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September 18, 2016

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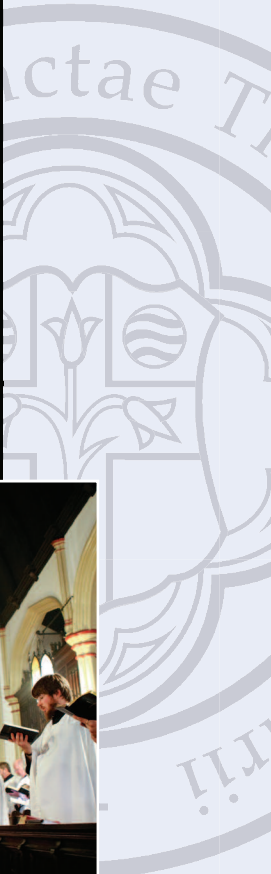
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ON THE COVER

The Rev. Canon Joey Rick on Burning Man Temple: “Anytime you get within 30 feet of the temple it is quiet, as if everyone’s souls resonate on the same note” (see “Behold the Man,” p. 17).

Temple of Promise, 2015
Brian Baker photo

THE LIVING CHURCH

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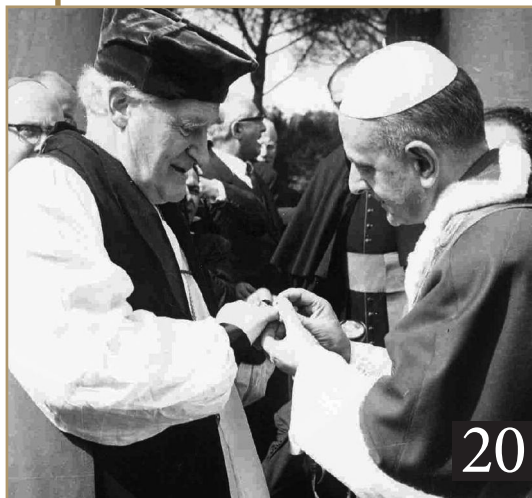
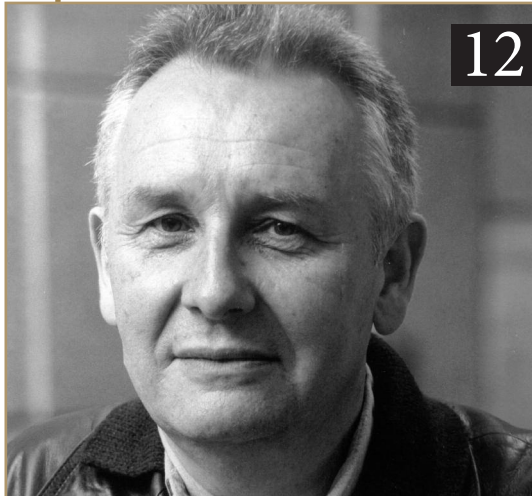
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LIVING CHURCH Partners

We are grateful to the Episcopal Church in Minnesota and the Diocese of Albany [p. 24], the Church of the Messiah, Glens Falls, New York, and Church of the Good Shepherd, Corpus Christi, Texas [p. 25], and the Diocese of Springfield [p. 27], whose generous support helped make this issue possible.





The Dakota Access Pipeline in the early stages of its construction

Lars Plougmann/Flickr

In the Episcopal Church

Standing with the Sioux

The Diocese of North Dakota, Presiding Bishop Michael Curry, and bishops in the Anglican Church of Canada have issued statements supporting the Standing Rock Sioux Tribe's efforts to prevent construction of the Dakota Access Pipeline.

The diocese's Council of Indian uMinistries (NDCIM) issued a statement Aug. 20 asking the U.S. Army Corp of Engineers to reverse its decision to build the pipeline. The council expressed concern about the "degradation of sacred sites and possible catastrophic contamination of their drinking water and irrigation projects."

Endorsed by North Dakota's diocesan council and signed by the Rt. Rev. Michael G. Smith, Bishop of North Dakota, and Robert F. Fox, NDCIM chairman, the letter cited recommendations for further study made by three federal agencies and the rejection of similar plans because of possible water contamination.

"There are Native American veterans and non-Native veterans alike that served in the Armed Forces historically

and to the present day to protect the US and all citizens," the council wrote. "Their valiant efforts should never be forgotten and based on that we support the efforts of government to government (sovereign tribal nations, states, and federal government) relations to resolve the DAPL crisis in a peaceful, expedient manner that is beneficial to all."

Presiding Bishop Michael Curry also endorsed the protest, emphasizing the reservation's right to clean water.

"The people of Standing Rock Sioux Reservation, standing in solidarity with hundreds of other indigenous nations and allies, are calling us anew to respect and protect this sacred gift of God, and in so doing to respect and protect God's gift of human life," Curry said. "In protesting the construction of the Dakota Access Pipeline, they recognize the gift of water to all of us, a gift given to us by our Creator.

"We are called to do our part to urge decision makers to recognize and honor the efforts to protect the sacred water and burial grounds threatened by the Dakota Access Pipeline. The

Pipeline, if completed, would stretch over one thousand miles and transport 540,000 barrels of crude oil through hallowed North Dakota burial grounds every day. A rupture in its infrastructure could wreak untold havoc on the Sioux and catastrophically pollute the Missouri River, a sacred tributary that the Sioux people depend upon for their daily water."

The Anglican Church of Canada's primate and its national indigenous Anglican bishop also joined the protest against the pipeline. "Water is sacred and one of the four primal elements that sustain life on Mother Earth. We have not respected water and consequently many lakes, streams, rivers, and creeks are polluted. It is an element on the verge of scarcity. We must protect water," they wrote on Aug. 25.

"We call the Church to pray for Standing Rock, for Good Minds to prevail and for peaceful settlement. We also call the Church to pray for water, that is taken for granted in many of our communities but good water is getting scarce in our communities."

House to Choose Federal Bishop

The House of Bishops will choose from three nominees in electing the next Bishop Suffragan for Armed Services and Federal Ministries. Based in Washington, the Bishop Suffragan for Armed Services and Federal Ministries is a member of Presiding Bishop Michael Curry's staff.

The three nominees are:

- The Rev. Christopher Garcia, rector of Emmanuel Church, Greenwood, Virginia. A career Army officer, he was deployed to Saudi Arabia and Iraq for Desert Shield and Desert Storm, and served for 25 years in the Judge Advocate General's Corps. He retired as a colonel.

- The Rev. David McElwain, staff chaplain at the Cheyenne VA Medical Center in Wyoming. McElwain is a retired Navy commander who has served

as a pastoral care chaplain at the Naval Hospital in Jacksonville, Florida, and as command chaplain, supervisory chaplain, and battle group chaplain of the USS Nassau Amphibious Ready Group.

- The Ven. Carl Wright, rector of St. Andrew's Church, Pasadena, Maryland. He has served as deputy command chaplain for the Air Force Global Strike Command at Barksdale AFB in Louisiana. Commissioned an Air Force chaplain in August 1993, Lt. Col. Wright is an associate member of the Order of the Holy Cross.

The election is scheduled during the House of Bishops' fall meeting, set for Sept. 15-20. The nominee who wins at least 50 percent plus 1 vote is elected.

—Office of Public Affairs

'Overcome Whiteness'

The Bishop of Washington is perplexed by how some of her colleagues in Christian leadership have re-

sponded to a summer of racially tinged violence.

People "who are the real leaders in Christianity" have "chosen a path that is apolitical," said the Rt. Rev. Mariann Budde. "I'm dying to find out why."

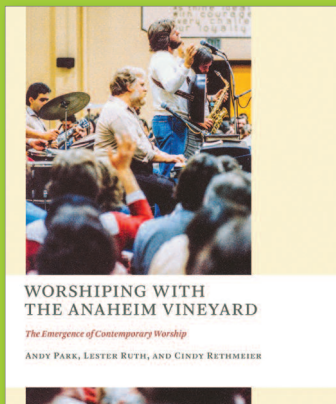
Budde made her observation during a panel discussion, "Racial Reconciliation: What the White Church Must Do," July 17 at Washington National Cathedral. The discussion attracted an audience of about 600.

The panel discussion was held in partnership with the March on Washington Film Festival, a nonprofit program of the Raben Group that aims to increase awareness of the civil rights era and inspire renewed passion for racial justice.

The discussion also grew from a sermon on Jesus and justice by the Rev. Delman Coates, senior pastor of the 9,000-member Mt. Ennon Baptist Church in Clinton, Maryland.

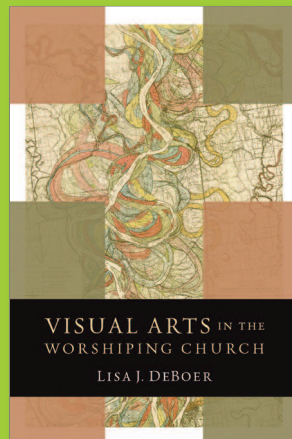
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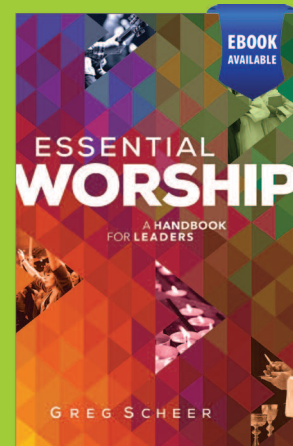
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‘Overcome Whiteness’

(Continued from previous page)

“I thought it was time to appeal to our white clergy to join us in the struggle for justice,” said Coates, a panelist and member of the Morehouse College Board of Preachers and the NAACP.

Coates said that in reflecting on the role of white clergy, he became aware that many were not on the front lines of causes of justice. Worse, he said, “there’s been a history of using religion as a cover for our dehumanization to continue.”

