-year conflict with the diocese began after Ascension burned to the ground in May 27, 1986, in a fire that has been attributed to lightening or faulty wiring. While the diocese pledged to support the rebuilding of the church, the Ascension vestry and rector refused to join the diocese in depositing the fire insurance proceeds of \$575,115 in an interest-bearing account under joint control. Ascension preferred it have sole control. Judge Harry A. Margolis of the Chancery Division of the Superior Court of New Jersey ruled otherwise in February of this year [TLC, April 16], so the insurance money is now held by the trustees of the diocese.

In the course of contesting the disposition of the insurance proceeds, Fr. Swanson and the vestry entered suit against the diocese. As part of the proceeding, Fr. Swanson made sworn statements that the ecclesiastical court judged to be untrue. It was this false swearing that led the standing committee of the diocese to prepare a presentment against Fr. Swanson for “conduct unbecoming a clergy person,” which was the basis for the prosecution in the eight-day trial that was conducted at the cathedral house.

“I am absolutely innocent of all charges,” Fr. Swanson told TLC, adding that his lawyers are so convinced of errors in several points of canon law that they will be defending him in forthcoming appeals without a fee.

The diocese had reclassified Ascension from parish to aided parish status in March. It may be reduced to mission status eventually because of the small congregation.

According to diocesan figures, there were 68 communicants and a total income of \$21,524 in 1978 when Fr. Swanson first became rector of Ascension. For 1988, the last year for full figures, the amounts were 42 communicants and a total income of \$9,544. However, an annual budget submitted to the diocesan council in September, 1989, showed annual individual pledge income of only \$3,000 and total income of \$16,000. To have a full-time rector in the Diocese of Newark, a parish must provide an annual salary of \$22,000, plus housing, utilities, pension plan and medical insurance.

Bishop Kafity in Massachusetts

“The Western world thinks of Christianity as a Western religion, but such is not the case,” said the Rt. Rev. Samir Kafity, Bishop in Jerusalem and the Middle East. “Christianity was founded in Jerusalem on the day of Pentecost, and grew first in the East before its establishment in the West. During the crusades of the 12th century, Europe did not install Christianity in the Eastern world — rather, it met Eastern Christianity.”

As part of a month-long visit to the United States, Bishop Kafity met with Massachusetts Episcopalians in the Boston area October 15-16 to speak of his diocese's many ministries to the region's Christians and non-Christians.

Bishop Kafity's diocese includes less than 8,000 communicants and 27 parishes — but stretches over four countries: Israel (including the Gaza Strip and the West Bank), Jordan, Syria and Lebanon. “While my entire diocese is smaller than some large American parishes, it converts more than 121,000 miles,” he said. Twenty-seven of the diocese's 35 clergy are indigenous Arab priests.

Called the “barbed-wire bishop” by some of his colleagues, Bishop Kafity also ministers to the 700,000 Palestinian refugees confined to camps.

The diocese makes its greatest impact in the region through its 32 service institutions and agencies. The diocese sponsors and supports 13 schools, a college, a seminary, five hostels, two orphanages, three institutions for the deaf, two major hospitals and a school of practical nursing, a vocational school, a youth ministry center, a home for the elderly and a residence for mentally retarded children. But the cost of these services has reached crisis-proportions for the small diocese.

Since the State of Israel was created in 1948, the number of Christians in the Holy Land has steadily decreased. With the occupation of the West Bank and Gaza by the Israelis after the 1967 Six Day War, Arab Christians ministries have had an even more difficult time.

Now there is Al-intifada, the Arab “uprising” in the occupied territories. While the school closings and labor strikes have created considerable financial hardships for the diocese and

great difficulties in carrying out its ministries, Bishop Kafity is nonetheless supportive of his people's cry.

“The intifada is a spontaneous, popular movement of saying peacefully that we do not want occupation,” Bishop Kafity emphasized. “It is a new phenomenon led by the younger generation who grew up in camps, deprived of their basic rights.

