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Holy Week

April 10, 2022

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Peter's Denial by Michael David O'Brien, part of a free outdoor art installation in Toronto. "Crossings: A Journey to Easter" opened on Ash Wednesday and closes on Maundy Thursday (see page 22).



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Madeleine Albright, Episcopalian, Dies at 84

By Kirk Petersen

For the second time in five months, America has lost an Episcopalian former Secretary of State born in 1937.



Wikimedia Commons photo

Madeleine K. Albright, the first female Secretary of State in American history, died March 23 at the age of 84 while surrounded by family and friends. She succumbed to cancer.

Her faith journey was far more complicated than most. She was born Marie Jana Korbelová on May 15, 1937, in Czechoslovakia, and her Jewish parents converted to Roman Catholicism after being driven into exile by Adolf Hitler. They hid her Jewish heritage from her and her siblings — she was surprised to learn of it in a newspaper article after she became Secretary of State.

In 1959 she married newspaper scion Joseph Medill Patterson Albright, and converted to his Episcopal faith. He survives her, although they were divorced in 1982, and she did not remarry. They had three daughters, twins Alice and Anne, and later Katherine, all of whom survive her.

She was known for her sense of humor and her concise, evocative statements. Her Twitter account included a tweet, retweeted 31,000 times: “I was raised Catholic, became Episcopalian & found out later my family was Jewish. I stand ready to register as Muslim in #solidarity.”

Albright was born 40 days after Colin Powell, a cradle Episcopalian from the South Bronx, who succeeded

her as Secretary of State and was the first Black person to hold the job. Powell died from COVID on October 18, 2021, and Albright eulogized him in a service at Washington National Cathedral on November 5. She did not refer to their common faith, but spoke instead of their close friendship across party lines.

“On policy, the general and I didn’t always reach the same conclusions,” she said wryly. “Within the State Department, he was far more popular than his predecessor.”

Albright served as the 64th Secretary of State for President Bill Clinton from 1997 to 2001, after serving in Clinton’s first term as the 20th U.S. Ambassador to the United Nations.

Funeral arrangements have not been announced.

Indigenous Church in Canada Charts Its Own Path

By Mark Michael

Continuing a decades-long movement toward greater self-determination, Indigenous leaders have introduced a set of foundational texts for Canada’s Indigenous Anglican Church. The texts, which have been compared to constitutions and canons, describe the Indigenous church as “a full, equal but separate, self-governing partner” of the Anglican Church of Canada (ACC).

The Sacred Circle: The Covenant and Our Way of Life reflects an Indigenous understanding of law, governance, and community life. Canada’s Indigenous Archbishop, the Most Rev. Mark MacDonald, told the *Anglican Journal*: “Certainly it’s an oversimplification, but much of the Western way of doing things is ‘organization precedes rela-

tionship.’ What we’re aiming at here is a way of being Indigenous, of being self-determining, of acting in an Indigenous way that will allow us to remain active and vital parts of the rest of the Anglican Church.”

The Covenant, a shorter constitutional document, incorporates a text adopted by a 1994 churchwide Indigenous convocation that specifies challenges faced by Indigenous communities and commits to “call our people into unity in a new, self-determining community within The Anglican Church of Canada.” *Our Way of Life* sets out norms and practices for churchwide gatherings and leaders.

The texts were issued February 27, Transfiguration Sunday, by the church’s Council of Indigenous Ministries. They are to be presented for approval at the next in-person Sacred Circle gathering, which had been scheduled for May, although the timing is uncertain because of the pandemic. In February, the church’s triennial General Synod was postponed from July until at least 2023.

The documents describe the Indigenous church as “a Sacred Circle with the Gospel and Baptismal Covenant in the Center.”

“Sacred Circle” has been used for the churchwide gatherings of Indigenous Anglicans held about every three years since 2002. It denotes the practical form of the gatherings, which have usually met outside around a campfire, but also gestures at the aim of a common life “focused on justice, fairness, and equality” that stands in contrast to colonial models.

The Sacred Circle also claims a degree of autonomy in matters of faith and practice: “Our work ... will respect Indigenous traditional teaching, traditional ways and cultures, and law, traditional territories and treaties, and places where Indigenous people gather; it will also accord with Scripture and the traditions and pre-colonial teachings of the Early Church.”

Indigenous Anglicans have been among the most vocal defenders of tra-

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ditional marriage in the ACC, and the provision would preserve space to maintain this should the churchwide teaching change at a future General Synod.

Bishops Address Ukraine, Anti-Transgender Laws

Adapted from Egan Millard
Episcopal News Service

The House of Bishops voted unanimously to issue statements condemning Russia's invasion of Ukraine and state laws affecting transgender people at its March 15-21 meeting.

The House met in person for the first time since September 2019, with 133 bishops and bishops-elect present, at Camp Allen, a retreat center near Navasota, Texas, owned by the Diocese of Texas.

The Ukraine statement — written by

the Rt. Rev. Mark Edington, Bishop in Charge of the Convocation of Episcopal Churches in Europe, with input from other bishops — denounced the “utter depravity” of the Russian military’s assault on the former Soviet republic in moral and political terms.

“We are gathered at a moment of profound jeopardy to the principles of international law and peace,” the statement read. “As we meet and pray together as a House of Bishops, Ukraine — an independent, sovereign nation that has posed no threat to others beyond its borders — has been invaded by military forces of Russia, without provocation and without justification.”

Presiding Bishop Michael Curry told ENS that while the war in Ukraine and anti-transgender laws are very different issues, the bishops’ responses to them come from the same source.

“People can think ‘Love your neighbor as yourself’ can be trite and simplistic until you have to do it,” he said. “And that same principle that applies for transgender children applies for the people of Ukraine. They’re God’s children, and nobody,

no human being, is meant to be abused. Put down. Oppressed.”

Also during the meeting, the Rt. Rev. Wayne Hougland Jr., former bishop of the dioceses of Western Michigan and Eastern Michigan, was readmitted to the House after a year-long suspension.

Hougland had been suspended from episcopal ministry in June 2020 after admitting to an extramarital affair. Hougland’s suspension period ended in July 2021, and he resigned his position in both dioceses. Along with the suspension, Hougland completed the other stipulations of the disciplinary accord, including receiving counseling.

Deputies President Campaign Begins

Analysis by Kirk Petersen

March 8 was the deadline for prospective candidates to declare their interest in running to be the next president of General Convention’s House of Deputies. Two prominent members of the Executive Council have said they submitted their applications, and there are other potential candidates.

Julia Ayala Harris, 41, formally announced her candidacy with a letter to deputies on her website. She was elected to Executive Council in 2015, and since 2020 has chaired the Committee on Mission Within the Episcopal Church, one of the council’s four standing committees.

Jane Cislucyis, 57, who chairs the Governance and Operations committee, told *TLC* that she had floated the possibility of running several months ago in a Facebook post, which she later took down. “I’ve put my name in” as a potential candidate, she said, while she continues to discern whether to run.

The Rev. Canon Michael Barlowe, who as executive officer of the General Convention is responsible for administering the election, said he was not aware of anyone else who had publicly acknowledged applying. He said other potential candidates had filed before the deadline, but declined to say how many.

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Harris

The next president of the House of Deputies will be elected July 11, the fifth legislative day of the 80th General Convention in Baltimore. Three days later, the Rev. Gay Clark Jennings, 71, will bang the gavel for the final time, and hand it to her successor.



Cisluycis

Jennings is term-limited after serving for three triennia, plus a pandemic year. The term of office does not expire on a date certain, but rather at the close of the General Convention, which was originally scheduled for 2021.

Harris is a full-time graduate student at the University of Oklahoma, seeking a doctorate in political science to add to the master's of public administration she received from the same university.

She has worked in nonprofit administration for two decades, and cites long volunteer experience at the parish, diocesan, and churchwide levels, and beyond in the Anglican Communion. (She once joked that "I work to support my Episcopal habit.")

Her announcement mentions in passing that she is a first-generation Mexican American. Elsewhere on her website is a post from 2018, at the height of the #metoo movement, in which she describes giving birth at the age of 15 to a child she gave up for adoption, then not being taken seriously in reporting a sexual assault in

college because she was not a virgin.

TLC offered Cisluycis an opportunity to advocate for her potential candidacy, but she declined. She is canon to the ordinary for operations in the Diocese of Northern Michigan, and has worked for the diocese since 1996.

Church of Canada Apologizes to Survivors of Sexual Abuse

By Kirk Petersen

The governing body of the Anglican Church of Canada (ACC) published a "sincere and unconditional apology" March 13 to three survivors for failing to safeguard their confidentiality in the wake of their reports of sexual abuse by members of the clergy. But at least one of them believes the church has not gone far enough.

In February, TLC reported on an open letter accusing an unidentified senior official of the ACC of disclosing, perhaps inadvertently, the identities of the three survivors to the institutions where the alleged abuses occurred. Cydney Proctor, a 31-year-old woman formerly active in the ACC, publicly identified herself as one of the three, while the others signed the open letter as "Survivor B" and "Survivor C."

At the time, Archbishop and Primate Linda Nicholls issued a brief statement expressing sorrow and apologizing, and referred to unspecified "misrepresentations" in the open letter.

The authors of the open letter responded: "If the leadership of General Synod believes there are any inaccuracies in the open letter, we would encourage them to name them, privately or publicly, so that they can be corrected."

Nicholls's statement also said incorrectly that two former journalists with the ACC's *Anglican Journal*, both of whom resigned in protest over the disclosure of the identities, had not participated in the formal review of the episode. She later retracted and apologized for that misstatement, clarifying that while the journalists had cooperated with the investigation, they declined an opportunity to meet individually with her.

Proctor told Religion News Service that she believes the March 13 statement by the Council of the General Synod (CoGS) represents "the beginnings of genuine repentance" and was a "good place to start," but said, "I think [Nicholls] should be trying to meet with us, rather than vaguely saying, you know I'm available if you want to talk."

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TLC asked Proctor if she had considered that Nicholls, having publicly expressed a willingness to talk, might have felt it would be too confrontational to push further for a meeting, because of the possibility of renewed trauma.

“I see what you’re saying with regards to publicly stating her openness, but there was no clear like ‘Yes, I want to meet with you if you’re willing,’ vs ‘I’ll do it if I must.’ Like if you want to see me, say so, tell me how I will be kept safe, etc.,” Proctor said by email.

The CoGS statement resulted from a meeting March 10-13, during which the council “devoted several hours to intensive and extensive discussion of the matters raised in the open letter from #ACCtoo.” Much of the statement focused on “the journalistic incident” behind the controversy, and the council said “it is clear that some recollections of the specific details differ

among those most directly involved.”

ACC “needs and wants to nurture independent journalism of integrity in its print and digital publications,” the CoGS statement said.

The CoGS statement expressed support for that project, and said: “The Primate strongly hopes that journalistic staff will return to that subject, and find a way to complete and publish a major investigative piece on it.”

Bishop MacBurney Dies at Age 94

By Mark Michael

The Rt. Rev. Edward H. MacBurney, the Diocese of Quincy’s seventh bishop and an influential leader among Anglo-Catholic traditionalists in the tumultuous 1990s and 2000s, died on March 17, at 94.

His 2008 inhibition by Presiding Bishop Katharine Jefferts Schori for administering confirmation in a non-Episcopal church in California

attracted scorn from conservatives, and lent momentum to the eventual secession of the majorities of five dioceses, including his own, from the Episcopal Church.