That is because many white churches continue and condone patterns of segregation, he said.

“Dr. King said 11 o’clock is the most segregated hour in America,” said the Rev. Kelly Brown Douglas, canon theologian at Washington National Cathe-



Amy Stapleton, Jim Wallis, and Kelly Brown Douglas were among the panelists speaking on “Racial Reconciliation: What the White Church Must Do.”
Kevin Allen photo

dral and the Susan D. Morgan Distinguished Professor of Religion at Goucher College.

“Why are we talking about the ‘white church’ and not ‘the church?’” Douglas asked.

She said there is a clear disconnect between how white Christians and black Christians understand racial justice: nearly half, 47 percent, of white mainline Protestants say police officers treat minorities the same as whites, whereas 82 percent of black Christians say police officers treat minorities differently.

White Christians need to look at the Gospels and see that Christianity is communal, not just a personal relationship with Christ, said the Rev. Amy Stapleton, team leader for organizational accountability of the United Methodist Church’s General Commission on Religion and Race.

They also need to look at the membership of their denominations. The Methodist Church is 90 percent white, Stapleton said, adding that she aspires to be “a co-conspirator for justice.”

“If white Christians acted more Christian than white, black parents would have less to fear for their children,” said the Rev. Jim Wallis, founder and president of Sojourners.

Wallis said that “whiteness is a social construct” and claimed that 75 percent of white Americans choose all-white social circles.

“White Christianity is not just an ideology, it’s an idolatry,” Wallis said. “This is about how idolatry separates us from God. This is a sin.”

The only future for the United States is to “overcome whiteness,” Wallis said. “It’s over folks, it’s done. The future is this new country that we’ve yet to become.”

“White supremacy is not going to die easily,” even as the country is moving to a time when whites will become a minority, Wallis said.

—Peggy Eastman

Flood Recedes, Ecumenism Rises

As floodwaters that inundated Louisiana last month receded, clergy have stepped across denominational lines to bring people together in prayer and hope.

Ecumenical services were planned in several shelters in Baton Rouge, *The Advocate* reported. In the city’s Celtic Media Centre, one of the first shelters to open, Episcopal, Roman Catholic, Baptist, and Methodist clergy gathered at a service before the shelter’s scheduled closing on August 22.

The service was coordinated by Shanta Harrison Proctor, director of Women’s Policy in the Governor’s Office. Ecumenical services also were scheduled at shelters housed at the Baton Rouge River Center, the LSU Mad-dox Fieldhouse, the Lamar Dixon

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Baton Rouge flooding

Tanya Dillon photo

Expo Center in Gonzales, and the Mike Kennery Center in Hammond.

“The governor expressed a need to meet the spiritual and mental needs of the people in the shelters,” Proctor said. “So, we collaborated with community churches to put this ecumenical service together. The people in the shelters can’t travel to their churches, so we wanted to bring their worship traditions to them. And when I look around, even the volunteers and the National Guardsmen have been blessed by this.”

The Rev. Ashley Freeman, curate of Trinity Church, later stepped to the makeshift lectern to pray, saying God is “our refuge and strength and is ever present in this time of trouble.”

Nearby Episcopal churches continue work directly in relief efforts. WBRC in Birmingham, Alabama, reported that Church of the Redeemer in Biloxi, Mississippi, is one of several Gulf Coast Episcopal churches providing matching funds for relief after the flood, which affected tens of thousands of homes in Louisiana.

“We have an intimate knowledge of the impact communities like ours can make on the lives of people who are facing circumstances like the people in Louisiana are, and that definitely motivates the sense of urgency and gives us knowledge of the sense of timing when needs come to be,” the Very Rev. Robert Wetherington, Redeemer’s rector, told WBRC.

Episcopal Relief & Development continues to gather donations for flood relief. The organization is accepting donations to its U.S. disaster fund to help Louisianans recover.

NYC Cathedral Dean to Step Down

The Very Rev. James A. Kowalski, dean of the Cathedral of St. John the Divine in New York City, will leave his position at the end of June 2017.

In a letter published on the cathedral’s website, Kowalski reflected on his 15 years in the post.

“When I was first elected as Dean in 2001, in the aftermath of 9/11 and just a month before the terrible fire that struck the Cathedral, there was much to do,” he wrote. “Since then, we have worked together to stabilize the Cathedral financially, embarked on a multi-million-dollar restoration of this magnificent structure, and established an important strategic planning process to take the Cathedral community into the future. But, while much has been accomplished, there is more to be done, and this is an ideal time for the Bishop to bring in a Dean who will build on this foundation.”

In the Anglican Communion ‘God Will Provide’

The Most Rev. Masimango Zacharie Katanda, new Archbishop of the Anglican Church of Congo, is Bishop of Kindu, a seldom-visited diocese that has relatively few links with the rest of the world. Why then does his name sound familiar to many?

Perhaps you have read about the welcome he gave to writer Tim Butcher when Butcher was feeling lonely and depressed as he attempted to cross the Democratic Republic of Congo: “You must not give up hope. God will provide.”

“The words of Masimango Katanda perked me up,” Butcher wrote in *Blood River* (Chatto and Windus, 2007).

Or perhaps you have come across the bishop at some international conference on peace and reconciliation. Most recently he was a delegate at the World Humanitarian Summit in Istanbul.

(Continued on next page)



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'God Will Provide'

(Continued from previous page)

bul, described by Ban Ki-Moon of the United Nations as a "turning point" in the way the world works to alleviate the suffering of millions.

These are the two sides of this remarkable man. In Kindu he travels by motorbike along muddy forest tracks to bring faith and encouragement to scattered and impoverished congregations.

Very little outside help ever reaches the villages of Maniema, so the bishop encourages the churches to use their own resources in their efforts to spread the gospel and build the church. He speaks of his childhood, when he spent hours in his family's fields scaring the birds off the rice so they would have food to eat.

Yet his formative years were not mainly in a village. His father worked in the headquarters of a mining company in Kalima. It is now the center of an archdeaconry preparing to become another diocese. Such is the growth of the church under Bishop Masimango's leadership.

Here the family had a brick house, education, and medical care. Although Zaire (as the country was then called) was independent, the mining company was still controlled by Belgians. Bishop Masimango said it was only when he was in his late teens that he realized the provisions his family received were nothing compared to the wealth the Belgians were taking out of the country.

Family members had a great respect for their Walega heritage. Masimango's father had several wives. The young Masimango was sent away one summer holiday to be initiated into the secret traditions of the Walega men. Growing up with these two traditions and an inquiring mind prepared him for the tasks ahead.

It was time for the young man to extend his education elsewhere. He prepared to travel to the capital to study medicine. On the way he found himself in Bukavu (then the center of the diocese that included Kindu) waiting for a

connection that did not materialize. He found enthusiastic people about to start studying at the Anglican theological college, now in Bunia. He had been feeling a strong call to serve God and decided this was the right thing to do.

After ordination he was not sent back to Kindu but to Goma. Here he



Bryce Amner/ACNS

Bishop Katanda and his wife, Naomi

and his wife, Naomi, had a fruitful ministry. They were responsible at first for a parish and later the archdeaconry. Children followed in rapid succession. Their little wooden house, surrounded by hard black lava, was full of little ones, all of whom seemed happy to squeeze over to welcome visitors.

Masimango also set up and worked in a successful Anglican high school. Visitors arriving at Goma airport would find aggressive officials melting when they realized Headmaster Masimango was there to meet them. He was highly respected throughout the area.

Meanwhile the Anglican Church in Maniema (the region centered on Kindu) was growing fast. The Bishop of Bukavu managed the difficult and dangerous car journey there in 1989 and found huge numbers waiting for confirmation. This was the last time a car got through for many years as the forest and war closed in. Clearly there was a need for a locally based bishop. An Australian assistant bishop was appointed to prepare the way. He encouraged Masimango to visit his home area again. In 1996 Bukavu's diocesan synod met in Kindu and Masimango was elected bishop. Plans began for the service to inaugurate the diocese and enthrone the new bishop.

Invasions in the Democratic Republic of Congo start from the east. Masimango and family were still in Goma

when war started there. All flights stopped. Plans were put on hold as battles spread from east to west. People started moving freely as soon as the rebels reached Kinshasa, and the Diocese of Kindu was inaugurated just a year late on Aug. 31, 1997.

Moving from Goma to Kindu was not easy for the Katanda family. They moved into a much larger house and were definitely important people but, particularly for the children who had never known Maniema, it was a huge culture shock. Goma, on the border with Rwanda, is a sophisticated town.

At that time Kindu had hardly any tarmac roads and no electricity, and one had to cross the River Congo in a dug-out canoe, however important you were. A seventh child, Sara, was born in Kindu, but even she chose to join her sister in Kinshasa once old enough. The oldest girl married a local boy, now working for the United Nations. They have three young children. All the others have been successful in higher education in various parts of Africa.

During his first five years as bishop, Masimango was also greatly in demand for the work of peace and reconciliation. He went into the forest and negotiated with rebels, listening to them and showing them they need not go on fighting. He was a senator in the interim government responsible for drafting the constitution, but he still managed to get out to most of the remote parts of his diocese for confirmations. He also set up a central Bible school for pastoral training and held annual refresher courses for the clergy and their wives.

Naomi is active organizing the Mothers' Union, including working with women who have been raped and traumatized by war. She continues the great tradition of hospitality in the home.

Throughout his life Bishop Masimango has shown a talent for reconciling different cultures and apparently irreconcilable demands. Becoming archbishop while remaining Bishop of Kindu seems an impossible task but, as he said to Tim Butcher, "God will provide."

—Louise Wright, Church Mission Society

1 Percent Debate

Could the numerical decline of British Christianity have halted? Earlier this year church leaders were saying it could take years for the trend of decline to end. Now new figures from the British Social Attitudes Survey cited by the Sunday Telegraph suggest the number of Britons classifying themselves as Christian nudged up by 1 point from 42 percent to 43 percent.