“The Middle East is the first place in the world where all Christian churches — Orthodox, Protestant and Roman Catholic — belong to the Middle East Council of Churches as equal partners. Rabbis, Moslem and Christian clergy have come together to form ‘Clergy for Peace,’ to work together to end the bloodshed. The media should change their spectacles to see the three Abrahamic religions working together, not in competition or divisiveness, in a common ministry of reconciliation.”

In interviews and public presentations, Bishop Kafity spoke with the careful simplicity of one crying out for reconciliation in the midst of war raging all around him. Bishop Kafity is very temperate in his criticism of the governments of the Middle East. He does voice concern that “the state of belligerency” between Israel and Arab-Christians in the territories makes it difficult for Jerusalem to be a truly “open city.” He expresses his “vision for Jerusalem as a shared city,” but offers no formula (“I'm a churchman, not a politician”).

Regarding Lebanon, he believes that the country is being victimized “by wars of proxy,” that “no country is innocent in the conflict.” He is quick to point out that “Judaism as a faith must be seen as distinct from Zionism,” and that the “missionary faith of Islam” must not be equated with “fanaticism.” In his severest criticism of Israel, the bishop, a Jordanian citizen, cautions, “security cannot be guaranteed by ever expanding boundaries. Security can only be obtained through neighborly relations.”

A problem he has experienced on the part of American Christians is not a lack of support for his people but a lack of understanding of their plight.

“Jerusalem is as much yours as it is mine . . . both as a place and as a symbol. It is the mother of the three great Abrahamic faiths, loving all equally.”

JAY CORMIER

Thomas Cranmer, Revolutionary Archbishop

By JUSTUS DOENECKE

July 2, 1989 marked the 500th anniversary of the birth of Thomas Cranmer, the man most responsible for the subsequent character of the Church of England. Cranmer's fostering of the Great Bible and the Book of Common Prayer revolutionized English Christianity more than the enactments of Henry VIII or of any other British monarch.

In many ways Thomas Cranmer was a most unlikely vehicle to advance the cause of God and his church, and few figures in history have aroused such controversy. His esteem for civil authority was so extreme it bordered on idolatry. As Archbishop of Canterbury, he approved of Henry's divorce of Catherine of Aragon and marriage to Anne Boleyn. Soon he was handling his monarch's subsequent annulments. Cranmer persecuted Anabaptist heretics with zest. In a desperate effort to save his life, he briefly affirmed a theological doctrine, that of transubstantiation, that he had written an entire treatise denouncing. He weakly acquiesced in Henry's parcelling of monastic lands to greedy and rapacious nobles.

Yet there is more to Cranmer than timidity and equivocation. He maintained that God had given monarchs the right to rule and that moreover Britain's very stability depended upon the existence of a strong king. He genuinely believed that Henry VIII had disobeyed biblical law by marrying Catherine, the widow of his brother, and that Henry thereby had the right to divorce her. He worked actively to save the lives of dissenters of Roman Catholic persuasion, including Thomas More, John Fisher, and Thomas Cromwell. He interceded for Princess Mary, Catherine's daughter who had been slated for the tower and who later as queen would order his execution. While he genuinely found

He safeguarded the doctrines through his writings.



Thomas Cranmer

the monasteries hotbeds of luxury and corruption, he hoped that their vast endowments would be used to advance preaching and teaching.

Though he did retract his Protestant view of the Eucharist, he did so under brainwashing and solitary confinement. At the last minute, he retracted his disavowal. First thrusting the hand that signed the recantation into the flames, he died in 1556 a martyr. Writes biographer Jasper Ridley, "If the life of almost any other leading churchman or politician of the 16th century were to be subjected to the same detailed examination and criticism, he would emerge from the ordeal far more discredited than Cranmer" (*Thomas Cranmer*, 1962).

Temperamentally Cranmer was miscast in the Tudor world of intrigue. A brilliant scholar from the time he entered Jesus College, Cambridge, at age 14, he had no desire to become archbishop, and when appointed in 1532, he did all he could to avoid the post. For his part, King Henry had a curious respect for the guileless cleric who was in so many ways his polar opposite.