“What they did to him galvanized those who were on the fence,” said the Rt. Rev. Keith Ackerman, MacBurney’s successor and Quincy’s final Episcopal bishop. “People said, ‘How in the world could a much-beloved bishop be treated this way?’”

Others remembered MacBurney fondly; he began his ministry with two decades of service as a college chaplain, as a trusted mentor with a gift for spiritual friendship, a man who never lunched alone and nurtured dozens of priestly vocations.

A native of Albany, New York, MacBurney studied at Dartmouth College and Berkeley Divinity School. He was ordained in the Church of England while pursuing post-graduate study in Oxford, but soon returned to his undergraduate alma mater, where he served as Episcopal chaplain and the rector of St. Thomas’ Episcopal



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Church in Hanover, New Hampshire. He was dean at Trinity Cathedral in Davenport, Iowa, for over a decade before his election as Bishop of Quincy in 1987.

MacBurney's conservative views, especially his opposition to the ordination of women, were well-known at the time. At an October 1987 meeting of the Episcopal Church's House of Bishops, Bishop John Spong of Newark, the church's arch-liberal, urged his fellow progressive bishops and their standing committees to consent to MacBurney's election "for the sake of the catholicity of the Church." He was consecrated at the diocesan cathedral in Peoria on January 18, 1988.

MacBurney, who was 60 at the time of his consecration, served the small, mostly rural diocese for only five and a half years. He was loved for his pastoral gifts and wise counsel, and he sponsored numerous candidates for ordination from outside his diocese.

The Rev. Steven Kelly, rector of St. John's Episcopal Church in Detroit, who calls MacBurney his "father in God," was among them. Told by the Diocese of Pennsylvania's Commission on Ministry that at 25 he was "too young, too traditional, and needed to broaden his experience," he called Bishop MacBurney for guidance. He began his studies at Nashotah House with the bishop's blessing a few months later. "There were five of us canonically resident in Quincy at Nashotah with me," Kelly said, "none of us from Illinois."

MacBurney and his wife, Ann, retired to Bettendorf, Iowa, just across the Mississippi River from the Diocese of Quincy, and along with his predecessor, the Rt. Rev. Donald Parsons, remained active in diocesan life, serving in interim and supply ministry, and participating in monthly clergy meetings.

"There was no diocesan event where the three of us were not at the altar," Ackerman said, "no diocesan synod where the three of us were not seated together at the table. It was like a seamless apostolic succession; a unanimity, unity, and friendship that wasn't manufactured. ... It helped the diocese feel like one spiritual family."



Fr. Ronald Branche delivers a sermon at St. Margaret's Church before the pandemic.

COVID Cripples Repairs to Trinidad's Churches

By Melissa Williams-Sambrano

The Anglican Church in the Diocese of Trinidad and Tobago has been hit hard by the COVID-19 pandemic. Like many churches around the world, the diocese in the twin-island nation has suffered losses, including the deaths of communicants. The diocese has also taken a financial blow because of the imposition of COVID restrictions, which stalled critical maintenance works on churches.

The nation of 1.3 million citizens has recorded just over 3,649 deaths since March 2020, when the first case of Coronavirus was reported. Strict lockdowns were imposed, which led to the temporary closure of some businesses and closed churches.

Virtual worship has certain drawbacks, said the Rev. Ronald Branche of St. Margaret's Anglican Church in Belmont, Trinidad.

Branche, who has led the parish since October 2015, said virtual worship has crippled the church's ability to raise funds for crucial projects such as the refurbishment and repair of infrastructure. St Margaret's roof remains in dire need of repair.

"If people can see the thing at home,



St. Margaret's Church, Belmont

that means [parishioners] are not coming and they are not necessarily contributing," Branche said.

The pandemic also meant that other revenue streams were cut, so compensating for the shortfall in offerings was also curtailed. Parish-hall rentals, a key income source for the church, have been inactive, Branche said.

"In 2019, every week I would have that hall rented out to dance groups on Tuesday and Thursday. I would have karate on Monday, you know, different activities that would bring in money," he said. "All that gone."

Almost two years ago, in an interview with *The Trinidad and Tobago Guardian*, both Jason Gordon, the Roman Catholic Archbishop of Port of Spain, and Anglican Bishop Claude

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Berkley expressed concern about a shortfall in revenue for Easter.

Gordon said that to combat this shortfall in revenue, his archdiocese was setting up a WePay account, as well as online banking facilities.

Other churches in the diocese were also heavily affected, among them the historic Holy Trinity Cathedral in the heart of the capital city.

The cathedral, more than 200 years old, is in dire need of restoration. In the last seven years, parts of the cathedral have crumbled because of seismic activity. A 6.9 magnitude earthquake struck in August 2018.

The Very Rev. Shelley-Ann Tenia, dean of the cathedral, said many fundraising efforts that would have helped generate the TT\$70 million required for the works were scuttled by the pandemic. For now the cathedral's doors are closed.

"Up to now, the church has not been able to gather even 10 percent of that.

"We have broken down the project into phases. We are focusing on phase-one emergency restoration work that is estimated to cost about TT\$15 million."

Many of the kinds of fundraisers we have are things that often require interaction and engagement, which is part of the challenge, said Tenia.

The pandemic also has harmed education. Branche cited a recent report showing that two Anglican primary schools in the Port of Spain are underperforming at the Secondary Entrance Examination level.

"I knew that shutting down for two years would have brought that kind of pressure," Branche said. "We always hear about no child left behind, but I am sure that with this shutdown of two years, children are going to be left behind for years."

Despite these many problems, the church has increased its outreach to the poor. "We have done more ... in this time since the church shut down than we were doing before," Branche said.

In May 2020, the government gave churches and faith-based organizations TT\$30 million to help those in need. Branche said this money, as well as parishioners' donations, helped the cause.

In January, Branche's church joined

with St. Francis Catholic Church in sponsoring outdoor evangelism.

The government announced that on March 7, places of worship could return to full capacity in all services.

Although taken by surprise, various religious bodies on the island welcomed the adjustment. They expressed the hope that members would return

and not just renew their faith but play an important role in the financial revitalization of their churches, more so with Easter a few weeks away.

Melissa Williams-Sambrano is an Anglican journalist based in Trinidad and Tobago. She is also a wife and the mother of two boys.

Papua New Guinean Church Focuses on Health and Education

By Neva Rae Fox

The Anglican Province of Papua New Guinea recognizes its nation's daunting societal challenges and is addressing them through a threefold ministry of evangelism, education, and health known as Preach, Teach and Heal.

Parenting skills, healthcare, COVID vaccines, and gender-based violence are some of the most important issues facing Papua New Guinea. In addition to social concerns, climate-change issues like rising sea levels, earthquakes, and drought affect the people. The Anglican Church is tackling many issues, first by working with other agencies and established programs.

Papua New Guinea, slightly smaller than Texas, is located in the South Pacific, north of Australia, and is the eastern half of the island of New Guinea. While the nation is known for its beaches and coral reefs, its interior features mountains, active volcanoes, and rainforests. The population of 8.9 million comprises many tribes, most with their own language, which complicates communication. According to the CIA World Factbook, the nation has 839 indigenous languages, many spoken by fewer than 1,000 people.

The nation's rugged terrain presents compound problems. "Our mountains, rivers, and seas keep people cut off from each other, including cut off from education," said Dennis Kabekabe, provincial secretary.

The nation is acutely aware of the devastating effects of climate change. "Disaster and climate change go hand in hand," said Annsli Kabekabe, assis-

tant community development officer for the Anglican National Office.

The province comprises five dioceses



with 118 parishes and mission districts, three high schools, 100 community schools, two vocational centers, three rural hospitals, and 12 health sub-centers. In recent years, ministry and mission in the province have focused on health and family concerns.

COVID has taken its toll as the Anglican healthcare system has been overcrowded while confirmed cases and deaths continue to grow. Nonetheless, the province has vaccinated more than one-quarter of a million people.

"When COVID came, we lived in confusion and fear," Annsli Kabekabe said. "We went to the communities, especially in the settlements, to help and assure the people that everything will be well."

"The biggest challenge was to get people vaccinated," she added. "So much conspiracy and misinformation were posted on social platforms and in the news about the vaccination, and so



A “Jesus-Shaped Life” prayer circle in Papua New Guinea

many people were reluctant to get vaccinated. We had an outbreak, and that gave everyone a scare. Then we saw lines for vaccines.”

The church also aimed to prevent disease by improving sanitation in two of the nation’s provinces. “People had to walk a mile or two to get to water for washing, cooking, and drinking,” Annsli Kabekabe said. “We needed washing stations for safe hygiene practices.”

The church recently conducted a 16-day campaign, “Orange the World: End Violence against Women Now!” During the campaign, the church provided colorful posters featuring arresting photos intended to raise awareness.

“We all stand for a common goal, and that is to protect our children, our women, and girls,” Dennis Kabekabe said.

Education is also key. Dennis Kabekabe has been an educator in both government and Anglican schools, sometimes in remote areas, for many years, an experience that has enriched his church work. “Education, teaching is my passion,” he said. “I took those qualities with me into the church.”

In another important step, the church worked with a UNICEF program for parents. Following the initiative of the Anglican province, early education is a significant focus. “That is one area we need to get to. It goes hand in hand with the parenting program,” Annsli Kabekabe said.

An innovative ministry, “A Jesus-Shaped Life,” was introduced to all parishes in 2019 and sparked new energy.

Mercy Salilum, the coordinator of “A Jesus-Shaped Life,” said the point of the program is to live a Christlike life, upholding the Anglican Five Marks of Mission. “Disciples transform other

structures of society and challenge issues in reconciliation, advocate for justice,” she said.


Salilum took the program throughout the nation in November 2020. “We walked miles to present the program,” she said. “There were poor road services. It was heartbreaking to see our people struggling in this remotest part of PNG. Bringing ‘A Jesus-Shaped Life’ to the people of Jimi [District] gave them hope and joy.”

Salilum said she and other coordinators were asked, “Is your life reflected in what you are sharing?”

“That question really challenged us,” she said. “We came back and reflected and asked, ‘Is our life really like Jesus?’”

The result led to a renewed prayerful life, illustrated by walking the perimeter of the city every Friday in uniforms. This, in turn, was an outward sign showing the people the Anglican Church’s commitment, she said. “We are feeding homeless, we are helping prisoners, we are maintaining hospitals, and we are in fellowship in ministry.” □

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Louis Weil (1935-2022)

By William H. Petersen

With Louis Weil's death on March 9, the Episcopal Church, the Anglican Communion, and indeed the ecumenical Church lost one of its premiere liturgical theologians. His life and ministry affected so many people, both directly and indirectly.

Louis grew up in a non-observant Jewish family, but always treasured that heritage. In his youth he bore the sting of anti-Semitism, but in maturity he claimed that his heritage gave him a more profound appreciation of Christianity. How he came to that transformative understanding is a tale worth remembering.

A native of Texas, Louis completed his undergraduate degree in 1956 at Southern Methodist University in Dallas and seemed destined for a career in the fine arts. An accomplished pianist, he continued an arts trajectory with an MA from Harvard (1956). During that time, however, a path with an unexpected difference presented itself. Walking by the monastery of the Cowley Fathers in Cambridge one late afternoon, he stepped into the chapel of the Society of Saint John the Evangelist just in time for Solemn Evensong. He later testified to a moment of conversion: "I entered as an agnostic and left as a Christian."