People under 25 identifying as non-believers (nones) fell by 3 points from 65 percent to 62 percent. Those describing themselves as Christian are now at the same level as they were seven years ago, when "no religion" was the largest group in the survey.

Some, however, like Linda Woodhead of Lancaster University, dismiss the figures as meaningless, not least because 1 percent is hardly significant. Abby Day, a sociologist at Goldsmiths, University of London, told the online newspaper *Christian Today* that the numbers could simply mean "a pause at the edge of a cliff."

Other voices contend that claimed growth comes at a cost, as more traditional church people are put off by the methods employed by evangelical churches at the forefront of expansion. The Very Rev. Martyn Percy, dean of Christ Church Cathedral, Oxford, told *The Observer* that much of the talk of "being stronger and fitter for the 21st century is simply not believed by most people. All indices show there's no growth, and a lot of the ways in which [evangelicals] talk about God is fun-

damentally off-putting. More people are turned off than turned on."

—John Martin

South Africa Ponders Blessings

The Anglican Church of Southern Africa's Provincial Synod will vote on a proposal to bless same-sex couples. The proposal is contained in a motion included in the second Agenda Book for Synod. The synod will meet from Sept. 27 to Oct. 1.

"The motion, tabled by the Diocese of Saldanha Bay, proposes that any bishop of the church who wishes to do so may make provision for her or his clergy to provide pastoral care to those who identify as LGBTI," said the Most Rev. Thabo Makgoba, Metropolitan of the Anglican Church of Southern Africa.

"This proposal affirms the assurance already given by our bishops that church members who identify as LGBTI are loved by God and share in full membership of our Church as baptized members of the Body of Christ," he added. "More controversially, the motion also proposes that clergy who identify as LGBTI and are in legal same-sex civil unions should be licensed to minister in our parishes."

The proposal would not oblige clergy to provide pastoral care to LGBTI people, should they be unwilling. It would also rule out same-sex marriage under church law.

—Anglican Church of Southern Africa

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Archbishop Kwong has called on Anglicans around the world to “grieve with the people of the two countries and to pray earnestly for the victims, the injured, and the deceased” and to “ask the Lord to grant peace and consolation to the residents in the afflicted areas as they step out of the shadow and rebuild their homes.”

Bishop Condemns Murders in Nigeria

Muslim Fulani herdsmen attacked a predominantly Christian village in north-central Nigeria on Aug. 13, killing seven Christians, *Morning Star News* reported. The attack on Golkofa village followed a similar attack two weeks before.

“The Christians were killed in their homes,” Golkofa resident Sunday Saleh told *Morning Star News*. “Some of the victims were shot while others were cut with machetes.”

The Rt. Rev. Timothy Yahaya, Anglican bishop of Kaduna, said that Christians have been attacked incessantly in the state.

“The attacks by the herdsmen on Christian communities are not only condemnable but must be stopped by the Nigerian government,” he said. “We are tired of these bloody attacks on Christians, not only in Kaduna state, but also in other parts of the country.”

Trauma Center for Nigerians

A Nigerian diocese has laid the foundation stone of a trauma center for victims of the Boko Haram insurgency. The Rt. Rev. Emmanuel Mani, Bishop of Maiduguri, says it will provide post-trauma services to thousands in Borno State, northeast of the Nigerian capital, Abuja.

The bishop said the center will help people of all faiths and churches. The project is expected to cost Naira 15 million (\$3.75 million).

“The good thing about this project is that government engineers who provided the plan and are supervising the project are doing it free of charge,” Mani said.

The clinic and trauma center will include a maternity ward, a small operating theatre, a pharmacy, and a laboratory. “We are going to use our doctors, nurses, and all health workers, both retired and serving, to render services for the community,” the bishop said.

Prayers for Victims of Earthquakes

The chairman of the Anglican Consultative Council has asked Anglicans to pray for the people of Italy and Myanmar after earthquakes struck on Aug. 24.

Officials place the death toll in Italy at approaching 300 at this point as the search operation continues in central Italy around the town of Amatrice. The death toll in Myanmar is much smaller, at 4.

The Most Rev. Paul Kwong of Hong Kong, chairman of the ACC, has written letters of condolence to the Rt. Rev. Robert Innes, Bishop of the Church of England’s Diocese in Europe, and to the Most Rev. Stephen Than Myint Oo, Primate of the Church of the Province of Myanmar. He asked that the bishops “assure the victims of the Anglican Communion’s solicitude.”

Revolution by Royal Mail?

The Guardian has reported that a dozen gay Church of England priests intend to write an open letter to the House of Bishops to ask the church to change its stance on same-sex marriage. Half of them intend to say they are already married to same-sex partners.

Guardian reporter Nicola Slawson wrote that the letter is “likely to reignite the heated debate on the issue, which has divided the church since same-sex marriages were legalised in

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England and Wales in March 2014.”

When Parliament approved legislation enabling same-sex marriage, the Church of England negotiated what at the time was called a “quadruple lock.” It effectively barred clergy from performing same-sex weddings and protected the church from potential legal challenges right up to the European Court.

When Archbishop Justin Welby visited his fellow primates and persuaded them to attend the Primates’ Meeting held in Canterbury in January, he could counter the critics by saying it was illegal for Church of England clergy to contract or officiate at a same-sex marriage.

The Rev. Andrew Foreshew-Cain of the Diocese of London is one of two high-profile priests who have defied church rules. So far it seems that no sanctions have been brought against him.

In another instance, the Rev. Canon Jeremy Pemberton was refused a license when he was appointed as a hospital chaplain in the Diocese of Southwell and Nottingham. A legal challenge failed, although Pemberton says he will appeal.

Both of these instances appear to weaken Archbishop Welby’s bargaining power in the Anglican Communion, not least because he has asked primates to plan on attending another meeting next year.

Closer to home, the Church of England has engaged in Shared Conversations based on the principle of “good disagreement.” There were regional conversations, and General Synod’s summer sessions featured two and a half days of executive sessions. A report from these sessions will go to the College of Bishops.

It’s clear that peace did not break out. Members who hold a traditional view of marriage say that theological and exegetical presentations in Shared Conversations were poor and far from convincing. There were complaints that moderators cut short discussion on important issues. There are calls for more theological work to be done.

For the liberal-minded, the obvious

and straightforward solution would be some sort of mixed economy, what for many years has been called “local option” in the United States. That appears to be unacceptable to a majority of General Synod members. For them it would signal an abandonment of the traditional theology that marriage is between a man and a woman. Many will never concede this.

Some of them say the best option for

the Church of England is to affirm its traditional stance. This, they suggest, would risk the loss of a relatively small number of clergy compared to the numbers of clergy and lay people who would leave if same-sex marriage carried the day.

For now, the quadruple lock makes the open letter something less than the beginning of a revolution.

— John Martin

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and the Surprise of Religious Art

By Hannah Matis Perett

As an occasional migraine sufferer, I have spent more hours of my life than I care to count lying in a dark room, mind-numbingly bored in spite of the pain. Imagine my delight, then, when I discovered some years ago that, contrary to most received wisdom, music did not actually make the headache worse. Music has become my great compensation to myself for all those hours of wasted time. I now allow myself one piece only occasionally: Górecki's Symphony No. 3, Op. 36, the *Symphony of Sorrowful Songs*.

Of the symphony's three movements, my favorite is the first and longest at half an hour's running time: "Sostenuto tranquillo ma cantabile." The piece starts with a slow, inexorable groundswell of strings, beginning almost inaudibly and building slowly but without pause for 13 minutes. At its culmination we hear a single note on the piano, a lone e-natural dropped like a stone into still water, and then the note again, slightly muffled. And then the singing begins: Dawn Upshaw's glorious clear soprano, which seems both to articulate the great heavy devastation of the strings and some-

how to respond to it. She is singing in Górecki's native Polish, a late-medieval prayer of the Virgin to her dying Son (I have borrowed an online translation from voiceducation.org, where the Polish text is also available):

My son, my chosen and beloved
Share your wounds with your mother
And because, dear son, I have always carried you in my heart,
And always served you faithfully
Speak to your mother, to make her happy,
Although you are already leaving me, my cherished hope.

Górecki had family members who had died in the Holocaust. The second movement, "Tranquillissimo," the most famous and frequently played of the three, is his setting of a brief prayer from an 18-year-old girl, Helena Wanda Błażusiakówna, scratched on the prison walls of Zakopane, a sub-camp of Kraków-Płaszów, commending her soul to the Virgin. Górecki said later that what struck him was the prayer's lack of anger, with even a slightly apologetic quality to it, as if the girl were sorry for causing Mary so much trouble.

The third and final movement, "Cantabile-semplice," is a

Polish folk song, again from a mother to her missing and probably dead son.

Górecki composed *Symphony of Sorrowful Songs* in 1976 but it became popular through the 1992 recording by David Zinman and the London Sinfonietta, with Dawn Upshaw as the vocalist. The piece was almost instantly a phenomenon, selling more than a million copies. It remains today one of the most popular, if not the best-selling, orchestral work by a modern composer.

The third movement of the symphony appears in Paolo Sorrentino's *The Great Beauty* (2013). Sorrentino's film is saturated with the work of his great predecessor Federico Fellini, sharing both Fellini's sense of carnival and his ability to create amid the mayhem strange, floating islands of spiritual clarity where the Górecki appears, alongside Taverner's "The Lamb" (1982).

The first movement appears briefly in Mike Nichols's wonderful adaptation of Margaret Edson's play *Wit*, in which a notable scholar of John Donne (played by Emma Thompson) is diagnosed with cancer and agrees, in the name of research, to undergo extremely aggressive chemotherapy. In the film, the Górecki appears juxtaposed against the still clarity of Arvo Pärt's "Spiegel im Spiegel," final agony and resolution.