Because so much attention is given to the vicissitudes of Cranmer's life, his theology is often neglected. He is perceived — and not without justice — as a derivative thinker, borrowing crucial reformed tenets from Luther, Calvin and Zwingli. Moreover, much of his writing was in the nature of learned polemic, addressed to controversies that have been dated for centuries.

Yet his sheer genius at phrasing illuminates certain doctrinal points in a way that other reformers did not. Cranmer expert Geoffrey W. Bromiley makes a point that is still apt: "The qualities in Cranmer's presentation are perhaps the qualities which are most needed today, for writing to some extent defensively he safeguarded the doctrine against the chief misconceptions both of his own and subsequent generations" (*Thomas Cranmer, Theologian*, 1956).

Take, for example, the doctrine of justification. Cranmer adopted the standard reformed position that "our justification doth come freely from the mercy of God." He was quick to add that this justification came without any human "deserving," but only "through the merits and deservings of our Savior Jesus Christ." Good works he found the natural fruit of such faith: "True faith doth ever bring forth good works." Indeed, without such works, one's faith is "dead, devilish, counterfeit and feigned faith."

But Cranmer made one aspect of this general teaching particularly clear. Even our faith, he wrote, makes no claim upon God, for we are justified by grace alone. Faith is simply the means by which "we know God's mercy and grace promised by his word." Faith is saying, as it were, "It is now I that take away your sins, but it is Christ only."

In defending this doctrine, Cranmer not only drew upon Paul. He cited as well various church fathers, including Irenaeus, Origen, Basil, Ambrose,

Justus D. Doenecke is professor of history at New College of the University of South Florida in Sarasota, Fla.

Jerome, Augustine and Chrysostom. He had one purpose in doing so: to show the doctrine of justification was no mere novelty conjured up by a hitherto obscure German monk. It was long accepted in the primitive church.

Cranmer's focus on justification derives from his understanding of scripture, the authority that — he proclaimed — contained all things necessary to salvation. The archbishop quoted Athanasius: "The holy scriptures, being inspired from God, are sufficient to all instruction of the truth." Why did Cranmer find the Bible the supreme authority? Not because he was a bibliolater, one who — like some modern fundamentalists — was seeking a "paper pope." Rather it was because scripture was the revelation of God, himself incarnated in Jesus Christ. Both church and believer always are subject to its judgment, and therefore continually in need for reformation.

But while Cranmer saw biblical authority on essential matters of faith and conduct to be an absolute one, he allowed for leeway in issues of ceremony and order. For example, Cranmer favored the three-fold ministry of bishops, priests and deacons, finding it rooted in apostolic times. However, he denied that such a ministry was essential. If, by a quirk of fate, there existed a land lacking ministers in ordinary succession, lay rulers should "preach and teach the word of God there, and also make and constitute priests."

One cannot appreciate Cranmer's fostering of the Great Bible (1538), mostly translated by William Tyndale but completed by Miles Coverdale, without knowing his esteem of scripture. In his famous preface to the second edition, he refers to "this book, which is the Word of God, the most precious jewel, the most holy relic that remaineth on earth." The results were far-reaching indeed. By introducing a vernacular Bible into the homes and churches of England, he revolutionized the faith in England for centuries to come.

Of course, Cranmer had several claims in compiling the 1549 and 1552 Prayer Books. As noted by J.R.H. Moorman (*A History of the Church in England*, 3rd ed., 1973), the archbishop sought greater simplicity, for the old services had become a literal maze; more congregational worship, for over the recent centuries the laity

Two Ways to Prayer

Reflections on meditation and contemplation.

By AVERY BROOKE

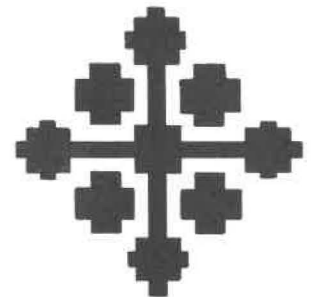
For the last 25 years, I have been teaching Christian meditation to both groups and individuals. It has been a changing and always challenging time to be involved in this ministry. When I started to teach, the word meditation held little meaning for most Christians outside monastic circles. Then followed the explosion of interest in Hindu and Buddhist meditation among Christians and non-Christians alike. In monastery and convent, courses were offered in Zen. At work one could take supposedly secular courses in meditation (with a Hindu philosophical base, Hindu methods, and Hindu mantras). With a few exceptions, Christian meditation faded even further into the background.