From that turning point, Louis went on to achieve a Bachelor of Sacred Theology from the General Theological Seminary (1961) and then completed his doctorate in sacred liturgy at the prestigious Institut Catholique de Paris (1972). Meanwhile, he had been ordained to the priesthood in 1962 and served parishes in Puerto Rico — a time that included some teaching at El Seminario del Caribe.

From these beginnings, he was called in 1971 as Professor of Liturgy and Church Music at Nashotah House. In 1988 he became the Hodges-Haynes

Professor of Liturgy at the Church Divinity School of the Pacific and the Graduate Theological Union in Berkeley, California. Retiring in 2009, he continued in an adjunct capacity until 2015.

During the span of his seminary teaching career, Louis had a direct hand in the liturgical formation of nearly 30

years of Episcopal clergy. Through the GTU he educated doctoral students who now form a major part of the Episcopal Church's corps of liturgical theologians, including the current Custodian of the Book of Common Prayer.

During the period of liturgical revision and trial use (1967-79), the church



Louis Weil

Photo courtesy of Episcopal News Service

called upon Louis to bring his scholarship and pastoral sensitivities to that project. Louis was persistently clear that liturgical revision is not undertaken for its own sake, but always in service of renewal.

Specifically, he played a major part in the church's recovery of Holy Baptism as a public liturgy in the context of Eucharist on the Lord's Day, rather than an occasional private service for family and sponsors. This was foundational to his

decessor bodies of the Evangelical Lutheran Church in America entered into a relationship of interim eucharistic fellowship. On this foundation, the third LED series moved the two churches ultimately to full communion by 2001.

Among the several professional bodies and agencies to which Louis greatly contributed, three stand out. He was a past president of the North American Academy of Liturgy, and after his retirement received its highest honor, the

perience to good effect with the 2013 publication of *Liturgical Sense: The Logic of Rite*. In that book he reiterated the corporate nature of worship. Furthermore, the book offered a critical reflection on what makes for edifying ceremonial by the clergy as planners, presiders, and evaluators of the church's liturgy.

It is true that while Louis was unfailingly kind, enjoyed a wide range of friendships, and was highly revered by students and colleagues, he nevertheless had a keen sensitivity to prejudice of any variety. He did not, however, suffer invincible ignorance gladly. If a Weil statement began with a somewhat strident "Friends," an often devastating critique of some liturgical atrocity was sure to follow.

A bright spot in the long, dark Wisconsin winters at Nashotah House was the occasion of Mozart's birthday on January 27. Louis often hosted a party, and a frequent feature was an instrumental performance by an ensemble of talented seminarians. Following this was a splendid time of conviviality when, as Tolkien would have observed, "It rained drink and snowed food." Louis's taste and hospitality were legendary.

On one such occasion, the conversation turned to a comparison of composers. The ensuing spirited exchange was brought to a penultimate conclusion when Bach was mentioned in the top rank. It remained, however, for Louis to deliver the definitive *bon mot*: "Certainly, the heavenly chorus sings Bach, but *en famille* the Trinity listen to Mozart."

It is, of course, a venerable commonplace among Christians that our praises are perfected in heaven. In his published works, but especially in his rich legacy of the many clergy and doctoral students he inspired with a passion for renewal and the best practices of liturgy, Louis Weil did so much to perfect the church's worship, both here and now, and for the future.

The Very Rev. William H. Petersen is emeritus dean of Bexley Hall Seminary.

A bright spot in the long, dark Wisconsin winters at Nashotah House was the occasion of Mozart's birthday on January 27. Louis often hosted a party, and a frequent feature was an instrumental performance by an ensemble of talented seminarians.

constant promotion of a baptismal ecclesiology as necessary to the renewal of Christianity in the contemporary world.

At a time when it was still unusual, due largely to liturgical issues, Louis collaborated as a Nashotah House professor with Virginia Theological Seminary's theology professor, Charles P. Price, on a book in service of the church's understanding of worship and the reception of the 1979 Book of Common Prayer. *Liturgy for Living* (1979), by its very title, made the point that we are not called to praise the prayer book, but to use it. After Price's death, Louis updated the book and republished it in 2001.

Serving on Standing Liturgical Commission from 1987 to 1991 was a natural result of his liturgical expertise and service. But Louis's many contributions were not limited solely to this area. From 1978 to 1982 he served on the second series of the Lutheran-Episcopal Dialogue. At the conclusion of LED II, the Episcopal Church and three pres-

berakah Award.

As a veteran of the International Anglican Liturgical Commission, an agency of the whole Communion, Louis was instrumental in setting forth the guidelines for revision of the eucharistic rites in member churches. The IALC's Dublin Report, published as *Our Thanksgiving and Praise* in 1998, shows Louis's hand when it stipulates that "In, through, and with Christ, *the assembly is the celebrant* of the Eucharist" (p. 261, emphasis added).

Such a baptismal ecclesiology, in which the clergy preside within the people's celebration, is congruent with the extensive contributions Louis made over the years to the work of *Societas Liturgica*, the international and ecumenical academy of liturgical theologians. Overall, such involvements gave Louis opportunity to lecture and present workshops on five continents.

After his retirement, Louis brought much of his pastoral and liturgical ex-

Canonical Obedience

By Steve Rice

This essay was first published on March 11 on Covenant, the weblog of The Living Church.

Some time ago, a bishop told me that when the hurricane is coming, you don't call a vestry meeting to vote on who will put the tarp on the roof. Point taken. In cases of emergency, decisive leadership is required. In cases of real emergency, decisions are often made (and rightly so) at a speed that is faster than the authoritative process. In the case of the Episcopal Church, that authoritative process includes the Constitution and Canons and the Book of Common Prayer.

In March 2020, the hurricane was COVID-19 and tarps needed to be tied down. I am not aware of a single diocesan bishop who did not give clergy some form of restrictions regarding worship and the use of buildings. On March 12, 2020, Presiding Bishop Michael Curry issued a statement to the House of Bishops (which he later made public) affirming his support of bishops who, in the face of the emerging pandemic, take actions that are either not addressed by or in opposition to canons and rubrics of the Episcopal Church. While there were some raised eyebrows at the suspension of the common cup and the closure of churches, most clergy understood. The whole world was shutting down, including churches of

every tradition. While many clergy acknowledged there was no canonical authority for such actions, I believe there was a generous reservoir of goodwill for the actions of their bishops.

From that goodwill, I do wish to raise the question of the canonical authority of bishops in continuing restrictions two years into the pandemic. In 2020 we did not know anything about the virus or the toll and toil restrictions would demand from our churches. In 2022, we do. I started writing this piece in January, as Omicron was in full ascendancy. I am certain by the time this is published, federal, state, and local governments will have relaxed many, if not all, restrictions. Diocesan restrictions,



Social distancing at a church in Marburg, Germany

Wikimedia Commons photo

however, may still be in place, oddly out of step with the very authorities it pledged to follow in the beginning of the pandemic. Now that COVID is no longer an emergency situation, and the tarps are untethered, perhaps it is time to reflect on restrictions and the canonical structures that may or may not support them. I do not wish to undermine the authority of bishops. I desire to affirm it by asking for clarification.

Closing Churches and Suspending Worship

Can a bishop close a church for worship? I cannot find a canon that authorizes a bishop to suspend public worship. Canon III.9.6.(a)(1), referenced by Bishop Curry's statement, says,

The Rector or Priest-in-Charge shall have full authority and responsibility for the conduct of the worship and spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the Bishop.

"Full authority and responsibility" seems clear. The sticking point is the definition of "pastoral direction of the Bishop." With the exception of this canon, "pastoral direction" is a term exclusive to Title IV (the canons that deal with ecclesiastical discipline). There, we find:

A Pastoral Direction must (a) be made in writing; (b) set forth clearly the reasons for the Pastoral Direction; (c) set forth clearly what is required of the Member of the Clergy; (d) be issued in the Bishop Diocesan's capacity as the pastor, teacher and overseer of the Member of the Clergy; (e) be neither capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the General Convention or the Diocese; and (f) be directed to some matter which concerns the Doctrine, Discipline or Worship of the Church or the manner of life and behavior of the Member of the Clergy concerned; and (g) be promptly served upon the Member of the Clergy" (IV.7.2).

It should be noted that "pastoral direction" is also included in the examination of the priest in the Ordinal: "Will you respect and be guided by the pastoral direction and leadership of your bishop?" In his commentary on the 1979 Book of Common Prayer, Marion Hatchett notes that the examination is a more concise version of previous ordinals. In the 1928 Book of Common Prayer, the question is "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgement?"

Obedience is rightly linked to the canons. Some priests in the Church of England established a blog, *All Things Lawful and Honest*, to present reasoned and faithful critiques of their church's response to COVID. The blog's name is a reference to the oath of obedience (Canon C14), in which every priest and deacon promises "canonical obedience" to the bishop and the bishop's successors "in all things lawful and honest."

The term "pastoral direction" does not seem to appear in the canons of the Episcopal Church until 1982, which makes sense following the publication of the 1979 Book of Common Prayer. There, it is defined as meaning "godly admonition," making the connection back to the 1928 Ordinal. While the definition has developed over 40 years, it is still defined as a written admonition. The 1982 and subsequent canons appear to view "pastoral direction" as a vehicle to correct canonical disobedience and not a lens for interpreting the canons. Even with a generous reading, a pastoral directive must address a matter of worship, faith, or discipline that does not conflict with canons, which the restrictions imposed seem to do.

The canon immediately following, III.9.6.(a)(2), puts the use of buildings within the rector's purview:

For the purposes of the office and for the full and free discharge of all functions and duties pertaining thereto, the Rector or Priest-in-Charge shall at all times be entitled to the use and

control of the Church and Parish buildings together with all appurtenances and furniture, and to access to all records and registers maintained by or on behalf of the congregation.

The pertinent clause is "shall at all times be entitled to the use and control." It is difficult to see how that right can be overruled without a canon that provides specific authorization.

Singing

Regarding music and singing, Canon II.5 states,

It shall be the duty of every Member of the Clergy to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the rubrics or by the General Convention of this Church. To this end the Member of the Clergy shall have final authority in the administration of matters pertaining to music. In fulfilling this responsibility the Member of the Clergy shall seek assistance from persons skilled in music. Together they shall see that music is appropriate to the context in which it is used.

The rector or priest in charge is the *final authority in the administration of matters pertaining to music*. Again, it should be admitted that this canon does not anticipate a global pandemic. However, it does trust the rector or priest in charge to use good judgement, common sense, and local resources and invests the rector or priest in charge with the authority to decide whether members should sing.

The Chalice

In his charge to the House of Bishops, Bishop Curry rightly quotes the rubric from the prayer book that does not grant permission to suspend the common cup. In the beginning, it was assumed that people would abstain from the chalice anyway. The rubric requires that the chalice must be offered, but the doctrine of concomitance means not everyone must take it to receive the sacrament's full benefit. My conscience was assuaged in part by the knowledge

that there is precedent in English Law. The Sacrament Act of 1547, which one might argue is still in effect, prescribes the administration of the chalice at Holy Communion “excepte necessitie otherwise require.” I would argue a global pandemic, when we did not fully understand the mode of transmission, constituted a “necessitie.” Parish clergy are best suited to determine when something is necessary, while being held accountable by our bishop. We know if our people are fully vaccinated. We know their Communion habits. We know the pastoral pitfalls and consequences that surround everything. Christmas Eve may not be the best time to bring it back. But the daily Mass, at which I know everyone, can be appropriate. Otherwise we run the real risk of scaring people away from the sacramental blood of Christ forever. I cannot imagine the level of anxiety that will be at some altar rails when the chalice returns.