Critics have been quick to point out that the *Symphony of Sorrowful Songs* is somewhat out of place in Górecki's spikier, more experimental oeuvre as a whole. There is a certain sniffiness from the classical music world directed at any piece to have become a hit, particularly if it's a lyrical, accessible piece of music.

On some level, too, whether the piece was "religious" poses an interesting problem. The popularity and commercial success of Górecki's work may have helped to spark renewed interest in that of Pärt and Taverner, which, from my deeply unprofessional standpoint, seemed really to gather steam from the mid-1990s. Once the "holy minimalist" label had been invented, for better or worse, there was a category in which such works could be located and lumped together, and perhaps in some way dismissed. Górecki himself, despite being a deeply pious Roman Catholic and a contemporary of John Paul II, seems to have been somewhat ambivalent about a religious interpretation of the *Symphony of Sorrowful Songs*. He has at times also rejected an understanding of the piece as a straightforward memorial of the Holocaust or a more nationalistic reading as a dramatization of the sufferings of Poland.

This surely reflects a political and artistic environment in which a work of art tends to be "religious" only at the expense of being "political" and vice versa. Too-facile labeling of a work of art as religious also closes down audience response or predetermines it in a particular way along overly simplistic doctrinal or confessional lines. It is a reason,



The Palace in Zakopane

Wikimedia Commons

among others, that so many artists recoil from the word *allegory*, sometimes even while continuing to use it in their work, and why the maddening vagueness of the word *spirituality* can sometimes have its uses.

Caginess notwithstanding, Górecki said in interviews that he felt, however unexpectedly, he had managed to give people something they had been missing. I know from my own experience that the first time I heard *Symphony No. 3*, knowing nothing about the composer, my overwhelming emotion was a kind of visceral astonishment. Even now, sometimes the entrance of the piano in the first movement affects me that way, like an electric shock. Rightly or wrongly, to me it feels like some sort of answer: how I imagine God answering Job out of the whirlwind. Except, of course, that here the intercessor in the devastation is Mary, in the paralysis of grief somehow making grief itself possible.

So is that wrong? Of course, artistic scruples or no, there is nothing actually to stop me. Whatever Górecki says, clearly I am not the only audience member to respond to the *Symphony of Sorrowful Songs* as profoundly religious art. It may be that what audiences hear or feel is simply the presence of a spiritual dimension in the work, like a door deliberately left open, whatever the ostensible religious content of the piece. Authorial intent clearly structures audience response in some way, but instead of a closed chicken-and-egg circuit, the relationship is probably more like a dice game, in which the author has set the pieces in motion but does not necessarily control where and how they land. It does seem clear that this kind of response is almost never planned by the artist or the audience, and should not be forced either. These things always seem to happen, when and if and however they do, out of a clear sky. Almost by definition, they are ambushes.

Hannah Matis Perett is an assistant professor of church history at Virginia Theological Seminary.

Bring Your Heart to the Altar

By G. Jeffrey MacDonald

In theory, lay roles in liturgical worship are veritable ministries, performed with joy in loving service to God and the church. No one knows that better than Timothy O'Malley, director of the Center for Liturgy at the University of Notre Dame.

"This is essential to renewal of the life of the church," O'Malley said. "They come to see their work not merely as a task to perform or something to do to stay busy, but a deeper participation in the liturgy itself. ... It's actually one of the key ways that the liturgy can be involved in the renewal of adult catechesis or formation."

But in practice on any given Sunday, assigned tasks can at times feel more like chores than sanctification. A teenaged acolyte might don vestments solely because mom insists. A member of the altar guild might feel stressed by having to stay late on an otherwise busy day. A lector whose role is to proclaim Scripture might not feel much connection to the text.

"Some do kind of get in a little bit of a rut," said Donna Barthle, a member of All Saints Church in Hanover, Pennsylvania, where she helps laypeople embrace liturgical roles as ministries. She is the author of *Parish Acolyte Guide* and *Acolyte Leader's Resource Guide* (both published by Morehouse, 2003).

The challenge for priests and lay ministry coordinators goes beyond making sure all is done to a particular standard. It involves helping volunteers experience worship roles as meaningful ministries. It is not enough to say that what they do matters. Participants need to know in their hearts that it makes a difference.

As the fall season arrives and brings church rhythms back into full swing, people with decades of experience in motivating lay ministers are sharing insights into what works to rekindle passion and stave off spiritual

dryness. It turns out that making a liturgical role one's own, reveling in its symbolism, and delighting in its community aspects help keep the well-spring fresh.

Veterans of this arena agree: a role will feel empty if the rest of one's spiritual life is empty. Conversely, polishing silver for Communion or lighting torches can feel richly meaningful if they express a discipleship hewn in the other six days of the week. Thus it makes sense to renew devotional practices, such as daily prayer, daily office, or *Lectio Divina* ("divine reading" of Scripture), as gardens where a liturgical role can take root and grow.

"A lector isn't just someone who reads the Bible during Mass," O'Malley said. "They should actually sort of pray with this Bible all the time. They should actually be catechists in parish contexts, educators in faith who invite people into the Word, so that when they read the text during Mass they're not just performing a role. They're living some deep part of their lives."

Devotions can be tailored to a particular ministry role, thus bringing to mind what is special and meaningful about it. An altar guild member, for instance, tracks the liturgical calendar and sets the Communion table with seasonal colors, linens, and flatware. In Lent, ceramic pottery and muslin replace silver and linen on Communion tables as tactile reminders of the season's themes of humility and repentance.

Altar guild is a housekeeping ministry, said Nancy Gregory, who served on the altar guild at Trinity Church in Staunton, Virginia, for many years. Doing it with joy involves delighting in the details, even laundering and ironing.

Ironing has never been a favorite activity for altar guild member Caroline Conklin, she admits, but doing it for St. Stephen's Church in Seattle is joyful work, never a chore. That is partly because she consciously appreciates what

"Prayerfully I smooth out some of the wrinkles in my own life. An obsessive worry over my son: can I do anything about it at the moment? No. Smooth it away. Give it to God."

is easy about it: no tricky angles like ironing a shirt. Another reason: she lets it become a physical, meditative practice that guides her heart toward her redeemer, one flattened crease at a time.

When Conklin writes about ironing in her book *Meditations for Altar Guild Members*, she bases her reflection on Isaiah 40:4: "Every valley shall be lifted up, and every mountain and hill shall be made low. The uneven ground shall become level and the rough places a plain."

"As I push the heavy, hot implement over the steaming cloths, I do it in quiet," she writes. "At the same time, prayerfully I smooth out some of the wrinkles in my own life. An obsessive worry over my son: can I do anything about it at the moment? No. Smooth it away. Give it to God."

As important as private devotions are, Conklin said they are no substitute for community. Altar guild should be a team enterprise, she said, not an individual activity, even in an age when busy schedules tempt individuals to do all things efficiently and independently. Five-member teams divide the



Acolytes at Trinity Church, Staunton, Virginia

Photo courtesy of Trinity Church

schedule so that each serves one week per month. Dividing the labor keeps the calendar manageable, Conklin said, while serving side-by-side keeps it meaningful.

A role's deepest meaning is not always top-of-mind during worship. Someone with liturgical duties is apt to be occupied and thinking about mechanics, according to O'Malley. The time for deeper reflection is in advance.

One hour before Eucharist at All Saints in Hanover, acolytes gather with Barthle for a time of reflection. They discuss the liturgy, how acolytes fit into it, and how they serve God through it. Fr. Douglas Smith comes in to pray with and for them in their service.

"This is important because it brings us into the space," Barthle said. "This is not the mall. We're here to serve God and his church. So we are part of it. We're part of the worship experience of

others, and it brings us fully and completely into our own worship."

The format allows acolytes as young as 8 and as old as adults to ask questions, unpack symbolism, and ponder the ancient history of the role they are about to fulfill.

"Why is a big motivator," Barthle said. "Why do we handle the elements the way we do? Why do we bow at the altar? We in churches today are not very good at giving them some ownership. ... We need to give people 'the secret handshake' that explains why you are doing it this way."

At Trinity in Staunton, acolytes find meaning by working their way up through four ranks. For each new role, they receive a distinctly colored cord to wear around their necks. Children begin by carrying a small cross ahead of the choir in the processional and recessional (green cord). Those who can handle matches become torch bearers (blue or black cord), strong ones be-

come crucifers who carry a large, heavy cross (red cord). Some go on to assist the priest at the altar (gold cord). Those who have served for years wear four colored cords at once, and parishioners know exactly what that means.

"It is an outward and visible sign of their service to the church and the Lord," Gregory said. "They all take pride in it, to greater or lesser degrees. Many of them come in to check the bulletin to see who's serving. If that person is not in evidence, they will take up the slack, put on the vestment, and fill in."

For those who become preoccupied by the mechanics in worship, O'Malley has a message: fear not. Just being there is pleasing to God.

"Within our sacramental traditions, this idea that we must always intentionally be aware of what we're doing is impossible," O'Malley said. "The grace of the sacraments works in the context

(Continued on next page)

From the family whose story inspired *The Sound of Music*



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that we don't have to be aware of everything."

Still, Barthle said, mindfulness is a blessing as well, and keeping the mind from wandering too much is a worthy pursuit. For that purpose, she teaches children to discreetly pull out prayer beads if necessary during worship. She coaches them to pray the Trisagion or the Kyrie in silence or say simply, "Thank you, God, for bringing me here today."

"You touch each bead and you say that until your concentration reconnects," Barthle said.

Of course, as Barthle noted, lectors and others can land in an uninspired rut. At those times, a new role can prove beneficial. Switching from altar guild member to lector or lay Eucharistic minister can set in motion a new journey of learning the history of a liturgical position and embracing it with excitement. Lectors at All Saints are encouraged to research the historical context for the passage they will read and draw on that research to introduce their readings during worship.