After a few years, Christians discovered that we too had related spiritual practices. We realized that there were Christian mantras such as the Jesus prayer of the Orthodox Church ("Lord Jesus Christ, have mercy on me"). In classic Hindu usage, a mantra is either a name of God or a short phrase pointing towards God. Repeated over and over, it is an aid to Hindu meditation. While there is no Christian synonym for the Hindu word mantra, the Jesus prayer and other short Christian prayers, such as "My Lord and my God," are similarly used as an aid to Christian contemplation. It was soon realized that Christian contemplation, rather than Christian meditation, was the form of Christian prayer most closely related to Eastern meditation and Christian contemplation, which some writers had heretofore declared to be an advanced state of prayer, was now taught to eager beginners in prayer, and the words "contemplation" and "contemplative" became

popularly used in titles of books and courses. All of these changes in practice and understanding, coming about while I have been teaching Christian meditation, has forced me to consider deeply the meanings underlying the nomenclature.

To put it simply, Christian meditation is listening prayer. We talk to God both through our own words and through the words of others (as through the words of the Book of Common Prayer). But we often neglect to stop and listen to God's half of the conversation. Christian meditation is both the natural spiritual ability to listen to God — which we use too seldom — and those spiritual exercises designed to help us to use this ability. In a meditative exercise, you quiet your mind, dedicate your thoughts to God and let God gently lead you through the association of ideas which come to you from a gospel story, a word, an object in nature, or the happenings in daily life. Christian contemplation, on the other hand, is a wordless, imageless prayer in which you "look at" God or sense God's presence. Yet often, into the midst of meditation, you slip into contemplation. Ideas cease. You are just there, with God. You sense God's presence within you, around you.

The simplicity of contemplation is something we all long for. Is it, as Teresa of Avila said, an advanced form of prayer? Or is it, as some modern teachers say, the prayer for our times? I believe that it is both. Teresa may



(Continued on page 12)

Avery Brooke, a writer and retreat leader, lives in Noroton, Conn.

have been speaking of infused contemplation, those times that are just given by God. Suddenly, either in the midst of prayer or unexpectedly in the midst of other activities, God just takes over. You are in a still place with God. You don't want to leave. You don't know how you got there. This grace may come once or many times. It is up to God.

Simple contemplation, a quiet "looking at God," often aided by repeating a Christian mantra or looking at an icon, comes easily to many Christians. For others, it is not the way in — or not yet the way in — for one must know God before one can simply be with God. Listening prayer is the path to knowing God. Certainly, Christian contemplation comes more easily and more often to those who have had experience in Christian meditation.

The simplest way to meditate is to read the Bible in a prayerful, attentive, and yet relaxed manner, but it is not easy to achieve such an attitude. Anglicans are fortunate in that Bible lessons are incorporated into the daily offices of Morning and Evening Prayer. When you come to the passage of scripture, it is in the midst of prayer, and listening to God comes more easily.

Conversational Prayer

Meditation is most often associated with reading the Bible or remembering events in the life of Jesus, but another natural place for it lies in conversational prayer. Most of us talk informally with God, but do we also listen? And how do we hear? Certainly very few people actually hear a voice. Most often conversational prayer is as if we were talking to our better self, but some people feel uncomfortable with that. For them it seems more natural to address God in words expressing very honestly how they feel. Only afterwards do they realize that their prayer has changed as they have prayed and the end of the prayer to God is really from God. Still others find that while they are praying, a new thought or insight will suddenly enter their minds.

All Christian prayer, in the last analysis, is concerned with building a relationship with God. In Christian meditation we get to know God. In contemplation we are like two friends who know each other very well, sit silently in each other's company, and feel no need to speak.

Christ the King

By TRAVIS DU PRIEST

We have funny concepts about rulers in our culture. Like all people everywhere we want and need heroes, so we inevitably elect heroes to office — people who have been generals or movie stars. We want our leaders to have the "right" look, the "right" appeal, the "right" image.