Charge to the Clergy

It has been suggested that the canonical authority I am addressing is found in the bishop’s authority to give an occasional charge to the clergy. Canon III.12.3(b) says,

The Bishop Diocesan may deliver, from time to time, a Charge to the Clergy of the Diocese and a Pastoral Letter to the people of the Diocese on points of doctrine, discipline, or worship. The Bishop may require the Clergy to read the Pastoral Letter to their Congregations.

The contents of the charge are not defined, other than that they may address points of doctrine, discipline, or worship. To interpret this canon with such broad authority would grant bishops unlimited power, and I think the plain reading of this canon is a spiritual charge and/or teaching and not a directive on public health.

It would be unfair to unnecessarily critique the response of bishops and clergy during the early days of the pandemic. All were doing their best, and the information seemed to change moment by moment. That is not my intent. I think it is fair to say that the bishops

saw the hurricane coming and put the tarp on as fast as they could. I have spoken to several bishops regarding their canonical authority in imposing restrictions, including my own. I am completely convinced they all acted in good faith, and to a bishop, they all recognize the ambiguity of the canons, and the great diversity of restrictions imposed across the Episcopal Church seems to illustrate this. I also imagine that they would make different decisions if they knew then what they know now.

The question of canonical authority regarding COVID restrictions is an important one, and is the focus of this article, but there may be a related issue that is more pressing at the moment. What has become of the relationship between clergy and their bishops? While I’m certain this is not universal;

returned and many of the restrictions are on their way out, will that fear over raising canonical concerns remain? I mentioned earlier the Church of England blog *All Things Lawful and Honest*, which seems to have had real influence on bishops by giving voice to parish clergy without fear of reprisal. I wonder if American clergy have the same confidence to speak their minds when not of the same mind as their bishop. If the answer is no, I think we should explore why.

Restrictions, canonical or not, may have been met and right at the beginning of the pandemic. Their effect two years on, however, is undeniable. Attendance, pastoral care, budgets, mental health, and trust have all been affected. Parish clergy are responsible for leading their communities and re-

I have witnessed a palpable frustration among clergy across the Episcopal Church that spans theological and liturgical perspectives. Priests have been limited by restrictions they cannot explain or defend, and they have paid the price pastorally.

I have witnessed a palpable frustration among clergy across the Episcopal Church that spans theological and liturgical perspectives. Priests have been limited by restrictions they cannot explain or defend, and they have paid the price pastorally. I actually appreciate Bishop Curry’s address to the House of Bishops in March 2020, but I wonder if it was viewed not merely as pastoral support to Title IV charges regarding the chalice (the presiding bishop takes the roll of bishop diocesan in Title IV cases against bishops), but as canonical immunity. It might have been seen by clergy and bishops as a judge declaring the ruling before hearing the case. I wonder if the presiding bishop’s statement had the unintended consequence of silencing faithful critique of the restrictions. Now that worship has

building what has fallen apart. We feel the weight of the responsibility, but the message has not always been clear that we have the authority. We all pray this will soon be a closed chapter, but what will happen, for instance, when the flu comes around this fall? Will bishops suspend worship or the chalice? I have no interest whatsoever in promoting a pharisaical approach to the canons. Fidelity, however, is not the same as pharisaism. With good sense and generosity, our canons govern our common life as Christians. They rightly entrust bishops with preserving, promoting, and protecting the faith and worship of the church. They also rightly entrust the public worship and spiritual life of the parish to the clergy. We have been given the cure of souls. We can also be trusted with bodies.

Palm Sunday and Death's Defeat

By Clint Wilson

This essay was first published on April 5, 2019, on Covenant, the weblog of The Living Church.

When they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. (Zech. 12:10)

On Palm Sunday we stand at the edge of the Promised Land, awaiting the bounty of the feast — milk and honey, bread and wine — yet knowing we must go through the scourging and the hard wood of the cross. There is no escaping the clanging of the nails.

Why this play-acting (or is it)? Why this dramatic rehearsal each year? Why palm fronds, and foot-washing? Why the cross?

In 2017 I came across a truly terrible story. The 9-month-old twin children of Abdel Hameed Alyousef were killed along with his wife, two brothers, two nephews, and a niece in a chemical attack in northwestern Syria. He held his children in disbelief; their little bodies and adorable faces had a look of death that sunk through to the core of their hearts. The children died; the father wept.

That same year, Coptic Christians gathered in Egypt to commemorate Palm Sunday and were attacked by suicide bombers in two different locations: St. George's Church and St. Mark's Cathedral. Gathered to follow in the way of the one who was pierced, they were wounded and murdered, on this very day.

So why palm fronds? Why the cross? Because of events like these. The solemnity, the tragedy, the horror of the cross, matches that of our world, but it does not leave us there without hope; it calls us to live as people of sacrifice, even amid great loss.

One of the most heartbreaking hymns of the Christian tradition is the *Stabat Mater*. It is considered one of the

greatest Latin hymns of all time and is based on the prophecy of Simeon that a sword was to pierce the heart of our Lord's mother (Luke 2:35). It reads:

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.
Through her heart, His sorrow sharing,
All His bitter anguish bearing, Now at
length the sword had pass'd.

From the very beginning, the sacrifice of the cross has called forth sacrifice from those who would walk with Jesus, even his mother — especially his mother. His followers have a sacrifice to give, not because they have earned it, but because grace is not cheap. It was paid for in blood, and continues to be paid for in blood by the martyrs, the slaughtered innocent. Few knew this better than Dietrich Bonhoeffer. He wrote:

The cross is laid on every Christian. The first Christ-suffering which every man must experience is the call to abandon the attachments of this world. It is that dying of the old man which is the result of his encounter with Christ. As we embark upon discipleship we surrender ourselves to Christ in union with his death — we give over our lives to death. Thus

it begins; the cross is not the terrible end to an otherwise god-fearing and happy life, but it meets us at the beginning of our communion with Christ. *When Christ calls a man, he bids him come and die.* It may be a death like that of the first disciples who had to leave home and work to follow him, or it may be a death like Luther's, who had to leave the monastery and go out into the world. But it is the same death every time — death in Jesus Christ, the death of the old man at his call. (*The Cost of Discipleship*, 99)

We have now entered Holy Week, when we enter into the mystery of this death on the cross. And on this side of the cross we might be tempted to become lost in mourning. But because we know the far side of the cross, we trust in hope in the God who pierces death by death. This hope is for worship interrupted by suffering and virus, babies killed, sons lost, lives given, because in Christ, our worship is perfected through *his* suffering, our lives are saved by his death, the death of a Son — the firstborn — and the death of a child, the child of a Virgin.

The Rev. Clint Wilson is rector of St. Francis in-the-Fields Episcopal Church, Harrods Creek, Kentucky.



Lawrence OP photo

Fostering

By Nathan Carr

Oliver had lain in the same ICU bed since she was born — 60 days of various oscillators, breathing machines, and ostomy bags, to patch over one surgery to the next. She still had a month to go. Her poor GI tract was tied up in knots, and the doctors tackled one section at a time. Her saving grace: brilliant surgeons and daily unction (she's now nine, and a budding Latinist with a wicked sense of humor).

A couple of months in, my wife and I had noticed the other (many unvisited) children in incubators that lined the pod. Who were they? Why no visitors? I had recently participated in a local leadership forum that detailed some of the needs of the wider community, foster care being among them. Putting two and two together, my wife and I speculated that these children were in some kind of custodial arrangement with the state. As we walked out of the ICU with our own baby three months later, we looked at one another in the car and said, "We are coming back for some of these children."

Little did I know, my first adoptive son would soon lie in this exact unit fighting his own battle. We wouldn't meet him for over a year.

Foster certification was a mess — anything but heroic. Times and dates were always tragically inconvenient, childcare hardly worth the mess. Each cleared hurdle created three more unknown hurdles in a different direction. Stops and starts everywhere — it took us a year at least to even qualify. By that time, we had lost the initial spark of changing the world. We were just tired.

It was too much work. We had already pulled two of our four biological children through countless surgeries, doctor visits, therapies, and CT scans. Good heavens, we were worn slick.

And then late one night my wife mentioned a new friend who was once again in an ER situation with her foster child at the children's hospital. Little did I know that in walking into that ER to say a brief priestly prayer, I was completing the last hurdle necessary to meeting my future son. Her (now) daughter ended up sharing a surgery wing with a baby boy whose story reached our ears. He is now my second-grader.

In the end, we fostered three. Each has a story, and if I were looking you in the eye right now, I'd tell you every detail. Two of them we adopted. The third had a full reunification with his birth

Scripture, learned a decent level of prayer book, attended a few too many sanity-straining liturgies, and have lost more sleep than any one person could regain before retirement.

And it was all worth it.

But I have a few reflections on our life-as-chaos:

Keep starting over with everything — every pattern that you build into your life will come under the full assault of busyness. Prayer time, Bible reading, story time before bed, date nights, time with teenagers (who never want to talk before 11 p.m.). All of it will fall apart daily. Rhythm is often

Keep starting over with everything — every pattern that you build into your life will come under the full assault of busyness.

mom, which took both mothers (foster and birth) every bit of 14 months of working daily together to put it all back together again. In the end, the entire family was baptized into the church, my *foster* son now my *godson*, and a daily part of my life.

So what have my wife and I learned? The stories of these children have been told in sermons, in foster recruitment sessions, before the Oklahoma House of Representatives, over dinner, and before judges. We have logged countless counseling sessions, procedures, surgeries, doctor visits, educational aides, and late-night nebulizer hits. We have rearranged bedrooms, purchased bigger cars, added on to the house, learned budgeting for eight, expanded dining-room tables, and listened as our older children process this entire thing time and again. Together, the eight of us have hammered through a bit of

a farce. Keep starting over with everything. When we fostered and adopted, it took our kid count from four to six. It is more than you can handle. Grace is sufficient. Keep starting over.

It will cost you all of your discretionary time. Perhaps a better way to frame this: your discretionary time becomes the rescue of these children. I have found that trauma creates little ones who need double the time to experience the same soul formation or discipleship. It's costly. They need more walks with Dad, more talks with Mom, more hours of reading, more hand-holding, and more long affirmations of value. Yes, I only get to TopGolf once a year with my dad now. But hitting the streets with my two little guys, a couple of sticks, and the goal of finding a new adventure in the neighborhood so that we can regain connection and brain balance is a solid Saturday.



My boys/godson are the most loving people on the planet. There are only three children in this world who hug me daily and say, “I love you.”

Make the impossible part of family culture. Children, with the overwhelming support of a family, can undertake profoundly difficult things and understand as part of the love of God. Yes, the possibility of temporary placement can be traumatic for children. So can a cross. Take up your cross.

The prayer book will keep you sane. When you don’t know what to pray anymore, remember that grace is written down.

Raise adults. We have found that overwhelming the family with godly duty (instead of a litany of entertainment options for the bored) helps raise independent kiddos.

Weep with those who weep. This enables you to laugh with those who laugh. Cry with your babies when things are

impossible. They’re not wrong to ache, ache, ache over the mess of it all. It will help you laugh harder and dance longer in between.

Priests can do things other than sacraments. I get it. I really do, friends. The Church alone has its litany of needs that will never fully be resolved in this life. But this has been pure gift to my life as a priest. These kids have taught me things that, apart from the experience of fostering, I would have never understood about the priesthood.