"You're not just vocalizing," Barthle said. "You're helping the congregation to understand a particular reading and what the Bible is saying. It's not just words."

To keep the bigger meaning in focus, O'Malley recommends regular gatherings for a congregation's liturgical volunteers, such as a quarterly get-together or annual retreat. Such an event can convey appreciation and provide opportunities to ask questions or hone skills. It can also create an environment in which volunteers recall the broad mission and how their ministries fit into it. And congregations do not have to create their own events. They can join forces with other congregations or diocesan events to do it on a regional level.

"Loving your neighbor can be that you're a lector, opening up the Word," Barthle said. "It can be that you're the host of the congregation, so you're an usher. It can be that you're there administering the chalice. ... It's taking care of your neighbor. That's your ministry." □



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CULTURES

Behold the Man

A cadre of Episcopalians sense spiritual hunger at the Burning Man festival.

By John Zambenini

America's most visible counter-cultural experience included its first Eucharist this year. Burning Man is a festival — there's no better word — of self-expression, art, radical self-reliance, and partying. About 70,000 devotees trek to the Nevada desert each summer for the festival, which culminates with the burning of a giant, a stylized sculpture of a man. The festival meets on the last Sunday in August through Labor Day.

A small but committed cadre of Episcopal clergy and laity who have become Burners are beginning to express their faith at the pop-up desert community on the *playa*. The word describes both the festival's landscape (a flat-floored bottom of an undrained desert basin) and its ethos (in Spanish, *playa* means *beach*). The *playa* is a thin strand between what Burners call "the default world," known for its jobs and automobiles and consumption, and an ocean of imagined possibility for what a community might be.

This year marks the first time there has been a concerted effort to organize an Episcopal presence at the temporary city that appears in Nevada's Black Rock Desert for a week. Boasting a dozen members, a Facebook group banded around a Eucharist at the Burning Man Temple. The Very Rev. Brian Baker, dean of Trinity Cathedral in Sacramento, celebrated the service Sept. 1.

Known for its emphasis on radical
(Continued on next page)



Betsy Guthrie photo



Brian Baker photo

Top: The Temple of Promise, 2015

Bottom: Remembrances and Prayers, 2015

Behold the Man

(Continued from previous page)

self-expression, participation, self-reliance, and “decommodification” — nothing is supposed to be bought or sold on the *playa* — Burning Man is a weeklong fever dream of art and spontaneity with a reputation for decadence. Hulking Dali-esque parade floats brought by Burners — “art cars” as they are known — crawl along the landscape. Nudity is typical. Burners say anything you want can be found on the *playa*.

Apart from consecrated altars or open Communion, the Eucharist at Burning Man touches on big questions for a traditional faith: how can a universal religion exist in a pluralistic society? What is the significance of one voice in a radically democratic community? Is there a community to be found in the midst of all of it?

Baker’s daughter invited him to Burning Man last year. “She asked me, her 53-year-old priest dad. It was an offer I couldn’t refuse,” he told TLC. Baker was bowled over by what he found: a “radical community where people had your back.”

“It was a safe place of non-judgment and everyone was welcome no matter what their crazy was, and they were invited to be themselves,” he said.

As his contribution to Burning Man’s gift economy, Baker offered blessings to fellow Burners. While he eventually removed his tab collar, unsure if others thought he wore it ironically, Baker said his pastoral prayer compelled numerous Burners to collapse in tears in his arms.

His pastoral presence at Burning Man has been well documented. Episcopal Café, as well as a Sun Valley, Idaho, wellness magazine have written about Baker’s blessings. Video of a sermon he preached about the experience went viral, garnering more than 33,000 views.

When Baker returned to the *playa* in August, he brought both blessings and church liturgy.

Baker is not alone as a priest at Burning Man. The Rev. Canon Joey Rick, canon for congregational vitality in the Diocese of Washington, attended her fourth Burning Man this year. On a spiritual retreat in California, Rick was invited by others to attend Burning Man later that year. She had never heard of the festival and read up on it with an academic curiosity.

“Burning Man is counter-culture to the degree that the Episcopal Church is culture,” she told TLC.

She had no idea what kind of spiritual experience to expect. “In some ways Burning Man is an example of the best our churches could hope to be.”

Rick said her years at Burning Man have been meaningful for her work in the Diocese of Washington. She returns home with a question: “How do we translate the eucharistic experience to people who don’t want the liturgical experience?”

The phenomenon is enormously spiritual, she said. Rick considers Burning Man nothing short of a pilgrimage. “Welcome home,” greeters tell Burners as they arrive.

Rick believes the harsh desert environment contributes to the spirituality of Burning Man. Contending with the elements means being in touch with basic human needs.

“The gospel comes alive in places like Burning Man,” Rick said. “It’s a tougher terrain. If all you’ve got is a glass of water, a glass of wine would be a miracle. It’s easier to get in touch with that there.” Rick said Burners experience a “vulnerability of self that’s hard to feel in the modern world.”

Rick described Burning Man Temple in reverent terms. “Anytime you get within 30 feet of the temple it is quiet, as if everyone’s souls resonate on the same note.”

Whatever Burners seek at the temple, Rick believes they find a shared experience. “It is religion without reli-



Hall of Mirrors, 2015

Brian Baker photo

giosity; it is as if we are all one and time stops.”

Along with the familiar 60-foot-tall sculpture, the temple is a mainstay of the community, wherein Burners meditate in silence, write regrets or prayers, and leave their cares to the universe. Rick said she found the notes of gratitude and prayer heartrending. She left mementos for a departed friend, a priest who had recently died. The temple, too, burns as the festival concludes.

But if underneath Burning Man’s radical expression of self and culture there is a deep undercurrent of spirituality, its postmodern and communitarian aesthetic defies a central authority that would lend itself to a religious liturgy. “Our faith is resonant with Burning Man,” Rick said. “It will be interesting to see if the pattern of our faith can overlay a world that is patternless.”

Could Burning Man, for all its spiritual thirst, develop a priestly sense of its vocation? Baker said the festival was too decentralized, too *ad hoc*, to understand something like priesthood.

Still, there is no shortage of ritual. Burners experience “almost a baptism at the gate,” Rick said. “There’s just not a table or altar, but people share food all the time.”

For Rick, Burning Man is “the best our churches could hope to be,” and like Communion without a liturgy.

And yet at the center of the festival is the enormously suggestive ritual, the burning of the man. With his ultimate

burning, the man is a sacrificial figure, central to the temporary world Burners build in a giant ring around him. Might the *playa* be Christ-haunted, as Flannery O'Connor suggested of the American South?

Baker said he does not consider the burn sacrificial. "There's no horror in it," he said. Baker describes the man as an ironic effigy to gather around for a party.

"You get to make whatever case you want," Rick said, "but if you're Christian and you go and experience the man dying and rising again the next year, then the experience of Burning Man would validate your belief."

For her, there's no question that the man is a Christ figure, whether that is an unrecognized longing or an accidental expression of a pattern to the universe.

"All of Burning Man is an experience of resurrection," she said. Each year, the town disappears and reappears; the man returns. "It's not over."

Burning Man's *playa* as an experiment in world-building has gathered considerable cultural steam. Beginning on a San Francisco beach in the 1980s, the festival now boasts its own temporary Black Rock City Airport (FAA identifier 88NV). Baker's festival included tantric chakra meditation, naked espresso bars, tap dancing, and build-your-own metal bikini workshops. The organization announced on its website that it has purchased land nearby for the purpose of establishing a permanent community. Burning Man is here to stay.

For all of its imagination and emphasis on the outside world as a "default" compared with the festival, Burning Man is not immune to the question of how its reality has been guided by the external culture: in radically expressing yourself, are you expressing anything that has not been somehow formed by an outside culture?

Meanwhile, the festival has been criticized as a playground for the rich rather than an anti-consumerist island.

Wealthy Burners are reported to charge thousands of dollars per head to stay at exclusive camps featuring servants and hired models, despite the festival's insistence on decommodification.

High-profile Burners include Mark Zuckerberg, Jeff Bezos, and Larry Page. Tesla CEO Elon Musk told *The New York Times* in 2014 that Burning Man is an extension of Silicon Valley.

Burning Man's increasing reflection of contemporary American life — dissertations range from analyses of organizational structure "growing up" to explanations of the festival's broadening reach — raises questions about the Church in the public sphere.

If counterculture must define itself

in relation to culture, and if Burning Man is a microcosm of contemporary American life with all of its self-expression and self-reliance, Eucharist at the temple is a testbed, a prelude of things to come for the Church in a pluralistic society.

What remains to be seen is whether the Eucharist at Burning Man may help Burners perceive something of both the beauty and the horror of a crucifixion.

John Zambenini is a chaplain, youth minister, freelance writer, and former beat reporter. He has a master's of divinity from Duke Divinity School and lives in Durham, North Carolina.



Samuel L. Jackson and Alexander Skarsgård in *The Legend of Tarzan*

Tarzan as Soulmate

The Legend of Tarzan

Directed by David Yates

Warner Bros.

Review by Leonard Freeman

Several directors have made bad attempts to restate heroes of yesteryear for film; *The Lone Ranger* and *The Green Hornet* come immediately to mind. One director, David Yates, has finally put together a version faithful to its origins yet fitted for today's context.

Much in the manner of Daniel Craig's reboots of a tired James Bond series, *The Legend of Tarzan* presents a Lord Greystoke worthy of his legend. It picks up strands of Edgar Rice Burroughs's original tales (child of the apes, Jane, di-

amonds of Opar) while redefining them in contemporary but non-invasive forms.