Yet we are keenly aware of accountability — that our leaders are elected to represent us. They are accountable to us. Yes, they may lead us, and some of us follow wholeheartedly — "our country right or wrong" — but most of us understand that power rests in the people; and that means plurality, minority opinion, dissent, even civil disobedience when necessary.

We live in a country which exists primarily because we did not want to be ruled by a king. We live in a country which exists in order not to have a king. So, it goes against our grain to ascribe honor and power to higher earthly authorities.

This is particularly sticky for Episcopalians. Episcopalians live in a tension: we need heroes like everyone else, we do not believe in kings, yet we come from a tradition which links king and church together.

What then does the kingship of Christ mean? If he is king, what does his rule mean to those of us who claim him king?

The truth is, we Americans have no models to judge Christ's kingship by. I recently saw this cartoon: two kings are walking along chatting. One said to the other, "The idea is called 'the divine right of kings,' you ought to bring it up to your people." The simple truth is that God does not work that way. But, equally as true, is the fact that we act as though God works in exactly that way.

We want our leaders to look right, sound right, project the right image, do the right things. And we expect the same from God. We understand clearly that many people 2,000 years ago were surprised by a God who did not fit their own ideas of messiahship, but we have trouble seeing ourselves projecting incorrect or wrongheaded notions.

Yet we do it all the time. Our little jokes tell us a lot, "Surely God is an Episcopalian." "Surely God is a Republican." More seriously, we claim to know God's mind: "Well, I didn't get the job. Must have been God's will."

We expect our leaders to be accountable to us. And we deal with God in the same way: "Now God, I've been faithful; I've been a good churchgoer; please, please help me win this argument," or "God, grant me this one wish and I promise I'll be good the rest of my life."

Most of us sense in our political system that the power rests in the people to choose and to decide, that we allow rulers to govern. We feel the same way about God. Of course, this is partially true. Christ may knock and knock; but unless we invite him in, he will not rule our lives. I understand what St. Augustine meant when he implied that Jesus was his saviour, but not yet his lord.

To be our king means, God rules.

But God rarely rules according to our preconceptions or pious projections. Lest we become too smug, as had those Christians in Corinth to whom Paul writes, we need to be reminded that at the end of time God gathers all nations of people according to his own plan. God will, at the end, become everything to everyone, as Paul deftly puts it.

To acknowledge that Christ reigns truly and authentically means that Christ's will, not ours, moves and motivates; Christ's will, not ours, effects goodness; Christ's spirit, not ours, prays to the Father; Christ's love, not our efforts, determines who is or is not saved.

"I myself will be the shepherd," not the bishops and priests you elect; "I will make them lie down," not the preachers and counselors; "I will bring back the strayed," not the zealous missionaries; "I will bind up the crippled," not the faithhealers; "I will strengthen the weak," not your rites and rituals; "I will feed you in justice," not your committees and good intentions.

Hence, we see that even our opening questions were faulty projections. How Christ is King is not the point. Christ is King. That is the point.

Cranmer and Our Liturgy

This year represents the 500th anniversary of the birth of a remarkable figure in church history, Thomas Cranmer. We are very glad to honor him and we are pleased to carry an account of him [p. 9] by a historian whose name will be familiar to many readers of TLC.

Archbishop Cranmer was a quiet and scholarly man, unsuited to the violent and ruthless world of the dictatorial monarchs of the 16th century. Yet his extraordinary talent as a liturgical writer was a heaven-sent gift to the Church of England at that very moment. A few years before, this talent would have been useless, for the Latin liturgy was virtually frozen for centuries. A few years after would probably have been too late, for in England, as in many other parts of Europe, Protestant activists would have moved beyond the point of accepting a fixed and largely traditional style of public worship.

Cranmer was not a liturgical scholar in the modern sense, for ancient texts were not available to him and he was able to form only a vague (and not always accurate) impression of what early Christian worship had been like. What was it that made him a great liturgical writer?