This will change your marriage. It will make it harder. It will make it deeper. It will force you to push into the deepest parts of love as self-sacrifice. You will cling more closely. There will be days when you don’t know each other because you’ve not spoken about anything personal in three weeks. Take trips at least every six months without the children.

Let your gentleness be known to all.

Gentle priest with a backbone of steel — that was the goal and aspiration. It took three little boys to teach me how that works.

Invite the crazy in. First-world sanity rooted in things like a weekly manicured lawn is overrated (this is a confession for me).

The older kids — they’re part of the mess. I have ideas for how to keep them engaged since it was “not their idea to do all of this stuff.” Our kids have been rad about it. Downright dogged in their defense and protection of these kids. But it’s hard. Just remember this — where the world gives one gift, Christians should give two. You now have an excuse to party down all the more.

The Rev. Nathan Carr is priest in charge at St. John’s Church, Oklahoma City, and headmaster of a three-campus Christian school of classics informed by the liturgical tradition of Anglicanism.

Eternal Resurrection

By Dennis Raverty

In the little Anglo-Catholic Episcopal Church of the Transfiguration in New York City is a traditional painting of the *Resurrection of Christ* by master contemporary Russian American icon writer Vladislav Andrejev. It does not show the familiar scene of Jesus rising out of his tomb, dazzling the terrified guards, to which we are accustomed in the Western Church, but is envisioned by the iconographer in the Eastern Orthodox tradition as Christ's descent into Limbo, or *Hades* in Greek, the realm of the dead, where he rescues all those from the recent and the distant past who had died with the "hope of the resurrection." It reveals the collective nature of resurrection, not only as a unique individual event in history but as a communal, corporate, and sublime occurrence taking place continuously in the realm of the Eternal.

The composition is arranged as a series of descending ovals that grow larger and larger as they descend. The topmost of these is almost circular and is centered where the horizontal crossbar meets the vertical post on the empty cross, situated high atop the mount of Golgotha, shown here in the Russian manner with the placard above and the plank to which his feet were nailed below. The second oval is delineated by the empty, negative space between stylized rock cliffs, the cross flanked by winged allegorical figures. One, clearly labeled "Sophia," repre-

sents wisdom. The other angelic being is "Agape," one of the Greek words for love, indicating selfless fellowship. They point to the attributes of God most clearly revealed in Christ's death and resurrection (1 Cor. 1:18ff., Rom. 5:8), and presumably double as the angels whom the three women will



meet at the tomb in the morning.

Under the cross, a crevice in the mountainside reveals the skull of Adam deep in an underground cavern. From this tiny skull seems to open a new "window" in the composition, as if it were an enlargement of a detail under intensive magnification. This, the final and largest of the ovals, has three layers, one within the other like

Russian matryoshka dolls. The first of these openings reveals a plethora of angels, traced delicately in dry brush, emerging from a light blue field, as if wispy clouds against a summer sky, each of them holding a candle. Within this opening is a darker orb, inhabited by six-winged seraphim illuminated in brilliant chiaroscuro by a third, innermost field of radiating gold that reflects light, creating a dazzling, luminous effect that changes and seems to shimmer as you move (something difficult to adequately capture in photos).

Within this oval within an oval within an oval, opening like petals of a rose, is Christ himself. His billowing garments flutter in the wind as if he has just alighted, almost weightless, his feet just barely touching the doors of Hades, yet knocking them down almost effortlessly. Trampled underfoot, the doors lay beneath him in an x configuration, suggesting cancellation. He has transformed the grim threshold of death into the gateway of eternal life.

To his right and left, Christ lifts up Adam and Eve from the grave. Eve seems still to be half asleep, but Adam, fully cognizant, looks directly at the viewer and with his right hand clearly indicates Christ as the source of his miraculous awakening from the long sleep of death. Behind Adam follows a succession of kings, prophets, saints, and martyrs, including David and Solomon, John the Baptist, and others. Behind Eve, pious widows, holy virgins, and female



This sublime icon acts as a solemn witness to the triumph of grace and mercy over evil and sin and of the ultimate victory of the kingdom of Heaven and God over the realm of Hades and death.



saints follow her and take part in the general resurrection (the three Marys, to arrive at the tomb of Christ by dawn, are not yet among the dead).

All of the deceased are emerging from a cavernous, cloudy realm of darkness that seems to encompass everything below in the shadowy underworld of Hades and forms a gloomy backdrop to the dramatic scene unfolding against it. Above ground, by contrast, the background is of brilliant gold to suggest the eternal

lending us to rise to the promise of his salvation by living righteous lives guided by faith in the resurrection and strengthened by its power. This sublime icon acts as a solemn witness to the triumph of grace and mercy over evil and sin and of the ultimate victory of the kingdom of Heaven and God over the realm of Hades and death.

But the action depicted in traditional icons takes place not only in rational, linear time as it unfolds, but is also a process taking place outside of the strictures of time altogether,



where Christ is eternally begotten, eternally dying, eternally resurrecting. Traditional Orthodox iconography represents this ungraspable, continuously occurring process in tangible form with natural materials, like egg yolk, pigment, and gold leaf on a wooden panel. These elements from the earth are transformed sacramentally by the artist to represent the unrepresentable; an object that captures and fixes a fluid, eternal process as a singular event taking place



brightness of the kingdom of Heaven, whose impending dawn is just now breaking upon us this Easter morning; soon the three women will meet the angels stationed at the empty tomb in the world above.

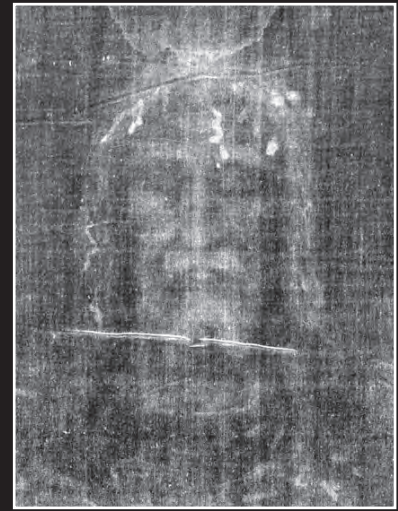
Christ turns his head away from Adam and looks directly at the viewer with an intense, quizzical expression as if to ask us, "And you? Will you join us as well?" His intense gaze is not without an element of judgment, as if he is sizing us up, evaluating us, chal-

lenging us to rise to the promise of his salvation by living righteous lives guided by faith in the resurrection and strengthened by its power. This sublime icon acts as a solemn witness to the triumph of grace and mercy over evil and sin and of the ultimate victory of the kingdom of Heaven and God over the realm of Hades and death.

Dr. Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.

Shrouded in Mystery

MYSTERY AND FAITH: THE SHROUD OF TURIN



Negative image of the face on the Shroud, 1978 STURP tests.

*Mystery and Faith:
The Shroud of Turin*
The Museum of the Bible
400 4th Street, S.W.
Washington, D.C.
Through July 31

Review by Pamela A. Lewis

In 1998, Pope John Paul II greeted fellow pilgrims who had come to see what many believe to be the burial cloth that wrapped the body of Jesus after his crucifixion, and declared it “a distinguished relic” and “the mirror of the gospel.”

In the spring of 2010 the Archdiocese of Turin, Italy, displayed the cloth to coincide with the papal theme of the year, the Passion of Jesus. Pope Benedict XVI attended the exhibition that

May. Moved by this object, he asserted that it should be seen through “the eyes of faith.” Across six weeks, more than 2 million pilgrims came to look at the Shroud in the Cathedral of St. John the Baptist in Turin, where it has resided for more than four centuries, now protectively encased in bulletproof glass.

And in 2013, Pope Francis referred to it as an “icon of a man scourged and crucified.”

Inspired by the words of these pontiffs, the Museum of the Bible is presenting an innovative, high-tech, and digitally interactive exhibition about the Shroud of Turin (also known as the Holy Shroud), perhaps the world’s most studied and debated fabric. Over five sections and eight interactives (including a facsimile of the Shroud), visitors learn how the Shroud has been un-

derstood by some to reflect the Passion narratives, the place it occupies in European history, and its spiritual effect on millions of people. But the exhibition also includes sections that discuss when and by what methods the Shroud has been subjected to scientific testing to determine its authenticity.

The Shroud is a rectangular cloth measuring about 14½ and 3½ feet, woven in a three-to-one herringbone twill composed of flax fibrils. It bears the faint brownish, negative images of the front and back of a man, his hands folded across his groin, on a non-photographically sensitive linen cloth. The muscular, nearly 6-foot figure has a beard and moustache, and shoulder-length hair parted in the middle. The two views are aligned along the midplane of the body, pointing in op-



Full image of the Shroud, 1978 STURP tests

posite directions, and the front and back views of the head nearly meet at the middle of the cloth.

Lacerations on his body and scalp suggest that he was brutally beaten, his wrists and feet were pierced, and there is what appears to be a gash on the right side of his body. In the view of proponents of the cloth's authenticity, reddish-brown stains (some of which are burn marks and water stains resulting from a fire in 1532) are consistent with blood from the five wounds on Jesus' body, as described in gospel accounts of the crucifixion.

Although all four of the Gospels refer to Jesus' burial, they differ about the cloth's form. Whereas Matthew, Mark, and Luke state that Joseph of Arimathea wrapped Jesus' body in a piece of linen cloth and placed it in a new tomb, John's Gospel refers to "strips of linen." In a striking example of the show's extensive use of technology, the museum gives its position on this point through a brief video showing that the entire length of cloth was used, and that the body was placed on one half, with the other folded over it, thereby explaining the back and front images of the figure imprinted on the fabric.

Since 1969, when the Shroud first underwent direct testing, it has been subjected to various scientific analyses, most notably in 1978 by the Shroud of Turin Research Project, which were in turn declared by an adviser to the project as the work of a medieval artist who used various red pigments to paint the cloth. Findings went back and forth until 1988, when the Holy See permitted radiocarbon dating on portions of a swatch taken from a corner of the cloth. Those results determined that the material probably dated from the 13th to 14th century. As recently as 2017, independent researcher Tristan Casabianca obtained all the data from the 1988 carbon tests held by the British Museum and reported two years later that they were seriously flawed and unreliable, which inspired demands for new tests.

Displayed in a roomy circular gallery, the large exhibition is a comprehensive presentation that sets out to demystify what has long been — and remains — a mysterious object. While traditional wall labels predominate in relating the story of the Shroud, the interactive digital tables enliven it and serve as additional tools for accessing information.

A full-size replica of the Shroud, created by the Lino Val Gandino Project (Bergamo, Italy), is the show's centerpiece. Visitors may wave their hand over any one of the several sensors imbedded on specific places on the Shroud to activate a voice that reads either a gospel passage or historical event relating to that place.

This exhibition stands in clear but subtle support of the cloth as a holy relic showing a figure whose features and markings correspond directly to the Passion accounts.

But the show is equally respectful of and makes room for science, which can interrogate — and disagree with — that faith without threatening it. Well researched and engaging, this is an exhibition worth seeing and pondering.

Pamela A. Lewis is a member of Saint Thomas Church, Fifth Avenue, in New York City. She writes on topics of faith.



Photograph by Dorian Rollin.

In a 19th-century stained glass window at the Collegiale Church of Notre-Dame de St. Hippolyte-sur-Doubs, France, Humbert de Villersexel, the Comte de la Roche, holds the Shroud.