Yates faces into the rapacious attempts of 19th-century European nations to conquer, enslave, and pillage the African continent. King Leopold of Belgium established what he called the Congo Free State, which was in fact a privately owned slave state that killed millions.

The Legend of Tarzan builds on this reality. Leopold has outspent his funds building railroads and forts with slave labor. His desperate need for money to pay mercenary armies calls forth a deal. The chief of Opar will give Leopold's henchman, Captain Rom (Christopher Walz), all the diamonds he needs in re-

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Anglican Centre in Rome at 50

The friendship of Pope Paul VI and Archbishop Michael Ramsey made possible the creation of a great ecumenical institution.

By Stephen Platten

In 1955, Wilfrid Browning, a young priest and lecturer in New Testament at Cuddesdon Theological College outside Oxford, and rector of Great Haseley nearby, was the editor of the *Bulletin Anglican Ecuménique*. The *Bulletin* had been launched by Professor Owen Chadwick and others in Cambridge. Fr. Louis Bouyer, a noted Patristic scholar in France, also supported this group. Bouyer, a priest of the Oratory, encouraged a visit of

four Church of England priests to Milan. Browning was asked to write to Msgr. Giovanni Battista Montini, a friend of Fr. Bouyer's who was Cardinal Archbishop of Milan. Browning's diplomatic note (in Latin) received a charming reply (in Italian). The reply extended an invitation to the Anglican clergymen to visit Milan. The group was eventually led by Fr. Charles Gage-Brown, vicar of St. Cuthbert's, Philbeach Gardens, in west London. The others were John Dickinson, chaplain of Pembroke College, Cambridge; Colin James, later Bishop of Wakefield and Winchester; and Colin Hickling, later a noted New Testament scholar at King's College London.

This early ecumenical planting was rooted in fertile ground, for Montini already knew something of Anglicanism from a visit to England in 1934. He had traveled with a Sicilian friend and, after a short stay at Quarr Abbey, the Benedictine monastery on the Isle of Wight, Montini and his friend ranged widely. They attended Evensong at Anglican cathedrals in Peterborough, Lincoln, York, and Durham. They visited Cambridge too. These experiences prepared Montini for the



On receiving Pope Paul VI's ring, Archbishop Ramsey was tearful, and those tears have watered fertile ground.

time when, as Pope Paul VI, he would welcome Archbishop Michael Ramsey to the Vatican. This year we celebrate the golden jubilee of that visit.

In Britain, and possibly also in the United States, nostalgic anniversaries have become an industry and almost a pathology. Maybe it is the loss of a continuing historical perspective, or maybe it is a genuine nostalgia for what seemed to be richer and more stable times. Why should the commemoration of this visit be any more significant and remarkable than the plethora of others?

The visit provoked tremors of mammoth proportions on the Roman Catholic-Anglican ecumenical scale. Only six years earlier, Archbishop Geoffrey Fisher had already caused a minor tremor in the corridors of the Vatican. Fisher, an establishment Anglican who was suspicious of "papal aggression," was an unlikely ecumenical pio-

neer, and certainly the Vatican bureaucracy did all in its power to reinforce Fisher's uncertainties. Pope John XXIII, however, cut through the politics and this unofficial visit made a significant breakthrough.

Ramsey's 1966 official visit was an altogether different affair. The pictures of the archbishop in convocation dress, complete with his purple velvet Canterbury Cap, and of the pope in fairly traditional regalia now look dated and even a little quaint. Nonetheless, the extraordinary nature of this visit was abundantly clear to the most hard-bitten and conservative of curial officials. Cardinal Amleto Cicognani, the Secretary of State, reflected: "What a sight! This place hasn't seen anything like it since Archbishop Arundel came."

Of course, he was right. Thomas Arundel's journey had been the last official visit to a pope, almost 600 years earlier, in 1397. He had come as a fugitive from King Richard II of England.

But Ramsey was no fugitive. Instead he was an ecumenical ambassador, the primate of a sister church. The auguries for the visit may not have appeared auspicious. The backgrounds of the pope and archbishop stood in sharp contrast. Montini was the son of a Milan journalist; Ramsey's father was a Congregationalist pastor. Both, however, were men of prodigious intelligence and holiness, and the pope's earlier experience and knowledge of Anglicanism was the fertile ground within which new seeds would germinate and flourish. The results of the visit may not have been fully appreciated at the time. In retrospect it is plain for all to see.

"The Malta Report" (1968) would eventually result in the establishment of an Anglican-Roman Catholic commitment from the archbishop and pope to a serious theological dialogue between the two communions that would reach back beyond the 16th-century divisions at the time of the Reformation. Now in its third stage, the Anglican-Roman Catholic International Commission (ARCIC) has allowed the earthquake-like tremors of the historic 1966 meeting to change relationships between all the world's main communions. More richly than any other dialogue, ARCIC gave birth to "communion ecclesiology," which articulates the ways and means of Christian communion with God and one another *in Christ*, through baptism and the Eucharist. The work of Jean-Marie Roger Tillard, OP, proved fundamental here, alongside the groundbreaking *Being as Communion* (1985) by Orthodox theologian John Zizioulas.

The Anglican Centre in Rome has played a key part in this, and continues to do so. For the first time, the director of the Anglican Centre simultaneously serves as Anglican co-chairman of ARCIC. Speaking of the nascent Anglican Centre, Pope Paul VI observed that it would provide a place for mutual knowledge, and (as St. Augustine taught) "knowledge prepares the way

for love: love leads to unity." Truly, both world communions have been transformed.

In its 50-year history the Anglican Centre has had three Australians, three Englishmen, one Canadian, one American, and one New Zealander as director. It has hosted countless cardinals and church leaders from all traditions and official talks between the Anglican Communion and Roman Catholic Church. Queen Elizabeth II visited, as have myriad others from all continents, not least scholars who use the ACR's excellent ecclesiological library. In the past two years the Anglican Centre in Rome helped pioneer ecumenical and interfaith initiatives to fight modern slavery. Its future potential is enormous.

In 1966, one symbolic moment clinched the significance of the visit. The evening before the final encounter, Pope Paul sent his secretary to see the archbishop's chaplain, Fr. John Andrew, at the Venerable English College, where the archbishop and his party

were staying. "The Holy Father would like to give his episcopal ring to the archbishop," the secretary announced. "Should we warn him or should it be a surprise?" With but a moment's pause, they declared in unison: "It must be a surprise." It certainly was.

Michael Ramsey wore the pope's ring thereafter, as has every Archbishop of Canterbury since when visiting the Vatican. The pope's act of humility and generosity has been seen as an *engagement* or *betrothal* between the two communions.

On receiving the ring, Archbishop Ramsey was tearful, and those tears have watered fertile ground. Amid both high and lows, the last half-century produced a great harvest of Christian love, the fruitfulness of which could never have been imagined. Thanks be to God.

The Rt. Rev. Stephen Platten is rector of St. Michael's, Cornhill, in London and chairs the board of the Anglican Centre in Rome.

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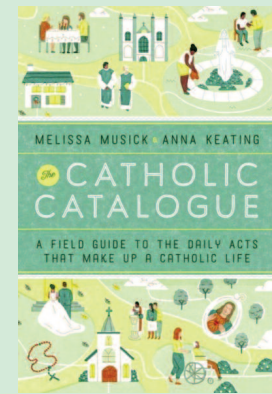
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Invitation to a Cherished Life

The Catholic Catalogue invites readers to a thicker and richer life of faith than most have experienced. The central insight of the book is that “before all else Catholicism is a life” (p. xi) It includes discussions on doctrines and teachings, but only as they come up in the course of describing a way of life, a life that is described by identifying its practices. A “field guide,” the volume is also illustrated, which left me wondering again why more serious books for grownups do not have pictures. Perhaps most important, *The Catholic*

Catalogue is not nervous, shrill, or anxious. Rather than a call or argument for Christian particularity, this book invites the reader to share in a cherished life.

Musick and Keating are mother and daughter, and they report from a life they share with a new generation. Families especially may find this book helpful, but so will most single Christians who seek a thicker habitation in the lived practice of their Christianity. How do you bless your house? How do you pray for your dead relatives? How do you prepare yourself to make



The Catholic Catalogue A Field Guide to the Daily Acts That Make Up a Catholic Life

By Melissa Musick and Anna Keating

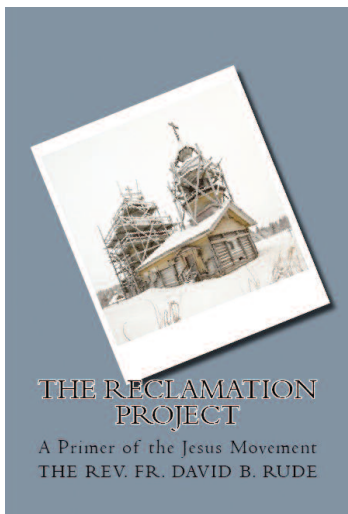
Image. 432 pages. \$25

a good confession? How do you observe the Church’s many holy days?

Arranged around the Western Christian calendar, *The Catholic Catalogue* details observances and practices from around the world. Every reader will find something entirely new to try on, from traditional customs associated with the principal feasts of the Church to others that honor saints few Americans remember today. The *Catalogue’s* presentation does not talk down to anybody, or over anyone’s head. Even the most basic practices, like the sign of the cross, are explained. At the same time, the individual chapters are rich and engaging. I’ve returned to the chapter on the sign of the cross at least twice. Besides traditional practices, the book also includes much of the authors’ creativity. What recipes might be fitting for a Pentecost dinner? What customs might suit a family celebration of All Saints?

This book invites browsing. Chapters read well as essays and reflections. More akin to a practical reference work, this is not the sort of book you’ll be done with once you’ve read through the last page. Like a book on gardening or a much-frequented cookbook, *The Catholic Catalogue* merits a place on the cupboard shelf, marked and enlarged by your own inserts and additions, refinements and improvisations.