We would choose three qualities. First of course was his gift as a writer of prose. Single handedly, it appears, he created a style of liturgical English, sonorous, dignified and beautifully suited to its purpose. Unfortunately, he had no such talent for poetry and thus, in one blow, the Church of England lost its metrical liturgical hymns — a loss not remedied until the 19th century.

Secondly, he wrote prayers capable of a richness of meaning and interpretation. This is sometimes dismissed as mere expedient ambiguity, but great prayers, prayers to be used thousands of times during a person's life, must have different shades and levels of meaning. Many (though not all) of Cranmer's prayers have survived changes of thought, of theological current, and of cultural context.

Thirdly, and more rarely discussed, is his talent for

what we may call "pacing and spacing." Again and again, a long prayer or exhortation by the priest is followed by a long prayer by the congregation and then the speaking returns to the priest. Lengthy texts are relieved by a set of versicles and responses at a certain point. The alternation of lessons and canticles in the daily office was a very simple but most felicitous innovation. (It is unfortunate that such alternation in the eucharistic lessons was lost with the abolition of the gradual.) Cranmer's transitions are notable. After the penitence of the General Confession and Absolution, for instance, the Comfortable Words prepare us for the *Sursum Corda*. It is a dramatic shift, but the Comfortable Words avoid a break in thought or feeling.

Cranmer's First Book of Common Prayer (1549) was more traditional in arrangement, but lacked his distinctive pacing and spacing. These qualities were boldly inserted into the Second Book of Common Prayer (1552), often with grave loss of traditional liturgical patterns. The second book, many of us feel, was a literary triumph but a theological disaster. Our successive American Prayer Books have, for 200 years, gradually reasserted the historic and catholic order of liturgical arrangements.

Finally, Cranmer is often praised as providing a uniquely English form of worship. It is doubtful if that was his intention. He drew heavily from the medieval Roman Latin liturgy, also from the Greek, and (in the baptismal rite) from the Mozarabic liturgy of Spain — the one non-Roman ancient Latin liturgy known to him. He drew from contemporary Reformed and Lutheran sources, but on the counter-reformation side he also drew from the revised breviary of the Spanish prelate, Cardinal Francisco Quinonez. It was thus quite possibly Cranmer's conscious purpose to provide a truly "catholic" liturgy. If so, his intentions, if not his exact words, have been remarkably fulfilled in the translations, adaptations and revisions of the Prayer Book into so many languages, within so many cultural situations, and with much enrichments of thought, of musical expression, and of different patterns of piety.

CRANMER

(Continued from page 10)

had become mere spectators; and use of the vernacular, so the faithful could participate intelligently. But not the least of his aim was exposing British Christians directly to scripture.

The lectionary he designed for the Book of Common Prayer necessitated public reading of the entire Old Testament, chapter by chapter, once a year; the entire New Testament three times a year; and the entire Psalter once a month. Only by such means, he believed, could the people "continually profit more and more in the knowl-

edge of God, and be the more inflamed with the love of his true religion."

Cranmer drew a parallel between the scripture and the sacraments. The Word of God preached, he said, "putteth Christ into our ears." Similarly do the elements of water, bread, and wine, "joined to God's word, do after a sacramental manner put Christ into our eyes, mouths, hands and all our senses." We, being "babes and weaklings in faith," need such "sensible signs and tokens." At the same time Cranmer denied that Christ was "corporally" in the elements of Holy Communion. He wrote, "as Christ is a spiritual meat, so is he spiritually eaten

and digested with the spiritual part of us."

If the story of Cranmer has any theme to it, it is that of strength amid weakness. He certainly was one of the most human of the 16th century reformers. But perhaps it's this very quality that allows us to appreciate him all the more. He fully realized what a frail reed he was, something that undoubtedly made him appreciate all the more Christ's saving act on his behalf. Today, as we read with appreciation our English-language Bibles and prayers, we seldom realize how much we owe to this fundamentally timid man who never sought to leave the world of his study.

PEOPLE and PLACES

Appointments

The Rev. **John C. Elledge** is now rector of St. John's, 3 Trumbull Place, North Haven, CT 06473.