The Passion for Pilgrim and Passerby

By Sue Careless

After two years of lockdown, a free outdoor art installation is just what a major city like Toronto needed. *Crossings: A Journey to Easter*, which opened on Ash Wednesday and closes on Maundy Thursday, provides a five-hour Lenten pilgrimage through the Stations of the Cross.

The visual art is located at 16 venues in Toronto. Imago Arts invited Canadian artists of faith to create works for the 14 scriptural Stations of the Cross and one each for the triumphal entry into Jerusalem and the Resurrection. All are based on New Testament texts, and the event is cosponsored by the Canadian Bible Society.

Crossings offers “a unique opportunity to bring the iconic story of the

Passion of Jesus to a wide audience ... in a secular urban context,” said John Franklin, executive director of Imago Arts. He hopes it will open the way for “transformative conversations on spiritual life and issues of social concern.”

Similar projects have been mounted successfully, first in London in 2016, and then Washington, D.C. (2017), New York City (2018), Amsterdam (2019), and Deventer in the Netherlands (2020). During the pandemic in 2021, the exhibition was held online, with stops in locations across the world, from South Korea to St. Petersburg.

The 16 Canadian installations are located on the University of Toronto campus (including at two Anglican colleges: Wycliffe and Trinity) and at five churches in midtown Toronto (including Christ Church Anglican).

The project could be a win-win for artists and churches alike. Artists want to explore new spaces and find new audiences, while churches are often looking for new ways to inspire their congregations and attract new members. An outdoor exhibit also blurs the divide of sacred and secular. Showing religious art in a secular setting or an unexpected context — dislocating it — gives it a freshness and relevance.

At each location, participants are encouraged to use their smartphones to read reflections and listen to podcasts by leading artists, thinkers, and activists. The project aims to provoke the passions — artistically, spiritually, and ethically.

“At the heart of this vision is the desire to connect the story of Jesus with important themes of social justice, including poverty, racism, ethnic and religious diversity, and refugees, and in each case seeking a way, through the arts and through conversations, to increase awareness, bring healing to our brokenness, reconciliation to our divisions, and compassion to our actions,” Franklin said.

Crossings may surprise those who are familiar with the Stations of the Cross as a series of figurative paintings or bas-relief lining the nave of a church. Instead of using one consistent style, *Crossings* is designed and executed by 16 artists, each with a unique vision and preferred medium. Some of



In Justice for the Just by Ovide Bighetty

the images are figurative, but the pilgrim or passerby is greeted occasionally with abstract works and often non-traditional Christian symbolism in sculpture, painting, and mixed media.

Because of the addition of Palm Sunday and the Resurrection, the artworks are not all somber. In fact, the first and last, while rather abstract, burst with color.

Most of the other 14 stations feature human portraiture, often of different ethnic groups, whether African, Cree, Korean, Mohawk, or Slavic, identifying Christ with the humanity shared by all nations. And the Christ figures vary not only in ethnicity but also in age, from a young beardless Christ to one who is middle-aged.

Triumphal Entry by James Patterson is a whimsical wire sculpture from his Prayer Machine series. Although it is static on the street — protected by a display case for security reasons — passersby with smartphones can watch a video of it in motion. Those searching for the traditional symbols of palm leaves and a donkey will not find them. Instead, flags wave and pinwheels turn above a playful street scene bursting with color and delight. The joy of Palm Sunday is there.

In front of Trinity College we see Patricia June Vickers's *Jesus Betrayed by Judas*. The back of a blood-red Christ figure stands small and alone against



Christ Takes Up the Cross by Colleen McLaughlin Barlow

an overwhelmingly dark background. The limited palette emphasizes the sacrifice about to be made when he faces ultimate evil.

Vickers is of British, Tsimshian, Heiltsuk, and Haida First Nation ancestry. She grew up in Victoria, B.C., with art all around her, learning traditional applique fabric designs, and began to paint “out of a need to express what I couldn’t say in words.” An Anglican, she is not only an artist but also a psychotherapist and spiritual director.

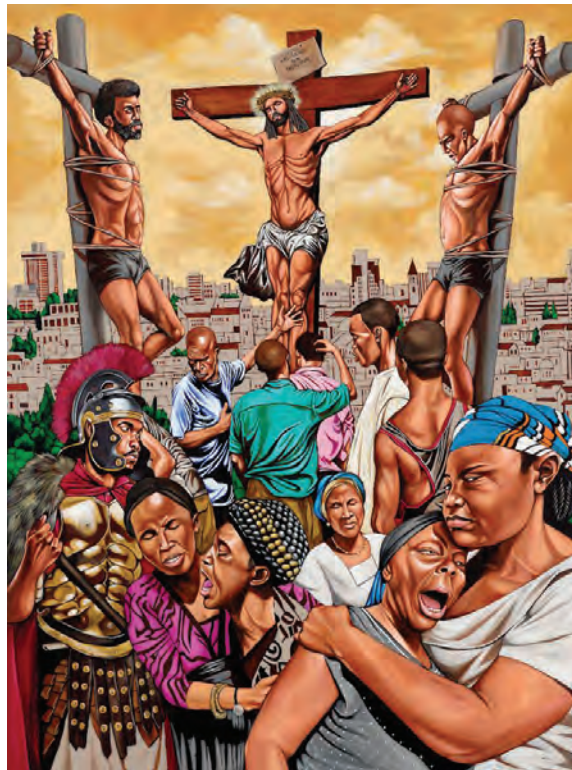
In *Peter’s Denial*, Michael David O’Brien sets two large, bearded figures in neo-Byzantine style against a strikingly red backdrop. An agitated Peter is in the foreground with a clenched fist and open mouth, forsaking his Lord. He has turned his back on Jesus, who silently looks at him with great pity and tenderness. Though Jesus’ hands and neck are bound, he remains calm while Peter the free man is distraught.

Since 1976 the Roman Catholic artist, who is self-taught, has painted religious imagery exclusively. O’Brien is also the author of 13 novels, including *Father Elijah* and *Sophia House*.

A print of Ovide Joseph Bighetty’s vibrant acrylic painting *In Justice for the Just* hangs as a banner facing busy Queen’s Park Crescent. As Jesus is brought before Pilate, an owl hovers over his head. A boreal forest is outlined in the background, with the landscape and sky full of color and glory.

Born in 1969 in Pukatawagan First Nation on Manitoba’s Canadian Shield, Bighetty worked as a self-taught Cree artist, mainly in acrylics, on virtually any kind of material, including birch bark, wood, hide, and rock.

In 2001, the Indian Metis Christian Fellowship (now known as the Indige-



The Repentant Thief by Komi Olaf

nous Christian Fellowship) commissioned Bighetty to create artwork depicting the visions of First Nations elders, combining Indigenous symbolism with biblical sources. He eventually completed 17 images telling the story of *Kisemanito Pakitinasuwin* (*The Creator’s Sacrifice*) in the Woodland style of Norval Morrisseau. Woodland painting is characterized by bright colors, bold outlines, spirit lines, abstract forms, and nature subjects.

Originally painted in acrylic on canvas and framed in cedar, Bighetty’s Passion narrative uses Indigenous symbolism throughout. In one crucifixion scene, Christ is tied to a white birch pole while a red eagle soars above his head. When Christ’s body is being taken down, only the eagle’s dark shadow is seen on the ground.

Christ Takes Up the Cross by Colleen McLaughlin Barlow is a polished bronze statue of Christ lifting up what appears to be a billowing acrylic cloud or cape, deep inside of which is a delicate silver cross. Jesus is beardless with short hair, much as he was portrayed in the first millennium of Christian art. Barlow said she wanted to capture the moment when Jesus willingly took up his cross, not the beaten and exhausted

Christ figure usually portrayed in Western art.

In a video describing her sculpture, Barlow said, “There is a greater truth here. He reached for the cross and said, ‘I will do what I have to do.’ That is the moment all history turns on.”

Barlow has studied human and animal anatomy extensively in various laboratories, and what at first glance appears to be an acrylic cloud or cape being held aloft is actually a model of the human sacrum, or tailbone. That triangular piece is the skeletal keystone in our center, and she found that if she made it transparent, within it is a light shaped like a cross. Although the sculpture stands just 30 inches high, it is most compelling.

In Komi Olaf’s *The Repentant Thief*, the canvas is filled completely with people of African descent. You are struck first by two

distraught women wailing in the foreground as other women try to comfort them. The woman in the right corner stares out at the viewer, challenging us to take in this horrific scene.

Rising behind the women is Christ crucified between the two thieves. The thief on his right is looking toward Jesus, while the other looks down. Below Christ’s cross, young men gather while a Roman soldier stands guard to one side.

The soldier appears in traditional Roman headdress and armor, while Christ wears only a loincloth. All the other figures are in modern dress, the women wearing African headscarves. All the figures are rendered in full, almost hyper-realistic color, while a flat gray modern cityscape rises in the background. The sky, however, is not dark but golden, like one would see in an icon.

Olaf (or Olafimihan) is an African-Canadian Anglican. His art has been shaped by a cultural and artistic movement known as Afrofuturism, which explores African and African diasporic cultures in intersection with technology.

In Maria Gabankova’s *Jesus Entrusts Mary to John*, a crucified Christ dominates the scene but looks down with pity upon his mother and John. The

(Continued on next page)

For more information on the exhibit, visit crossingstoronto.com. Wycliffe College offers a *Crossings Companion Catalog* for \$15 (bit.ly/crossingscatalog).

(Continued from previous page)

young disciple touches Mary's shoulder as she prays dejectedly at her son's pierced feet. Gabankova excels in portraiture, and at the foot of the cross are people of all ages, including depictions of Gabankova's husband and some of her friends. In the lower left is a howling Goya-like specter.

Her charcoal-on-paper collage also includes some metallic surfaces so that the viewer can be part of the crowd. At



Jesus Entrusts Mary to John by Maria Gabankova

the bottom of the cross is a photograph of a skull, the traditional symbol of human mortality and of Golgotha, "the place of the skull" where Christ died.

Gabankova grew up in a family of visual artists and political dissidents in former Czechoslovakia. Based in Toronto, she still spends time in Prague.

One of the more startling works in the exhibit is Paul Roorda's *Tally* for the station "Jesus Is Laid in the Tomb," which

stresses *memento mori* ("Remember you must die"). Instead of a skull, Roorda employs a stainless-steel mortuary body tray that is so polished as to mirror the viewer's face if she stands close enough. Etched into the upright tray, around the body's shadow, are rows of the symbol **HH**, tallying time, another reminder that our days are numbered. Although facing Yonge Street, Toronto's busiest thoroughfare, the installation is set so far back that many pedestrians may not notice it. Only a searching pilgrim would find it in among some evergreens, a fit spot for a garden tomb of sorts.

Resurrection by mixed-media artist Lynne McIlvirde is a painted three-dimensional wooden wheel. Instead of a traditional white Easter lily, the central flower looks more like a blue morning glory. There are no human figures, but hands and angels' wings reach out to touch human ears. Gold, rose, turquoise, and blue predominate and leave one with a sense of mystery.

Other artists featured in *Crossings* are Anglicans Betty Spackman and Ruthia Pak Regis, as well as Symeon van Donkelaar, Brian David Johnston, Timothy Schmaltz, Phil Irish, and Farhad O'Neill.

"The real beauty within the Christian faith is a broken beauty, not an idealized beauty," Franklin said. "It doesn't resist or reject brokenness. It finds another level of beauty by embracing the brokenness, which is what the cross is. It is a self-giving for the sake of the other. The true spirituality we're called to is an embodied faith that walks the Via Dolorosa."