Caleb Congrove
Cambridge, Ohio



The Presiding Bishop, Michael Curry, is calling the Church to reclaim its share of The Jesus Movement. He says it will involve evangelism, discipleship, and witness. These words are foreign to Episcopal ears which is why he said this. *The Reclamation Project* provides definitions, insights and suggestions concerning the terms and is designed to aid small group discussions on how best to respond to the bishop’s call.

Available at Amazon

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LETTERS

About the AR-15

Matt Townsend's article on the gun raffle in Oregon ["The Old Rugged Gun," Sept. 4] was fairly well written and interesting, but he got two pieces of information wrong, which his editor should have caught. The AR-15 is neither "automatic" nor an "assault rifle." It is simply a semi-automatic rifle with the same mechanical attributes as numerous other makes and models.

At best, this shows his basic lack of knowledge regarding the material of which he is writing, which would usually cause those who own firearms not to take his article seriously. And it should be taken seriously. I say that as an avid firearm enthusiast.

I'm not sure there can ever be a "serious, respectful" conversation about firearms when there is so much disinformation circulating via the media, both in print and on audio-visual, by those who do not know firearms, never have owned a firearm, or have never operated a firearm. Does it make sense to have those who have no knowledge of a subject be the ones to make "common-sense" rules and regulations governing that subject?

Likewise, when I read about the alleged intimidation tactics against those who wish to have a conversation about firearms, I had to laugh at the irony of the proverbial shoe being on the other foot, because many of us in the church have felt the same way regarding the host of sexuality "dialogues" we've supposedly been engaged in for the last several decades.

*The Rev. Carl D. Mann
Priest-in-charge
Christ Church
Burlington, Iowa*

While I object to the AR-15 being called an assault rifle or an assault

(Continued on next page)

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LETTERS

(Continued from previous page)

weapon, I am willing to concede that the term has been introduced into the common vocabulary to incorrectly describe a class of semi-automatic firearms.

The AR-15 is neither an assault rifle/weapon, nor is it automatic. This is a common understanding among firearms enthusiasts. It is a less common distinction among those uneducated about firearms.

Nonetheless, there is a description which I must call into question and, because I am a firearms enthusiast, cannot let stand.

It is the description in the last sentence of the third paragraph: "an AR-15 *automatic* assault rifle."

The firearm is described as an AR-15, not an M-16, M-16A1, M-16A2, or M-4. The latter are the designations for the fully automatic rifle that many confuse with the AR-15.

Were the firearm fully automatic as described, I am not sure that it could be offered as the prize in a raffle.

If it could be, then it would require contacting the CLEO of the area to see if he/she will approve the purchase, the filling out of papers, and a \$200 tax to be submitted to the BATF and then waiting for approval.

You state that some have said that Fr. Lucas violated Oregon state law by yielding the firearm for safe keeping in a friend's safe. If the firearm were a fully automatic firearm, then Fr. Lucas would have also violated the federal firearms laws by yielding the automatic firearm to another person.

What the article describes is the background check required before buying any non-fully automatic firearm.

I think it is important enough to have your writers double-check facts. You would not tolerate an error like this on other issues. The reason you wouldn't is because you pride yourselves on getting the facts

The Old Rugged Gun

How a softball team, a rifle, and an Episcopal priest have raised questions about America's spiritual relationship with firearms.

By Matthew Townsend



straight and printing a correction when you don't.

I wonder if Fr. Lucas, who describes himself as knowing guns "fairly well," cares enough to correct you on the facts of what it is that he won in the raffle.

The Rev. Kevin Robinson
Vicar
Trinity Church
Van Buren, Arkansas

Matt Townsend replies:

I thank readers who called attention to my error in calling the AR-15 an automatic assault rifle. As you have correctly pointed out, the Colt AR-15 is a semiautomatic rifle: it is not capable of automatic fire, as sold.

Certain states classify the AR-15 as an assault weapon, or they address it in laws related to assault weapons. Lengthy web pages exist to help gun owners navigate complex jurisdictional regulations related to this rifle. Many other states have no such laws, suggesting in their view — and as many sources suggest — the AR-15 is not an assault rifle and simply reflects military aesthetics. Either way, the AR-15 seems to be a complex topic nationwide.

TLC values readers' contributions to this conversation. We're glad to set the record straight and to keep exploring this issue.

Tarzan

(Continued from page 19)

turn for one thing. He wants Tarzan delivered to him so that he can avenge the death of his son in a battle years before.

Leopold invites Tarzan — the third Lord Greystoke, John Clayton (Alexander Skarsgård) — to the Congo, supposedly for an official visitation on behalf of the British government and business interests. Clayton at first refuses, but he is persuaded by a new figure, Dr. George Washington Williams (Samuel L. Jackson), to help uncover the massive hidden slave traffic.

In this Tarzan-for-our-times, Jane (Margot Robbie) is decidedly not a minor, whimpering character. She and John are husband and wife, soulmates and peers on all levels. Her actions and character will play as strong a role as Tarzan's, without seeming forced or overplayed.

The pieces of Tarzan lore are here: swinging through trees on vines, animals that know and love Tarzan, native villages, vast brilliant beautiful spaces of the Congo. But it all seems refreshed and new. And this Tarzan is decidedly human. He bleeds, talks, thinks, and appreciates both the animal and native kingdoms.

Gone are the “poor ignorant or benighted savages” awaiting a white man's blessing. These are people with dignity and honor. They are strong and present. And it is not just individual wayward white civilians who are the villains, but the systemic intentional oppression of people for economic gain.

With these subtexts *The Legend of Tarzan* could have been just a preachy screed, but it's not. Tarzan delivers as a grand adventure story.

Faith comes up in a backhanded way, with the villain using his rosary beads as a garrote. Beyond that, the film affirms classic values of integrity, compassion, faithfulness to friends, humility, sacrifice, courage, and love.

You won't be sorry that you saw this one.

The Rev. Leonard Freeman writes at the weblog poemsperday.com.

PEOPLE & PLACES

Appointments

The Rev. **Chase Ackerman** is curate and director of family ministries at St. John's, 906 S. Orleans Ave., Tampa, FL 33606.

The Rev. **Bob Backwell** is interim rector of Christ Church, 18 W. Wright St., Pensacola, FL 32501.

The Rev. **Johanna Baker** is associate priest at All Saints', 6300 N. Central Ave., Phoenix, AZ 85012.

The Rev. Canon **Nelson Kuule Baliira** is rector of St. Andrew's in the Valley, 4620 Linglestown Rd., Harrisburg, PA 17112.

The Rev. **Andrew Barnett** is associate for expanded worship and music at Washington National Cathedral, 3101 Wisconsin Ave. N.W., Washington, DC 20016.

The Rev. **Linda Boyd** is a deacon at St. Matthias, 6400 Belair Rd, Baltimore, MD 21206.

The Rev. **Debra M. Brewin-Wilson** is rector of St. Mary's, 85 Conestoga Trl., Sparta, NJ 07871.

Melville S. “Mel” Brown is head of school at St. Andrew's, 8012 Oak St., New Orleans, LA 70118.

The Rev. Canon **Katie Churchwell** is canon for community formation at the Cathedral Church of St. Peter, 140 Fourth St. N., St. Petersburg, FL, 33701.

The Rev. **Wesley Clare**, a chaplain with the California National Guard, has been promoted to the rank of Colonel.

The Rev. **Wanda Copeland** is rector of Trinity, 304 N. Main St., Elmira, NY 14901, and remains rector of St. Matthew's, 408 S. Main St., Horseheads, NY 14845.

The Rev. **Debbie Dehler** is rector of St. Alban's, 4601 N. Emerson Ave., Indianapolis, IN 46226.

Michael W. DeLashmutt is vice president and dean of academic affairs at General Theological Seminary, 440 W. 21st St., New York City, NY 10011.

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The Church of the Messiah

296 Glen St., Glens Falls, NY 12801

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The Church of the Messiah is a parish in the Episcopal Diocese of Albany. We are called by God to be “Partners in the Transforming Power of Jesus Christ.” Through our worship, work, and witness we strive to be obedient to the Word of God, sharing the Good News of Jesus Christ, and being transformed by His holy power so that those we minister to will know the great love that God has for them. The Rev. Karl Griswold-Kuhn became the rector of Church of the Messiah in August 2014.



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Founded in 1860, Church of the Good Shepherd sits on a bluff overlooking beautiful Corpus Christi Bay in downtown Corpus Christi, Texas. Our mission is to change lives and share Christ. We are a



multigenerational congregation, passionate about worshipping God in Christ, growing in our knowledge of him through study and prayer, and

seeking to live out our faith by serving others. We strongly believe God's love is experienced through fellowship and being family to each other, then sharing that love with the surrounding world. One especially important outreach of the Church of the Good Shepherd is St. James Episcopal School, with which we share our campus and facilities. Our partnership with the school has shaped Christian leaders of this community since 1946.



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First reading and psalm: Jer. 8:18-9:1 • Ps. 79:1-9

Alternate: Amos 8:4-7 • Ps. 113 • 1 Tim. 2:1-7 • Luke 16:1-13

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Use Money Wisely

The parable Jesus tells at Luke 16 is one of the odder passages in the canon of Scripture. The journey from verse 9 (“And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes”) to verse 13b (“You cannot serve God and wealth”) feels long, circuitous, and counter-intuitive.

Hard Sayings of the Bible (InterVarsity Press) helps a bit, drawing as it does from the earlier Revised Standard Version: “It is called ‘unrighteous mammon’ because it is too often acquired unjustly and used for unjust ends. It is ethically neutral in itself; it is people’s attitudes to it and ways of dealing with it that are reprehensible.”

It helps as well to remember that this baffling parable is followed immediately by a parable with a clearer point. Next week’s reading from Luke tells the familiar parable of Lazarus and the rich man.