The Rev. **Jerry W. Fisher** is interim of St. Stephen's, Box 596, Erwin, NC 28339.

The Rev. **Leander S. Harding** is rector of St. John's, 628 Main St., Stamford, CT 06901.

The Rev. **William Ilgenfritz** is now resident director and chaplain of St. Jude's Ranch for Children, Main Campus, 100 St. Jude's St., Box 985, Boulder City, NV 89005.

The Rev. **Timothy E. Kimbrough** is rector of Church of the Holy Family, 200 Hayes Rd., Chapel Hill, NC 27514.

The Rev. **Ward H. Letteney** is director of extended programs and campus chaplain of Camelot/St. Francis Homes, Inc., 50 Riverside Dr., Box 550, Lake Placid, NY 12946.

The Rev. **Frank B. Reeves** is the first rector of the newly formed parish of St. Martin-in-the-Fields, Pearson Lane at FM 1709, Box 66, Keller, TX 76248. St. Martin's became a parish on October 7 at the diocesan convention of Fort Worth.

The Rev. **Edward L. Schultz** is rector of Trinity Church, 1734 Huntington Tpk., Trumbull, CT.

The Rev. **Anne C. Seddon** is rector of Church of the Good Shepherd, 186 Coram Ave., Shelton, CT 06484.

The Rev. **Matthew E. Stockard** now serves St. Paul's, Beaufort, NC.

The Rev. **Edwin H. Voorhees, Jr.** now serves St. Mark's, Toledo, OH.

The Rev. **V. Alastair Votaw** is rector of Trinity Church, Box 400, Southport, CT 06490.

The Rev. **William H. Willard** is now resident director, St. Jude's Ranch for Children, Good Shepherd Campus, 7000 N. Jones Blvd., Las Vegas, NV 89131.

Resignations

The Rev. **Thomas Brouillard**, as rector of St. Barnabas', Omaha, NE, as of Jan., 1990.

The Rev. **Hugh C. Duncan**, as rector of St. Martin's, Moses Lake, WA.

The Rev. **Lewis Hodgkins**, as vicar of St. Peter's, Pomeroy and Grace Church, Dayton, WA.

The Rev. **Robert D. Keirsey**, as rector of St. Andrew's-by-the-Sea, San Diego, CA; add: 5838 Kings View Ct., San Diego, CA 92114.

The Rev. **A. Philip Parham**, as rector of St. Stephen's, Wimberly, TX. Fr. Parham is doing non-parochial work; add: 603 Mill Race, Wimberly 78676.

Organizations

The Rev. **Todd H. Wetzel** is now executive director of Episcopalians United, 3645 Warrensville Center, Suite 306, Shaker Heights, OH 44122.

New Directions Ministries has appointed **Mary Hassell**, a graduate of Leadership Academy for New Directions IX and a member of the board of directors, as executive director; she fills the position held since 1984 by the Ven. **Ben E. Helmer**. New Directions Ministries may now be addressed at Box 816, Faribault, MN 55021. Archdeacon Helmer still handles **New Directions Associates**, Box 577, McPherson, KS 67460.

Other Changes

The Rev. **Lynne Dawson Kochtitzky** is now the Rev. **Lynne J. Dawson**.

Deaths

The Rev. **A. Palmore Harrison**, retired priest of the Diocese of Connecticut, died in Dallas, TX, on September 2 at the age of 85.

Fr. Harrison was a graduate of Trinity College and Philadelphia Divinity School and was ordained priest in 1935. He served parishes in Pennsylvania, West Virginia and Connecticut; from 1941 to 1946 he was rector of Trinity Church, Wethersfield, CT. In 1947 he became non-parochial and remained so until his retirement in 1964.

The Rev. **Francis Allan Hoeflinger**, a retired priest of the Diocese of Western Michigan, died at the age of 67 at Butterworth Hospital in Grand Rapids, MI on September 11.

A native of Lansing, MI, Fr. Hoeflinger was graduated from Michigan State University in 1945 and Bexley Hall in 1948; he was ordained priest in 1949. He served parishes in the Dioceses of Michigan and Western New York before going to the Diocese of Western Michigan in 1962 as vicar of St. Mary's, Cadillac. In 1970 he became vicar of St. Paul's, Greenville, where he remained until becoming non-parochial in 1974 and working for the county mental health program. He retired in 1984. Fr. Hoeflinger is survived by his wife, Julia, and three children.