Sue Careless is an Anglican journalist based in Toronto.

BOOKS

A Time to Keep Silence or a Time to Speak?

Abraham's Silence

The Binding of Isaac, the Suffering of Job, and How to Talk Back to God

By J. Richard Middleton

Baker Academic, pp. 272, \$26.99

Reviewed by Travis J. Bott

In Genesis 22, God asks Abraham to sacrifice his son, and the patriarch obeys in silence. But God stays Abraham's hand at the last moment, sparing the life of Isaac. The Akedah, or Binding of Isaac, is a foundational story of biblical faith. Over millennia, Jewish and Christian interpreters have lauded Abraham's silent obedience as a supreme act of faithfulness and a model to follow.

But what if Abraham was wrong to remain silent? What if, instead, he should have protested God's command, lamenting his suffering and interceding for the life of his son? And, as a result, what if most biblical interpreters have been wrong about Abraham's silence? These are the bold questions that J. Richard Middleton asks in his provocative book *Abraham's Silence*.

Middleton admits that if God asked him to sacrifice his son, he would talk back. At the same time, however, he is aware of the temptation to judge Scripture by a modern standard that stands outside its normative frame. So, as a Christian, he wants his impulses to be deeply rooted in canonical context and biblical exegesis.

Middleton finds alternatives to Abraham's silence in the lament psalms (ch. 1), prophetic intercession (ch. 2), and Job's challenge to God's justice (chs. 3, 4). These voices within Scripture offer what he calls "the path of vigorous prayer." Questioning God does not have to be a sign of unbelief; on the contrary, it can be a profound act of

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faith in the face of great suffering. Middleton has walked this challenging path with God, and he now advocates a “gritty spirituality of lament.”

Middleton’s pastoral care for his readers is praiseworthy, but his rereading of Genesis 22 is problematic. He “unbinds the Akedah from the straitjacket of tradition” (ch. 5) by exploiting subtle “rhetorical signals” within the text (ch. 6) and concludes that Abraham fails God’s test by refusing passionate dialogue (ch. 7).

Of course, traditional interpretations can go astray. But when the mainstream of the tradition praises Abraham’s silence, it should act as a guide for Christian readers. In this case, the affirmative history of interpretation begins within the biblical canon. At the end of the story, the author quotes Abraham (vv. 8, 14): “It is said *to this day*, ‘On the mount of the LORD it shall be provided’” (v. 14). In other words, Abraham’s trust in God’s provision was cited approvingly in the author’s latter day.

Further, 2 Chronicles 3:1 identifies this mountain as the site of the temple in Jerusalem. Thus, Abraham’s act of offering was understood as the foundation of all orthodox sacrifice in Israel. Finally, New Testament authors also use Genesis 22 as an example of Abraham’s faithfulness (e.g., Heb. 11:17-19; James 2:21-23), but Middleton must downplay these texts to argue for his novel reading.

Ecclesiastes says there is “a time to keep silence, and a time to speak” (3:7). The question is, What time is it in Genesis 22? In Genesis 18, when God reveals his plan to destroy Sodom, Abraham vigorously speaks up, interceding on behalf of the righteous: “Shall not the Judge of all the earth do what is just?” (v. 25). But in Genesis 22, when God’s command is clear, he presents himself as a humble servant — “Here I am” (vv. 1, 11) — and obeys in trusting silence.

Abraham understood that different

situations call for different verbal responses to God, and the same is true for us today. In my judgment, Middleton is wrong about Abraham’s silent journey to Moriah, but he is right about our need, at times, to walk the path of vigorous prayer.

The Rev. Dr. Travis J. Bott is professor of Old Testament and Hebrew at Nashotah House Theological Seminary.

The Holy Land’s Last Christians?

The Vanishing

Faith, Loss, and the Twilight of Christianity in the Land of the Prophets

By **Janine di Giovanni**

PublicAffairs, pp. 272, \$30

Review by Paul Feheley

Books written about the Middle East are often either political explorations of various regimes and factions, or stories of faith. The award-winning author Janine de Giovanni has managed to combine both, and in a most thought-provoking way.

The Vanishing is a well-researched

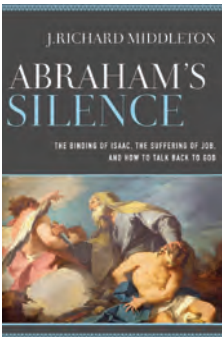
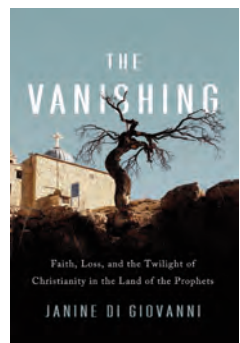
account that includes many poignant stories about loss, pain, frustration, and despair. Di Giovanni writes that she sought “monasteries, universities libraries, archaeological sites, and hospitals, in search of documents and books, but mostly I spent my time talking to people.” It was time well-spent.

She strives to describe “a way of understanding how Christians in the Middle East, the birthplace of Christianity, have survived in the most turbulent of times.” She focuses on Christian communities in Iraq, Gaza, Syria, and Egypt, where numbers of Christians have dramatically dwindled. As a veteran war correspondent, her writing reflects areas that she has traveled in often, gaining firsthand experience.

The people di Giovanni interviews provide a compelling portrait of their homes and families, and of the communities they inhabit. She evokes compassion in the reader as she speaks with an older woman “bent over her rosary” in Mosul, who reminded di Giovanni of her mother’s devotion and courage. The woman would not flee Iraq when war started.

“Where will we go?” she said in

(Continued on next page)



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broken English and French. “The archbishop has begged the Christians not to leave. This is our home, our ancient land. If we go, we are deserting what is also ours.”

Other stories emerge from monasteries and convents, from those who have left and those who have stayed, with almost all asking that their true name not be used for fear of prison and torture.

The timing of this book was remarkably close to a statement by the Patriarchs and Heads of Local Churches of Jerusalem (Dec. 13, 2021) about the current threat to the Christian presence in the Holy Land. That document speaks to “an ongoing intimidation of local Christians” and “a systematic attempt to drive the Christian community out of Jerusalem and other parts of the Holy Land.”

Di Giovanni notes another factor: economic uncertainty drives Christians away.

The opening and closing chapters of the book are personal testaments of faith, and of faith rediscovered. Di Giovanni shares intimately about her Christian upbringing and how faith has played a role in her dealing with COVID-19. The inspired way she shares her faith journey helps us understand her doubts, questions, and searching for God’s presence. One cannot experience Easter without Good Friday.

It is very fair to ask if the vanishing will become the vanished. Di Giovanni writes that she wanted “to try to record for history people whose villages, cultures, and ethos would perhaps not be standing in one hundred years’ time.”

This very profound book ends on a word of hope as it acknowledges that the people Janine di Giovanni encountered had an inextinguishable belief in God and continued to pray without any assurance of peace, deliverance, or redemption. She writes that “their faith is more powerful than any of the armies I have seen trying to destroy them.”

The Ven. Paul Feheley is the Episcopal Church’s Middle East partnership officer.

Passing On the Story

The Bible in the Early Church

By Justo L. González

Eerdmans, pp. 204, \$19.99

Review by Frank Logue

The woman sitting two seats over on the subway sits transfixed, clearly intent on whatever she is listening to with her earbuds. Author Justo González observes that she may be “listening to the prophet Isaiah — the same prophet whom the Ethiopian traveler was reading” when Philip encountered him in the Acts of the Apostles.

In *The Bible in the Early Church*, the professor of historical theology takes us through the many changes in how Christians have encountered our sacred texts. He takes us on the journey from the largely oral culture of the first followers of Jesus through the letters of the early Church to the scrolls, then codices, and finally mass-printed editions with 66 books divided into agreed chapters and verses across myriad translations and editions.

But at the heart of this history of Scripture is the United Methodist minister in the making who marched into church with his family through his childhood. He carried with him each week his own Bible, a book that was nearly as big as he was when he first hefted it.

That image of the younger Justo with his beloved Bible fits well with the story of Scripture he tells. This book is about the Christians who valued these stories as their story and passed them on to later generations.

The Bible was first a book designed for worship. Deciding what books would comprise Scripture for the Christian community was determined based on what should be read in the liturgy. These were not academic texts to use in debating theology, but witnesses to the faith intended for reading and commentary in the context of worship. This reading was communal rather than familial, as Christianity was first a fringe sect and believers could be disowned by their families after conversion.

Encountering the texts of the Bible happened almost exclusively within Christian community, rather than individual reading, for centuries. Most Christians would only ever hear Scripture read, as they were either not able to read for themselves or not wealthy enough to procure a copy of the Bible.

Some Scripture would be repeated in worship frequently enough for the faithful to memorize those passages, so that the Lord’s Prayer, the *Magnificat*, and the *Nunc Dimittis* might be the Scripture written on one’s heart. Other stories would be kept fresh in mind, first through mosaics and frescoes, and later in stained glass as churches became storybooks.

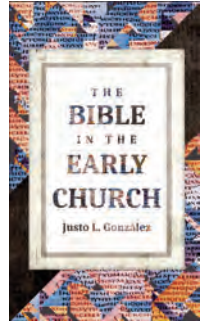
After showing us how the Bible we have emerged into its present shape, together with its use by the Christian community in worship, education, and shaping social order, he turns to interpretation. Here he makes general observations about the history of interpretation, including examples of prophetic, typological, and allegorical interpretations. Then he moves to three specific texts and their interpretation over time: Creation, the Exodus, and the Word (Logos) in the Gospel of John.

González gently demonstrates how we should shrink back from overconfident interpretations that do not leave us open to further transformation. He observes that history makes it painfully clear that “having the word of God at hand does not make us infallible.”

Writing in the ninth decade of his life, the author sees Scripture as his life-long companion and tells of his one certainty that “generations pass, nations pass, ideologies pass, pandemics pass ... but this Bible that has accompanied me from my childhood shall not pass.”

I enjoyed the autobiographical journey of an able scholar who maintains the delight of the boy who proudly carried his big Bible into worship.

The Rt. Rev. Frank Logue is Bishop of Georgia.



PEOPLE & PLACES

Appointments

The Rev. **Amanda Akes-Cardwell** is the Diocese of Washington's missionary for faith formation and development.

The Rev. **Joyce Beaulieu** is extended supply priest at Good Shepherd, Macomb, Ill.

The Rev. **Brian Beno** is priest in charge of St. George's, Bradenton, Fla.

The Rev. **Bob Bergner** is rector of Grace & St. Peter's, Hamden, Conn.

The Rev. **Barbara Briggs** is rector of St. Margaret's, Belfast, Maine.

The Rev. Canon **Cecil Broderick** is interim priest at St. Luke's, Forest Hills, N.Y.

The Rev. **Janet Broderick** is associate rector for Christian education and formation at Calvary-St. George's, Manhattan, N.Y.

Mr. **Jeff Brown** is Central Region youth missionary for the dioceses of Eastern and Western Michigan.

The Rev. **William Burkett** is associate rector of Ascension, Clearwater, Fla.

The Rev. **Cindy Campos** is parish deacon at St. Dunstan's, San Carlos, Calif.

The Rev. **Michael Cannon** is rector of St. Paul's, Shreveport, La.

The Rev. **Laura Carpenter** is pastoral administrator of All Saints', Oakley, Md.