This American Life once told the story of Christians who learned the art of counting cards in order to beat casinos at their own game. One could imagine such Christians taking solace in this parable of the crafty financial manager. Other Christians have struggled with the ethics of using money to free people from sexual slavery. Is paying money to a violent pimp helping to perpetuate his evil, or is the liberation worth that risk?

Most Christians in North America will not need to answer such questions unless they choose a ministry on the front lines of human suffering. By the standards of nations’ wealth and of recorded history, the people of 21st-century America live in luxury. We sleep and wake in homes with air conditioning, heating, and indoor plumbing. We watch television at will. We use microwave ovens to heat quick meals. Many of our tedious daily tasks, such

as laundry and dishwashing, require little more than loading and unloading machines, if we so choose. We probably own not one personal computer but several, some of which double as cameras, phones, and wristwatches.

Within this setting, how do we focus on not serving two masters and not allowing wealth to lure us away from God? Evaluating our comforts and our professed beliefs is a great place to start. How often do we blur the line between needing something and merely wanting it? How often do we convince ourselves that we’re entitled to a moment of self-indulgence? In contrast, how often do we spend time with suffering people and try to salve their wounds? How often do we make ourselves vulnerable to them? Is there something about the poor that frightens us?

One of the more tiresome aspects of American political rhetoric is its tendency to treat wealth and poverty always as someone else’s problem. That can range from a heartless “Get a job” aimed at a panhandler to thinking that all could be set right with the world if only the widely despised One Percent were not such greedy plutocrats.

Such attitudes should trouble and even repel Christians, because they function as a shield against culpability and they hinder our willingness to repent. As long as we deflect responsibility away from ourselves we decrease the odds of ever hearing the still, small voice of God asking if we are ready to begin dying to self.

Look It Up

Use a concordance or an online tool like BibleGateway.com and search the Scriptures for the word *poor*.

Think About It

What have you found most surprising, good or bad, when you have met the poor in mutual weakness?

First reading and psalm: Jer. 32:1-3a, 6-15 • Ps. 91:1-6, 14-16
Alternate: Amos 6:1a,4-7 • Ps. 146 • 1 Tim. 6:6-19 • Luke 16:19-31

Redeemed from Guilt

St. Paul's first letter to Timothy provides a reminder that God's call on our lives crosses the boundaries of income and class. When we read the thundering prophets of the Old Testament we may be tempted to ask, as in the Gospel of Luke (18:26), "Who then can be saved?"

Certain themes are clear throughout Scripture: God wants dignity and justice for the poor; God hates haughtiness and greed; God expects Christians to care for the suffering and oppressed. Amid these recurring themes, it may be a temptation to respond with guilt and shame, whether as reasons to change our ways or as a substitute for repentance.

Remember the wry exchange between a neurotic talent agent and a mobster's mistress in Woody Allen's *Broadway Danny Rose*:

Danny Rose: "My rabbi, Rabbi Perlstein, used to say we're all guilty in the eyes of God."
 Tina Vitale: "Do you believe in God?"
 Danny Rose: "No, no. But I'm guilty over it."

God does not want Christians mired in the narcissism of self-loathing, or helping the poor only because we fear divine judgment. Nor does Scripture assume that the rich are beyond redemption or more inherently sinful than the rest of humanity.

Hear God's concern and guidance for the rich, through the writing of St. Paul:

As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take

hold of the life that really is life (1 Tim. 6:17-19).

Further, hear God's guidance for all of us, again from Paul:

There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains (1 Tim. 6:9-10).

Whatever our social status, our deliverance is simple. Be content. Reject greed. Show generosity. Choose humility rather than haughtiness. Remember that you are not God.

Look It Up

Find a passage in the New Testament that challenges you not to be complacent about your life but also gives you hope that through Christ you are redeemed.

Think About It

In what ways do you apply St. Paul's guidance, written to Christians in the earliest decades of the Church's life, to your life in the 21st century?



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The Episcopal Musician's Handbook

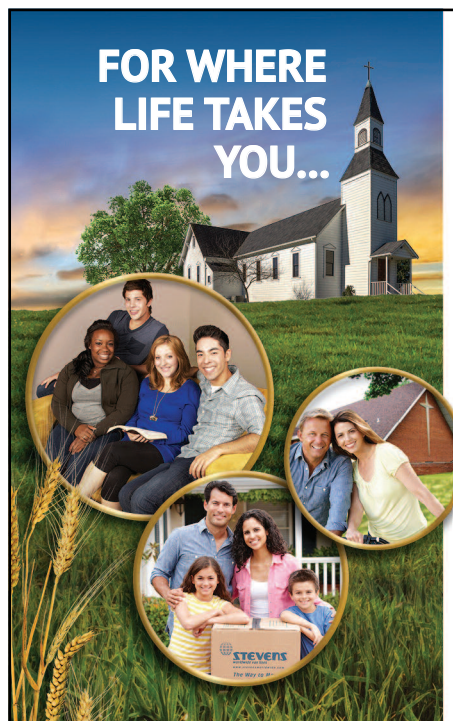
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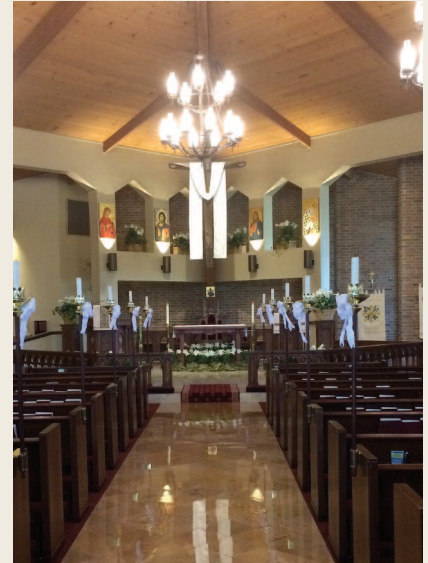
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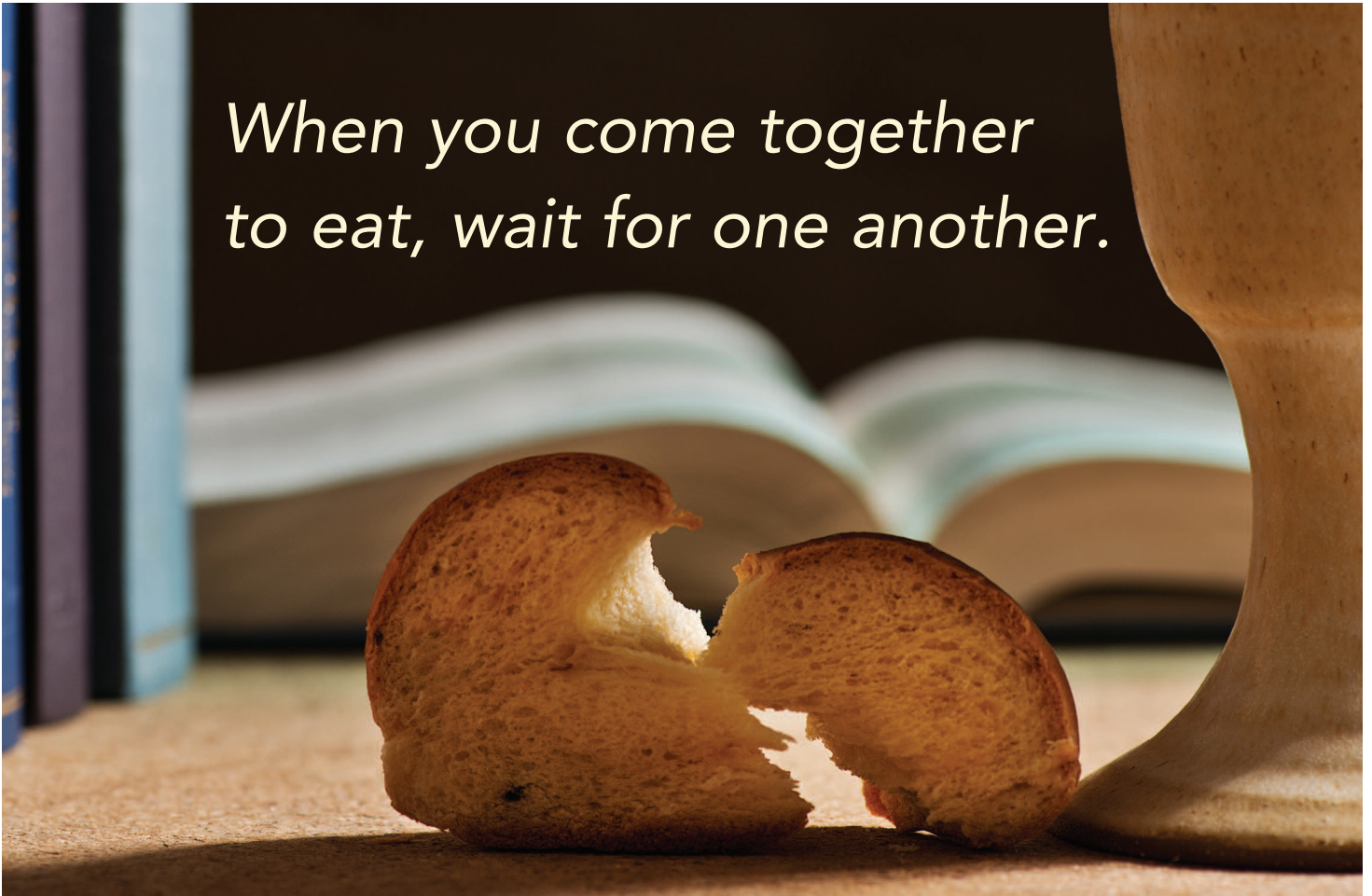
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