The Rev. **Robert McKeighan Leshner**, permanent deacon serving St. Paul's, Summit, MO, died at the age of 76 of complications following heart surgery on September 22.

Deacon Leshner was ordained in 1977 and had an active ministry at St. Paul's and John Knox Retirement Village. He is survived by his wife, Helen, and two children.

The Rev. **Thomas A. Meadows**, rector of St. Paul's, Columbus, OH, since 1984, died on September 22 in Columbus of cancer at the age of 58.

A graduate of Vanderbilt University, Vanderbilt Divinity School, and the University of Louisville, Fr. Meadows was also a fellow of the College of Preachers. He served several churches in Tennessee and Kentucky and was vicar of St. John's, Louisville and part-time on the diocesan staff from 1968 to 1978. From 1978 to 1984, when he became rector of St. Paul's, he was director of programs for the Diocese of Indianapolis. He is survived by his wife, the Rev. Terry A. Meadows; their recently adopted infant daughter, Emily; and Fr. Meadow's children, Amy, Hannah and Benjamin.

The Rev. **Wilfred Francis Penny**, rector of Christ Church, Pottstown, PA, for 25 years, died of cancer at the age of 71 in Pottstown on September 20.

He served as ecumenical officer for the Diocese of Pennsylvania and was responsible for coordinating ecumenical relations of over 200 churches in the Philadelphia area. Despite a heart attack in 1976, he completed the 26-mile Boston marathon in 1980 at the age of 62. He attended Carroll College and Nashotah House and did graduate study at Columbia University and Union Theological Seminary and elsewhere. He was concluding work on his D. Min. degree at Lancaster Theological Seminary. He was a member of the Philadelphia Clerical Union and American Church Union. Fr. Penny is survived by his wife, Donaldeen, three sons, a daughter, four grandchildren and a brother, the Rev. William G. Penny of Connecticut.

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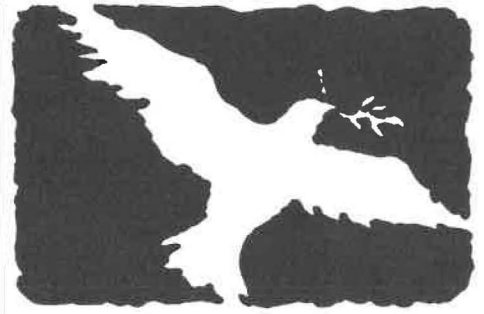
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BENEDICTION

The author, the Rev. Lewis W. Towler, is on the staff of St. Paul's Church, Wickford, R.I.

We all look forward to the celebration of special events. There are some dates, however, that are painful to remember — the birthday of someone who has died in the past year, or a wedding anniversary after a divorce. An act of violence leading to injury or death can cause pain when recalled a year later.

Having had my share of these "non-anniversaries," I offer some suggestions. First, don't let the day slip up on you. A week or two ahead of time, ask yourself how you would like to observe the day. By taking this preparatory step, the day will not control you; you will be shaping it.

Second, spend a part of the day with a friend. Let your friend know why you want him to be with you. The options are many — a meal together, a quiet walk, a visit to your church. Or, if distance is an issue, even a long, therapeutic phone call will help. I have been invited to share in such experiences with others and am always honored and humbled to be asked.

Then, on the night before (I think the timing of this step is crucial), commend the following day into the Lord's hands. Ask him to give you whatever he wants you to have on this day. The Lord may have a lovely gift of healing for you — a gift you could not receive as long as you hold your pain tightly to yourself.

Lastly, at the end of the day, write an entry in your journal. "But I don't keep a journal," you may say. Here's a good place to start. It may be a reflection on the day, or a letter to someone living or dead. It may also be a hymn of gratitude to God.

In taking these steps, you may, with God's help and the help of others, change a "non-anniversary" day into one you can approach in faith, hope and love.

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