Ms. **Katie Clark** is the Diocese of New Hampshire's director of communications.

The Rev. Sr. **Veronica Dunbar** is the Diocese of Michigan's missionary for spirituality and race.

The Rev. **Yesupatham Duraikannu** is interim priest at St. John's, Getty Square, Yonkers, New York.

The Rev. **Marc Eames** is priest in charge of St. John's, Vernon, Conn.

The Rev. **Matthew Engleby** is priest in charge of St. Ann's, Bronx, N.Y.

Ms. **Madison Franks** is the Diocese of Hawaii's event and communications coordinator.

The Rev. **Ruth Anne Garcia** is interim rector of Christ Church, Tacoma, Wash.

The Rev. **Amanda Gerken-Nelson** is priest in charge of St. Bartholomew's, Yarmouth, Maine.

The Rev. **Justin Gibson** is rector of St. Stephen's, Lubbock, Texas.

The Rev. **Stephen Holton** is priest in charge of Christ Church, Sparkill, N.Y.

The Rev. **Patricia Horkey** is associate rector for pastoral care at St. Margaret's, Palm Desert, Calif.

The Rev. **Kenneth Howard** is priest in charge of All Saints', Frederick, Md.

The Rev. **Thomas Morris** is the Diocese of Texas's interim missionary for congregational vitality-missional reimagining.

Mr. **Derek Moyer** is the Diocese of Oregon's missionary for lifelong formation.

The Very Rev. **Michael Moyer**, OSG, is rector of St. Alban's, Tokyo.

The Rev. **Kit Wang** is priest in charge of the Seacoast Shared Ministry (Christ Church, Portsmouth, and Trinity, Hampton, N.H.).

The Rev. **Meredith Ward** is interim associate rector of St. Bartholomew's, Manhattan, N.Y.

Deaths

The Rev. Dr. **Jane S. Gaeta**, a Lutheran pastor, chaplain, and spiritual director who served several Episcopal institutions in a long and varied ministry, died February 9, at 79.

Gaeta was born in Elizabeth, New Jersey, and worked as a nurse in hospitals in different parts of the country before answering a call to ministry. She studied at Trinity Lutheran Seminary and New York Theological Seminary, and served parishes of the Evangelical Lutheran Church in America in New York and New Jersey, including a shared ministry with her husband, the Rev. Dr. Gerald Gaeta.

She was staff chaplain at St. Luke's Hospital in Manhattan and Calvary Hospital in the Bronx, and ministered to victims and emergency workers on September 11 at Ground Zero. She earned a degree in spiritual direction from General Seminary, and was a guide to many in the closing decades of her life. She taught spiritual direction at the Diocese of Long Island's Mercer School of Theology and at General. Since 2011, she was a priest associate at Trinity Episcopal Church in Bethlehem, Pennsylvania.

Gaeta is survived by her husband of 57 years, two children, Gregory Gaeta and the Rev. Susan Gaeta, and two grandchildren.

The Rev. Canon **John Rettger**, a priest with a passion for social justice who served parishes across Minnesota, died peacefully on February 13, at 87.

Rettger grew up in Washington, D.C., and after studies at Carleton College prepared for the ministry at the College of Emmanuel and St. Chad in Regina, Saskatchewan. He was ordained as a priest of the Anglican Church of Canada in 1960, and served parishes in Saskatchewan for three years before moving to Minnesota to become rector of St. Luke's Church in Willmar.

He was rector of the Church of the Resur-



rection in Spring Lake Park for 24 years, and helped to develop ministries for the mentally ill, a parish food pantry, and a preschool; and was one of the founders of Habitat for Humanity in Anoka County.

He marched with Martin Luther King in Selma, and was appointed as a chaplain to gay and lesbian people in the diocese in 1978. Rettger served on numerous diocesan boards and was camp director at Lake Cass Episcopal Camp.

He was active in interim and supply ministry in retirement and became canon pastor at the Cathedral of St. Mark in 2000. Rettger had a great love of teaching, preaching, and travel, and led numerous pilgrimages to the Holy Land and religious sites in Europe.

Rettger is survived by Eudora, his wife of 68 years, their three children, four grandchildren, and seven great-grandchildren. He was preceded in death by one son.

The Rev. Canon **Jervis S. (Jerry) Zimmerman**, who served churches in the Diocese of Connecticut for 53 years, died February 27, at 99.

Zimmerman was a native of Illinois, and earned degrees from the University of Illinois, McCormick Theological Seminary, and the University of Chicago. He served as a Presbyterian minister in his native state for eight years before moving to Connecticut to be the chaplain at Norwich State Hospital.

He was ordained as an Episcopal priest in 1953, and began his ministry as rector of Christ Church, West Haven. He joined the staff of the Diocese of Connecticut in 1967, serving first as director of Episcopal Social Services in Bridgeport, and then as canon for clergy deployment. He retired in 1983 and devoted the next 24 years to supply ministry across the diocese. He had an encyclopedic knowledge of the history and staffing of Connecticut's 160 parishes.

Zimmerman loved singing, pancakes, roses, a daily swim, and a good laugh, and traveled the world with Eleanore, his wife, who died in 2003. He was the author of *An Embattled Priest: The Life of Father Oliver Sherman Prescott*, about one of his predecessors in West Haven, an early Anglo-Catholic. He is survived by his three children and a grandson.



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After hearing the long Passion narrative, the congregation will feel and know that something extraordinary has happened, beyond all imagination and knowing. Tremulous emotions of guilt and sorrow and loss will fill any space into which the preacher dares to speak. So, like the prescribed silence after the breaking of the bread, a moment of reverent silence is meet and right. Here we see not bread standing in for his body, but his physical body, beaten and bloodied, reviled and hung from a cross.

The story of Jesus, from beginning to end, is a story of love for the world. "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross" (Phil. 2:5-8). He became what we are, assuming our human nature, and this required his full acceptance of mortal existence and the depravity to which it is prone. Though he was without sin, he stood in the place of sin and bore its punishment — not, as is often said, to appease the wrath of his Father, but to exhaust the power of sin and death over us. The power of sin and death converge on Jesus, seeking to destroy and exterminate his life, all of which occurs through human agency. The perfect life of Christ, then, reveals the depravity of human beings.

The prophet Isaiah describes a suffering servant whom we well recognize. "I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting" (Isa. 50:5-6). When prophesying reaches fulfillment, the image is sharp and graphic. They hold him, mock

him, and beat him. They blindfold him and pour out insults upon him. They treat him with contempt and vest him with a royal robe. They flog him and crucify him in a place called the Skull. He is the abject human being subject to human beings. He is the centrifugal point to which all sin and evil converge. Surely this will stamp him out.

In all this, Jesus listens to the voice and will of his Father. "Morning by morning he wakens — wakens my ear to listen as those who are taught. The Lord God has opened my ear." Jesus hears and speaks the words of the Father amid his Passion. He says, "Father, forgive them; for they do not know what they are doing" (Luke 23:34). To the repentant thief, Jesus says, "Truly I tell you, today you will be with me in Paradise" (Luke 23:43). Crying out with a loud voice, he says, "Father, into your hands I commend my spirit" (Luke 23:46). The world goes dark at midday as the light of the world seems extinguished. What cannot be seen but is suggested by the tearing of the temple curtain is the release of the divine presence into the whole world. In the death of Jesus, darkness is upon the face of the deep. Over this darkness, God will speak again, creating a new world, one in which there is forgiveness, a paradise to hope for, and peace at the last, in the loving hands of the Father.

Look It Up
Luke 23:50-56

Think About It

Another way — he asked for the body of Jesus, took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb. Love the body of Jesus.

Joy and Victory

In the Nicene Creed, we say, “For our sake, he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again.” The third day is revisited in your hearing. We stand in the moment and miracle of Christ’s glorious resurrection from the dead, and we live and breathe its magnificent power. Drawing from Scripture and the liturgy, we are bold to say Christ has delivered us from the power of the enemy; he has overcome death. In his resurrection, he offers healing and life to those who are oppressed. Darkness has been vanquished by this new day, Christ the Morning Star that knows no setting. He has paid for us the debt of Adam’s sin and by his blood created a new and faithful people. Today we are delivered from the gloom of sin and restored to grace and holiness of life. The bonds of death and hell are shattered. Wickedness is put to flight, innocence restored, freedom found, and joy given in full measure.

Christ is alive, and he is our one true and final joy.

There will be an endmost coming. Speaking of the last day, St. Paul says, “Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death” (1 Cor. 15:24-26). In the end, Christ will be all in all. In this middle period in which we live, not by sight but by faith, the risen Lord has given us the first fruits of the Resurrection, a foretaste, a real awareness and conviction that we advance in the power of the Resurrection. Indeed, we have sacramentally died and risen in union with him so that the only life we can most deeply claim is the life of Christ in us. “It is no longer I who live, but Christ who lives in me” (Gal. 2:20).

The prophet Isaiah gives a series of images that fill out a vision of this new

life. “For I am about to create new heavens and a new earth; ... I am about to create Jerusalem as a joy, and its people as a delight. ... No more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; ... They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. ... They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the Lord” (Isa. 65:17-23). The resurrection of Jesus Christ is the inauguration of this new world of joy and life, security and length of days, hope that casts out fear, a hunger and thirst for righteousness, the protest of laughter, and the determination to go on toward the upward call of God in Christ. The Resurrection is *life itself*.

We do well, says poet Wendell Berry, “to practice resurrection.” In a sense, Jesus is practicing it for us. He seems to be a gardener when he addresses Mary Magdalene by name. With his voice, he breaks open her heart to plant the seed of his new life. “Go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God’” (John 20:17).

Joy has come this morning!

Look It Up

Psalm 118:17

Think About It

Repeat this verse.

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CURATE: St. Thomas, Hanover, seeks curate straight from seminary for growing parish and campus ministry situated in the heart of Dartmouth College. Ideal for someone intellectually engaged and with energy for a broad spectrum of ministry. Questions? Contact our rector, the Rev. Dr. Guy Collins, at guy.collins@dartmouth.edu. For a full description, visit saintthomashanover.org.

ASSOCIATE PRIEST/CURATE: Episcopal Church of the Incarnation seeks a shepherd, for three years, to help us bridge the gap between our 35 year pastor, Joe Summers, and our new rector. Incarnation is a non-traditional, Ann Arbor congregation with many ties to the University of Michigan and the many social justice initiatives in our area, throughout our country, and on our earth. <http://incarnationannarbor.org>.

First, we are looking for someone to spend a year with Joe, starting this fall, as he begins working half time as a transition to his retirement. Next the person would spend a year with an interim clergy, who is trained to help us process our grief. Finally, the applicant would spend a year with the new rector, helping to infuse the new rector with all of the accumulated institutional knowledge gathered in the two previous years. Email **Michael Steer** for job description — michaelrgt@gmail.com

SUMMER INSTITUTE



The 2022 World Christianity Summer Institute, “Grief, Resilience, and Hope amid the Pandemic,” will take place July 18-22 at the Cambridge Centre for Christianity Worldwide, Westminster College, Cambridge, England. We will welcome theological students, educators, researchers, and any Christian interested in learning about Christianity in other parts of the world. We will focus on how the COVID-19 pandemic is impacting churches and their communities, locally and worldwide, and how they are responding. We will listen attentively to God and each other while we consider working together to create better societies built on care, compassion, and justice as we live through this pandemic. For more information or to apply by April 14, contact: centre@cccw.cam.ac.uk.



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